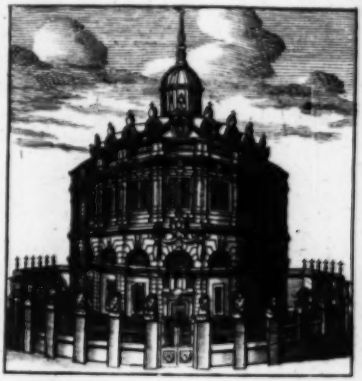
William Davison

A PARAPHRASE AND ANNOTATIONS UPON All the Epistles OF St PAUL



At the Theater in Oxford.
M.DC.LXXXIV.

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UMI

A

PARAPHRASE

UPON

St *PAULS* EPISTLE

To The

ROMANS.

THE
PREFACE.

1. THIS Epiſtle ſeems to be written by St. Paul from Corinth, becauſe of his commending to the Romans Phebe a Servant of the Church of Cenchrea, which is a Port of Corinth. Ch. 16. 1. and his mentioning the ſalutes of Gaius, and Eraſtus 16. 23. both Corinthians 1 Cor. 1. 14. 2 Tim. 4. 20. Now the Apoſtle viſited Corinth firſt Act. 18. 1. Returned thither again, Act. 19. 21. compare chap. 20. After each time he went from thence to Jeruſalem Act. 18. 21. But this Epiſtle ſeems to be written there in his later viſit, both for what is ſaid Rom. 15. 23. and Act. 19. 21. and alſo becauſe both the Epiſtles to the Corinthians were written, as after his firſt being there, ſo before the writing, there, of this to the Romans; as appears by comparing, 1 Cor. 16. 1, 3, 4, 5. and 2 Cor. 1. 15. and 1 Cor. 8. and 9. chapters, with the latter part of 1 Cor. 15. The Church here at Rome, when he writ this Epiſtle, ſeems (as that alſo at Antioch was) for the moſt part to be made up of forraigners (both of Jews and Gentiles, (Act. 28. 17. &c. Rom. 1. 15, 16.) whom buſineſs drew thither from other converted Provinces:) as appears both from the Apoſtle's ſalutations, (chap. 16.) of former acquaintances, and from his writing the Epiſtle in Greek.

2. The

2. The Apoſtles cheif deſign in this Epiſtle is to ſhew; that neither the Gentiles, by, or in, the law of *Nature*; nor the Jews by the law of *Moſes*, can obtain *Righteouſneſs* and *Juſtification* before *God*; or (being both ſinners) avoid the Judgment of God; therefore, that it is neceſſary for both, for the obtaining of true *Juſtification*, and *Salvation*, to embrace the *Goſpel* and *Chriſtianity*; which once embraced, that neither the Jews might require the *converted Gentiles*, neither were themſelves any further neceſſitated, to obſerve the *Law Moſaik*.

3. The reſt of the Epiſtle is ſpent, 1. in deſcribing and exalting the great benefits and priviledges of the Goſpel; viz. the *donation* of the *Holy Spirit*, and Sanctification, Juſtification, and peace of conſcience towards God; joy and courage in tribulations; and certain hope of eternal glory. 2. In deſcribing Gods wonderful proceedings in the diſpenſation of this Goſpel, and in the Salvation of Nations; firſt, of the Gentile, upon the Jews, in a great part, their refuſing it; and afterwards, of the Jew alſo, upon the times of the Gentile fulfilled; or their fulneſs come in. 3. Laſtly in diverſe exhortations to holineſs of converſation towards all men, friends, enemies; Subjection to Magiſtrates; charity towards weaker brethren in the uſe of diverſe ceremonies, &c.

4. Concerning the Apoſtles Doctrine in this Epiſtle (ſo much conteſted) of *Juſtification* by *Faith*, perhaps it will not be amiſs to preadvertiſe

tiſe the Reader, that the Apoſtle delivers it in oppoſition to the Jewish falſe teachers (frequent in thoſe places where he had planted the Goſpel) of *Juſtification* by obſerving the *works* of the *Law*: and that he ſpeaks not here of a *Juſtification* by faith oppoſed to *works following faith*, and done by faith; for our Juſtification or Condemnation in the day of Judgment will be by, and according to, thoſe works; as himſelf ſaith, 2 Cor. 5. 10. and ſee Matt. 25. 35. to the ſame purpoſe; but of a Juſtification which we have, at our firſt converſion to God, by faith in Jeſus, oppoſed to our former works under the *Law*; and conſiſting in the *Remiſſion* of our former ſins thro Chriſts merits beleived on; not in the *approbation* of our former *Righteouſneſs*. See Rom. 3. 9, 19, 23. compare Rom. 8. 4. and 1 Jo. 3. 6, 7, 9. And indeed in this matter St Paul having a controverſy only with the unbeleiving Jew, (I mean *unbeleiving* in the merits and ſatisfaction of Chriſt for remiſſion of ſin; and in the neceſſity of being renewed by grace, and the ſpirit, for performance of good works;) who ſought righteouſneſs thro the obſervance of the moral and ceremonial works of the Law by their own ſtrength, and never pretended or thought of any other Juſtification (meritorious or not meritorious) by any Evangelical obedience, or by works performed by Grace, after remiſſion of ſin by Chriſts merits, the Apoſtle had no occaſion to make any oppoſition between faith and theſe works following it. And tho (Rom. c. 4.) he inſtanceth in Abraham, and David, two regenerate

generate persons, that they were not justified by works; yet he meaneth there onely, such works, as the unbeleiving Jews pleaded justification by, works pertaining to the flesh (Rom. 4. 1. which you may compare with the like expression, Philip. 3. 3, 4. &c. and Gal. 3. 3.) not, to the Spirit; and had no reference to their works done in faith, and by the assistance of Grace, after their acknowledgment of Gods free mercy pardoning their offences, (according to Davids frequent confession. See not only Psal. 32. 1. but Psal. 130. 3. and Psal. 143. 2.) I say he had no reference to these; as seems clear, not only from what the same spirit, which dictated to this Apostle, delivered by another, concerning the same person, Abraham, Jam. 2. 21. 'was not Abraham our Father justified by 'works? [(1.) by a faith so working, Gal. 5. 6.] but from the same Apostle Paul his disputation professedly, Rom. 3. 9. against the Jews righteousnes under the Law without Christ: and his arguing thus. Rom. 4. 4. 'Now to him that 'worketh is the reward not reckoned of *Grace*, but of *debt*: which proposition is false, if interpreted, *to him that worketh* by the power, which grace conferreth on him; for the reward to such work must be reckoned of *Grace*, as also the work is by *Grace*. So vers. 13. he saith, 'the pro-'mise, that he should be heir of the world, was 'not to Abraham, or to his Seed, thro the Law, 'but thro the righteousnes of faith. Where, if the promise be said not to be made thro the *Law*, as understood for *Evangelical obedience*, it

is

is contradictory to many other places of Scripture, where frequently the promiſe of the world to come and of life eternal is made to ſuch obedience. (See Rom. 2. 6. &c. 1 Cor. 3. 13, 14. Jo. 15. 10.) So, in the like diſpute about juſtification by the works of the Law, Gal. 2. 21. the Apoſtle argueth: 'If righteouſneſs come by the 'Law, then Chriſt is dead in vain; and Gal. 5. 4. 'Whoſoever of you are juſtified by the Law, 'Chriſt is become of no effect unto you; ye are 'faln from grace. Which conſequences, if extended to juſtification by works of the law performed by the aſſiſtance of Gods *grace* procured by *Chriſts merits*, after the remiſſion of all former breaches of the law procured by *Chriſts death*, are moſt falſe: when as from *Chriſts death* all ſuch workers receive both remiſſion of ſin, and ability to do theſe works; which alſo they can do no longer then they abide in *grace*. [But the falſe teachers, that would have corrupted the Galatians, did not plead *Juſtifiaction* by ſuch works of the Law, as proceeded from *Faith*, and from the aſſiſtance of *Gods Spirit*, after former ſins pardoned by his mercy in Chriſt; but they indeavored to reduce the Galatians (as the Apoſtle ſheweth) to the former covenant of works; which covenant tolerated no remiſſion of ſin. For they told them, that, to attain juſtification, they muſt be circumciſed: Now that command (as the Apoſtle obſerveth) which they urged to oblige the Galatians to *Circumciſion* for their *Juſtification*, obliged them alſo to keep the whole law. For the ſame Law-giver that gave the

one, Circumcision, gave the other, the law. And this, without including any remission of the least offence made against it: for all such sin incurred the malediction annexed to it; 'Curſed 'is every one, that continueth not in all things 'to do them, ſee Gal. 3.10. and who-ſo incurred the malediction of this law could have no juſtification by it. Such juſtification therefore by Circumciſion, and conſequently by the works of the Law, as the Seducers preached, (tho the fooliſh Galatians diſcerned not throughly whither their doctrines tended,) had nothing to do with remiſſion of ſin, nor had any need of Chriſts ſatisfactions, nor included any ſuch faith, as Abraham's, and David's was (Rom. 4. 5, 6.) in Gods mercy pardoning ſin; tho ſome other Faith in God, according to his ſeveral attributes, the legal workers are granted to have had, which faith alſo the law of works required.]

5. So, Gal. 3.3. the Apoſtle asketh: *Received ye the ſpirit by the works of the law, or by the hearing of faith?* Therefore [*by the works of the law*] he meaneth not thoſe produced by, or after the receiving of, the *Spirit*, and the hearing of *faith*. Again verſe 3. *Having begun in the Spirit, are ye now made perfect by the fleſh?* Where, by *the fleſh* he cannot mean the works of the law effected by the ſpirit. So Eph. 2. 8, 9, 10. he ſaith, *By grace are ye ſaved thro faith; and that not of your ſelves, it* [(i. e.) this faith] *is the gift God,* [and ſo is conſequently any thing which flows from faith:] *not of works, leſt any man ſhould boaſt; For we are his workmanship created in Chriſt Jeſus,* [(i. e.)]

[(i.e.) made new creatures in Chriſt] *unto good works*, &c. Where verſe 8. and 10. ſhew plainly; that in verſe 9. he ſpeaketh not of thoſe works, which proceed from the gift of God, and are produced by us, when new creatures in Chriſt. So Titus 3. 4, 5. *After the Love of God our Savior* (ſaith he) *toward man appeared, not by the works of righteouſneſs which we have done, but according to his mercy, he ſaved us by the waſhing of regeneration, and renewing of the Holy Ghoſt.* The *righteouſneſs which we have done*, therefore, here ſpoken of is that before regeneration, and renewing of the Holy Spirit. So Phil. 3. 9. he ſaith, *That I may be found in Chriſt, not having mine own righteouſneſs, which is of the law; but that* [righteouſneſs] *which is thro the faith of Chriſt, the righteouſneſs which is of God by faith.* Where, what he meaneth by [*his own righteouſneſs which is of the law*] is cleared by the like phraſes, Rom. 10. 3, and 9. 31, 32. and by the precedent verſes 3, 4, 5, 6. that is, All priviledges, and confidence in the fleſh, or his ſtock and deſcent, which any Jew had; his Circumciſion; his living in a religious profeſſion; being a Phariſee; his being zealous in the law ſo far, as to perſecute Chriſtians; and, as touching the righteouſneſs, which is in the law, his being blameleſs. Blameleſs, i.e. as to man, in the external obſervances thereof; to which righteouſneſs of his he oppoſeth, (verſ. 3. and 8.) the true circumciſion of worſhipping God in the Spirit, and rejoycing in Chriſt Jeſus, and ſuffering the loſs of all ſuch things to entertain the Chriſtian religion: there-

fore he cannot mean here his righteouſneſs or holineſs after his converſion. Neither would he oppoſe *the righteouſneſs of God* here to thoſe works, which he calls the fruits of the Spirit of God, Gal. 5. 22. nor call thoſe works, which are really good and well-pleaſing unto God, as being done not by our own ability, but by the ability we have of God; and which alſo abide, when tried by fire at the laſt day, and receive a reward, 1 Cor. 3. 14. *call them*, I ſay, Stercora, dung, &c. as he calleth, here, *his righteouſneſs of the Law*. Thus much then, that works of the law ceremonial or moral, ſuch as are done before faith, and without the grace of God, of which Saint Paul ſpeaks in his diſcourſes about juſtification, juſtify us not.

6. But neither do theſe good works done by, and after, grace received, juſtify us according to the Covenant of [*Hoc fac & vives*] taken ſtrictly. Becauſe, ſuppoſing that ſuch works perfectly fulfilled the law, yet are they not done by any ſtrength and ability of our nature, or primogeneal grace joined with it, (to, and with, which only that Covenant was made, and which only may be ſaid in a more proper ſenſe to merit its reward;) but by a new power and grace of God repairing this nature corrupted: and therefore is our righteouſneſs by this grace called frequently *the righteouſneſs of God*, Rom. 10. 3. 1. 17. 2 Cor. 5. 21. Phil. 3. 9. the reward of which righteouſneſs, in reſpect of our concurrence therein, is rather *gratia*, then *merces*, as Bellarmin confeſſeth de Juſtific. 1. 1. 19. c. and Concil. Trident. Seſſ. 6. 16. cap.

7. And

7. And therefore, tho Saint Paul ſpake not of theſe works in his controverſie with the Jews about juſtification; yet I willingly grant, that ſome of the arguments he uſeth againſt thoſe works do alſo prove againſt works proceeding from grace, that they cannot *juſtify* us *meritoriouſly*; in as much as that neither do theſe fulfil perpetually the whole law, taken in the Legal ſence of [*Hoc fac & vives;*] which law could any have fulfilled, tho this ſhould be effected only by the power of grace, yet had not thus all pretence of boaſting been ſo clearly excluded, as otherwiſe now it is. In breif, *Juſtification* by *works* is either underſtood a Juſtification by them as meriting, *in themſelves*, remiſſion of our ſins; and ſo neither works done under the Law, (the *Jews* works,) nor works under faith, and the Goſpel (the *Chriſtians*) do thus juſtify; but only our Saviors *merits*. Or, it is underſtood a Juſtification by them as a condition to make us partakers of Chriſts merits; and thus alſo works under the Law, or works done without, or before, faith in Jeſus, juſtify not; But the works following faith, and wrought in Faith, do ſo; as is clear in the expreſſion of St James c. 2. And if Saint Paul be ſuppoſed at any time to have denied our *Juſtification* to have been procured by theſe works, he meaneth either juſtification meritorious; or the remiſſion of our former ſins, at our firſt converſion to God by *faith* in Chriſt Jeſus. Which converſion and remiſſion precede thoſe good works, that flow from the habit of charity, and from grace infuſed, and inherent. But note here,

here, that this juſtification thus attained before ſuch good works, is, in caſe of longer life, both neceſſarily *continued* by thoſe *good works*, or acts of inherent grace; either external, or only internal, where is ſome impediment of the external; and alſo is *increaſed* or further degrees of it are received or added by the ſame *good works*; whereby the already juſt is ſtill made more juſt, and by ſuch acts external or internal the habits ſtill more completed, and the perſon rendred more holy according to that text. Ὁ δίκαιος δικαιοσύνην. Rev. 22. 11.

THE

THE EPISTLE OF St. *PAUL* THE APOSTLE To The ROMANS.

CHAP. I.

1. PAUL a ſervant of Jeſus Chriſt, [a] called *to be* an Apoſtle, [b] ſeparated [*by him, and by the holy Ghoſt* [d]] unto [*the office of preaching*] the Goſpel of God [1].

2. (Which [*Goſpel*] he had promiſed before by his Prophets in the holy Scriptures.)

3. Concerning his Son Jeſus Chriſt our Lord, which was made of the ſeed of David according to the flesh:

4. And declared [*alſo*] *to be* the Son of God with power, according to the [e] ſpirit of holineſs, by the reſurrection [*of him by its efficacy*] from the dead.

5. By [*and from*] whom we have received grace and Apoſtleſhip [2], for [*preaching*] obedience to the [*doctrine of*] faith among all nations [3], for [*the glory of*] his name.

6. Among whom are ye alſo, the called of Jeſus Chriſt.

7. To all that be in Rome, beloved of God, called *to be* Saints: [4] Grace to you, and [5] peace from God our Father, and from the Lord Jeſus Chriſt.

8. Firſt I thank my God [6] thro Jeſus Chriſt for you all, that your faith is ſpoken of [7] thro-out the whole world.

9. [f] For God is my witneſs (whom I ſerve with my ſpirit in [*aſſiduous preaching*] the Goſpel of his Son) that I

a The called Apoſtle.
b Gal. 1. 15.
c Acts 9. 6.
d Acts 13. 2.
e 2 Cor. 13. 4. 1 Pet. 3. 18. Luk. 1. 35. Heb. 9. 14. 1 Tim. 3. 16. Mat. 4. 1, 4. Pſal. 2. 7.
f 2 Tim. 1. 3.

1 The Apoſtles commonly attribute the name of (God) to the Father; of (Lord) to the Son. Verſ. 7.

2 The grace, and authority of Apoſtleſhip. Epheſ. 3. 8. Rom. 15. 15, 16.

3 Paul the peculiar Apoſtle of the Gentiles, Act. 9. 15. Gal. 1. 16. &c. 1 Tim. 2. 7.

4 The uſual ſalutation in former times was *pax vobis*; but after the new gift of the Grace of the holy Ghoſt purchaſed by our Lord, the new Evangelical ſalutation adds Grace, *Gratia & pax*, &c. See 1 Pet. 1. 2. 2 John 3.

5 i. e. Proſperity; the common word of ſalutation. Luk. 10. 5. Joh 20. 19, 14, 27.

6 As no petition, acceptable to the Father, ſo no thanks, but thro Chriſt; thro whom deſcend all our bleſſings; by whom are preſented all our praiers. The Mediator in all things between God, and us. See Eph. 5. 20. Heb. 13. 15.

7 i. e. Thro-out all the Churches. This joyful news every where ſpread abroad, that there were Chriſtians alſo in the Imperial City.

make mention [*also*] of you alwaies in my praiers.

10. Making request (if by any means now at length I might have a prosperous journy by the will of God) to come unto you [1].

11. For I long to see you, that I may impart unto you some spiritual gift, to the end you may be established [*in what you are already instructed.*]

12. [2] That is, that I [*my self also*] may be comforted [*and corroborated*] together with you, by the mutual faith both of you and me.

13. Now I would not have you ignorant, Brethren, that oftentimes I purposed to come unto you (but [3] was let hitherto) that I might have some fruit [*of my preaching*] [a] among you also, even as among other Gentiles.

a In you.

b 1 Cor. 9. 16.

14. [*For*] I am [b] debtor [*of this duty*] both to the Greeks [4] and to the Barbarians; both to the wise [*and learned*], and to the unwise [*and ignorant.*]

15. So, as much as in me is, I am ready to preach the Gospel to you [*Gentiles*] that are at Rome also [*in the chief seat, and Majesty of the Empire.*]

16. For I am not ashamed of the Gospel of Christ [5]: for it is the power [6] of God unto [*effecting of*] salvation to every one that believeth; to the [7] Jew first, and also to the [8] Greek [*and Gentile.*]

c Rom. 3. 22.

d Hab. 2. 4. Gal. 3. 11. Heb. 10. 38.

e Rom. 2. 9, 19.

17. For therein is the [c] righteousness of God [*that which only he approveth, and effecteth, now*] revealed, [*ascending*] from faith to faith [*the* [9] *believing of one mystery after another:*] as it is written [*in Habakkuk* [d];] The just shall live by faith.

10. [10] For [*now also therein* ([e] *all men before being found*

1 It seems by vers. 13. and Rom. 15. 22. hat S. Paul had never bin at Rome, tho known to, or knowing, many, in other parts ormerly, who then resided there.

2 Mildly; lest he should seem to upbraid weakness unto them.

3 Either by business. See chap. 15. 22. Or persecution. See 1 Thes. 2. 2. Or the pirit. Act. 16. 7.

4 A name of Wise opposed to Barbarian.

5 Of the opprobry of his cross, &c.

6 Which God useth.

7 They having the honor, that it should be first preached to them, to whom Christ was promised; and from whom descended. See Matth. 10. 5. Rom. 9. 4. Act. 13. 46.

8 The Gentile so called, because these nearest and best known to Judea; and heirs, the common language.

9 A daily increasing faith (Hebraism Psal. 48. v. 7.) in its intension, and in its extension, from the knowledg of one mistery to the knowledg of another; we believing still more, as more is still revealed. See 1 Thes. 3. 10. Rom. 1. 11.

10 The sense twofold: Either opposing this time of the Gospel to the former times; see Act. 17. 30. God now threatening sin more openly, than formerly; see Heb. 12. 25. Rom. 3. 9. Matth. 3. 10, 12. Act. 17. 30, 31. that Christs coming is for judgment as well as mercy: to reform, or to ruin, see Jo. 15. 22, 24. Jo. 9. 41. Luk. 2. 34. Or else opposing the Righteousness of faith to that of works before Grace: the Gospel clearly shewing, there can be none, by such works. See Rom. 2. 21. &c. 3. 19. &c.

under

under sin)] the wrath of God is revealed from heaven against all ungodliness, [11] and unrighteousness [*heretofore winked at, but now made manifest*] of [*whatsoever*] [12] men, [*tho such as are free from* Moses *his Law*], who [*do*] [f] hold [13] the truth [*they know*] in unrighteousness [*of living*]; [*His wrath, I say, against them* :] [14]

f Retainor hinder.

19. Because that which may, [15] [*and ought to*], *be* known of God is manifest [*with-*] in [g] them [*being written in their hearts* [h]] for God hath manifested it [16] unto them.

g Among them, to them.
h Rom. 2. 15.

20. For [*even*] from the [*time of the*] creation of the world, the invisible things of him, *even* his [17] eternal power and Godhead, are clearly seen, being understood by the [*visible*] things that are made; [i] so that they are without excuse.

i That they may be.

21. Because that when- [*as*] they knew God, [*yet*] they glorified [*and honored*] him not as God; neither were thankful [*to their maker, and Author of all that good:* [18]] but became vain [*and silly*] in their imaginations; [19] and their foolish heart [k] was darkned; [20]

k Eph. 4. 17.

22. [*whilst*] professing themselves to be wise, [21] they became [*indeed*] fools.

23. And [22] changed the glory of the incorruptible God into an Image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

24. Wherefore God [*for a punishment of this dishonor towards him*] also gave them [l] up to [23] [*the most monstrous and unnatural vices of*] [24] uncleanness, [25] thro the lusts of their own hearts to dishonor their own bodies between themselves.

l In the lusts of their hearts, unto uncleanness.

11 Misbehavior toward God, and toward men.

12 See chap. 3. v. 19. &c. This wrath revealed only to the Jews before.

13 Or restrain, withhold.

14 The Apostles drift seems especially, to aim at the wisest or greatest pretenders to knowledg of the Gentiles. See v. 12. and c. 2. v. 1. and therefore more guilty also in their pride, and contempt of others.

15 His attributes (*eternal power, Godhead*, &c. ver. 20. as much as is necessary for our obedience): for all of him, his essence, cannot be known.

16 In the creatures, in his works. Act. 14. 17.

17 For, being their Maker, he must needs be before them, and so eternal; the maker of their excellencies, he must needs be the most perfect, and so divine.

18 Or, for this light of knowledg, they had received.

19 And disquisitions about the creatures.

20 With arrogance.

21 Philosophers, &c.

22 Allusion to Psal. 106. 20.

23 To the guidance of unclean spirits, by with-holding his grace and protection.

24 Vers. 26. Sins often the punishment of sins, Act. 7. 42. Ps. 81. 12.

25 All those beastly and troublesome lusts and vices, which men are given up to, are commonly an effect of their former contempt and neglect of religion. But also some of their idol ceremonies were not altogether void of them.

25. [*Even thoſe,*] who [*before had*] changed the truth of God [26] into a ly [f] [*a falſe God, an Idol;*] and worſhipped and ſerved the creature [g] more [27] than the Creator; who is bleſſed for ever. Amen.

26. For this cauſe [*I ſay*] God gave them up unto [28] vile [*and filthy*] affections; for even their women did change the natural uſe into that which is againſt nature.

27. And likewiſe alſo the men, leaving the natural uſe of the woman, burned in their luſt one toward another; men with men working [h] that which is unſeemly, and [*ſo*] receiving, in [*this filthy diſhonoring of*] themſelves, that [29] recompence of their error [[30] *in ſo diſworſhipping and diſhonoring God*] which was meet.

28. And even as they did not [31] like [i] to retain God in *their* knowledg [32]; God gave them over to [k] a reprobate mind [*void of all knowledg*] to do thoſe things which are not [l] convenient, [*nor befitting men.*]

29. [33] Being filled with all unrighteouſneſs, fornication, [m] wickedneſs, covetouſneſs, maliciouſneſs: full of envy, murder, debate, deceit, [n] malignity [34].

30. Whiſperers, backbiters, [o] haters [35] of God, [p] deſpiteful, proud, boaſters, inventers [36] of evil things, diſobedient to parents.

31. [q] Without underſtanding, covenant-breakers, [r] without natural affection, implacable, unmerciful;

32. [*Laſtly*] who, knowing the judgment of God [*upon theſe ſins*] that they which commit ſuch things are worthy of death, [*yet*] not only do the ſame [37]; but [s] have pleaſure in them that do them. [38]

f Eſay. 44. 20.
g Above or beſide.
h Filthineſs.
i To have God in acknowledgment; to acknowledg.
k A mind void of judgment.
l Meet.
m Villany, inordinate deſires, naughtineſs.
n Ill diſpoſition.
o Hated by God.
p Contumelious, haughty.
q Unconſcionable.
r Unſociable.
s Conſent with them.

26 i. e. The true God; or transferred that truth which they knew of him; his attributes of eternal power, and godhead, &c. to their Idols.

27 Such idolizing of the creature, recompenced with ſuch unnatural luſting after it.

28 The heathen Romans at this time extreamly abandon'd to theſe vices. How notorious was Tiberius for them?

29 Luſt a horrible diſhonor to the body; as idolatry, to God. 1 Cor. 6. 18.

30 In their Deviation from that way of true worſhip, which nature it ſelf ſhewed them.

31 A conſonance in the Original between ουκ εδοκιμασαν & αδοκιμον, The punishment like the fault; ſo verſ. 24. the punishment of diſhonoring God, was diſhonoring themſelves.

32 By worſhipping him as they ought.

33 In ſuch a vehement accumulation of words (a figure much advancing the Orators intent) we are not alwaies to expect theſe various in their ſenſe.

34 i. e. A ſowreneſs of diſpoſition apt to diſcommend, oppoſed to Candor.

35 i. e. Rebels, who caſt him from them; denyers of his providence; or accuſers of his juſtice, in their adverſities, &c.

36 Witty in contrivance of evil.

37 Which may partly proceed from infirmity.

38 Which proceeds from deſperate, excuſeleſs, malignity; like that of the devil; without having himſelf any guſt of it, yet ſetting on, and tempting others.

CHAP.

CHAP. II.

1. THerefore [*being yet without the Grace of Chriſt*] Thou [*alſo*] art inexcuſable, O man, whoſoever thou art [*learned Philoſopher, or law-boaſting Jew*] that judgeſt [1] [*others, as if thy ſelf mean while wert righteous:*] [a] for wherein thou judgeſt another, thou [*alſo only*] condemneſt thy ſelf, for [*that*] thou, that judgeſt, doeſt [2] the ſame things. a Matt. 7. 1.

2. But we are ſure that the judgment of God is [b] according to truth [*without regarding external priviledges*] againſt [*all*] them, which commit ſuch things. b Verſ. 11. 13.

3. And [*then*] thinkeſt thou this, O man, that judgeſt them that do ſuch things, and doeſt the ſame, that thou ſhalt eſcape the judgment of God?

4. Or [*becauſe this judgment preſently appears not*] deſpiſeſt thou the [3] riches of his [4] goodneſs, and forbearance, and long-ſuffering; not knowing that the [4] goodneſs of God [*ſhould be ſo far from ſecuring thee in ſin, that it ſhould*] lead [5] thee to repentance?

5. But, after thy [6] hardneſs and impenitent heart, [7] treaſureſt [c] up unto thy ſelf [*far more*] wrath [*for ſuch great goodneſs deſpiſed*] againſt the [8] day of wrath, and [d] revelation of the righteous judgment of God. c Jam. 5. 3. d Retribution.

6. Who will render to every man [e] according to his deeds. Kings M. S. e Pſ. 62. 12. Mat. 16. 27. Rev. 20. 12.

7. To them, who [f] by [9] patient continuance in well-doing ſeek for [*future*] glory and honor and immortality, [*that which they ſeek for*] eternal life. f Patience of the good work.

8. But unto them who are contentious [10] [*againſt God*] and do not obey the truth [g] [*naturally imprinted in their hearts*] but obey unrighteouſneſs; indignation and wrath; g Rom. 1. 18. 25.

1 Cenſureſt, condemneſt another, as the Philoſopher did the vulgar; the Jew, the Gentile.

2 Such like things i. e. art faulty, as well as thoſe whom thou judgeſt. See Rom. 3. 23.

3 Abundance.

4 Kindneſs and favor.

5 His mercies, in Gratitude, invite our obedience; not only are unwilling to prevent it with judgments.

6 Hardneſs, a callouſneſs, as it were, by a long cuſtome of ſinning.

7 In relation to riches v. 4. He that accumulates ſin, accumulates wrath.

8 Temporal, or final.

9 Which all muſt do that are ſaved; yet which none can do, whether Jew or Gentile, whoſe hearts are not firſt purified by (*race* and *faith*: which is called the righteouſneſs of God chap. 1. 17. effected by our Savior; preached by his Apoſtles.

10 Againſt the light they have received.

9. Tribu-

9. Tribulation and anguish upon every ſoul of man that doth evil, of the Jew firſt, and alſo of the [a] Gentile.

10. But glory, honor, and [1] peace, to every man that worketh good, to the Jew firſt; and, alſo, to the [b] Gentile.

11. For [c] there is no reſpect of perſons with God.

12. For as many as have ſinned without [*a written*] law [*given them*], ſhall alſo perish without [*this*] law; and as many as have ſinned, [*being inſtructed*] in the law [*written*], ſhall be judged by the [*ſame*] law:

13. (For [d] not the hearers [*and receivers*] of the law [*O thou Jew*] are juſt before God; but the doers of the law [*That of Nature, or that written*] ſhall be [2] juſtified.

14. For, when the Gentiles, which have not the law [*of Moſes*] do [3] by [*the dictate of*] nature the things contained in the law; theſe having not the law [*yet*] are a law unto themſelves.

15. Which ſhew the work [*and matter*] of the law written in [*the Tables of*] their hearts, [f] their conſcience alſo bearing witneſs, and their thoughts [g] meanwhile accuſing or elſe [4] excuſing one another, [5] [*now, before an inward tribunal,*]

16. [*And, before that higheſt*],) in the day, when God ſhall judg the ſecrets of men by Jeſus Chriſt; [h] according to [*this*] my Goſpel [*and preaching.*]

17. Behold, thou art called a Jew, and [i] reſteſt in the law [*written*]; and makeſt thy boaſt of God [*as the Author, and Patron, of thy Religion,*]

18. And knoweſt his will, and [k] approveſt the things that are more excellent [*and deſirable*], being inſtructed out of the law;

19. And art confident, that thou thy ſelf art a guide of

[a] Greek.
[b] Greek. Rom. 1.14, 16.
[c] Deut. 10. 17. 2 Chron. 19. 7. Job. 34. 19. Act. 10. 34. Gal. 2. 6. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17.
[d] Mat. 7. 21. Jam. 1. 22.
[f] The conſcience witneſſing with them.
[g] Between themſelves.
[h] Act. 17. 3. Joh. 5. 22.
[i] Iſa. 48. 2. Mic. 3. 11.
[k] Trieſt the things that differ.

1 Hebraiſm, ſalus.

2 Juſtified, here, is oppoſed to judged, or condemned; i. e. ſhall be accepted, and rewarded.

3 Do both in making and obeying, the like laws in ſome kind to that of Moſes: For all are under ſome law: and are, in part, obſervers of it. So S. Paul, when a Phariſee, was, touching the righteouſneſs of the law, blameleſs; i. e. to ſome eminent degree vertuous, for the outward obſervance of it, Phil. 3. 6. But this performance, in many things, of the *law* of *Nature*, or *written*, nothing profits to eternal life, as appears Phil. 3. 9. 1 Cor. 13. 3. the work not being perfect Rom. 3. 9. and in its other imperfections, not done alſo out of faith, and love of God; in obedience to his commands; to his glory, and for his ſake; which none can do, as he ought, who is not born again of the Spirit. Jo. 3. 5.

4. Excuſing them in ſuch a degree, as their conſcience was enlightned concerning good and evil; or, excuſing them to ſuch a degree, as ſome good was done, or ſome evil avoided, by them.

5 the 13th, 14th, 15th verſes, are read by ſome as a Parenthesis; the 14th, and 16th verſes continuing the ſenſe.

the

the blind; a light of [1] them which are in darkneſs,

20. An inſtructer of the foolish, a Teacher of babes; which haſt the form of knowledg and of the truth [*contained*] in the law:

21. [2] Thou therefore [*O legal Jew*] which [*advanceſt thy ſelf above the Gentile, and*] teacheſt another, teacheſt thou not thy ſelf? Thou that [a] preacheſt, a man should not ſteal, doſt thou ſteal? a Proclaimeſt.

22. Thou that ſaiſt, a man should not commit adultery, doſt thou commit adultery? Thou that abhorreſt idols, doſt thou commit [3] Sacrilege, [*and rob the true God?*]

23. Thou that makeſt thy boaſt of the law, thro breaking the law dishonoreſt thou God [*who honored thee with the law?*]

24. (For [*ſo it is*] the name of God is [4] blaſphemed among the Gentiles thro you [*Jews, pretending piety, yet living wickedly*] as it is [b] written [*in the prophet.*]) b Iſa. 52. 5. Ex. 36. 20, 23.

25. For [*thy*] circumciſion [5] [6] *and thy being within Gods covenant*] verily profiteth, [7] if thou keep the law [*to which thou art obliged by it*]; but, if thou be a breaker of the law, thy circumciſion is made [*and counted for*] uncircumciſion [*in effect.*]

26. Therefore if the uncircumciſion [8] *aſſiſted by grace thro Chriſt*] [9] keep [c] the righteouſneſs of the law, shall not his uncircumciſion be counted for circumciſion? c The ordinances.

27. And shall not uncircumciſion which is by nature, [10] if it [d] fulfil the law, [11] judg thee, who [*advantaged*] by the letter and circumciſion, doſt tranſgreſs the law? d Mark. 10. 20, 21. Rom. 13. 10.

28. For he is not a Jew [*in Gods eye*] who is one [e] outwardly; e In the viſible part.

1 The Proſelyte Gentiles.

2 The argument hath the ſame force concerning Chriſtians that are out of the ſtate of Grace, compared with Mahometans, and heathens.

3 In Tithes, &c. of which God often accuſeth the Jews: ſee Mal. 3. 8 thou worshippeſt no falſe Gods, yet robbeſt the true.

4 The Gentiles ſpeak ill of your God.

5 See c. 4. v. 11. the ſign of the covenant.

6 The ſame is verified in the ſacraments of the new covenant.

7 As by which thou comeſt to have Gods will more explained, and art an heir to Gods promiſes, as being within his covenant, if thou performeſt the condition of it. See Rom. 3. 2. 2, 18.

8 As Jethro, Naaman, the two Centurions Matt. 8. 10. and Act. 10. 22. &c. But none ever have or can do this, whoſe hearts are not firſt purified by *Grace*, and *Faith*; to the full acknowledgment of which, 'tis the Apoſtles driſt to bring both the law-boaſting Jew, and wiſe Gentile-Philoſopher.

9 That the Apoſtle ſpeaks here of Gentiles Chriſtian (whom the Jews contemned, becauſe uncircumciſed, and out of the covenant,) ſee the laſt verſe, not agreeing to a heathen Gentile. But this diſcourſe may be applied alſo to an Heathen Gentile, upon an unperformable ſuppoſition. If the uncircumciſion should (which it never can acceptably) keep &c.

10 By Country, and Nation.

11 i. e. Condemn.

wardly; neither *is that* Circumcision, which is outward in the flesh:

a In the hidden part.

29. But he *is* a Jew, which is one [a] inwardly; and Circumcision *is that* of the heart, in the Spirit, [1] and not in the letter; [2] whose [3] praise is not of men, [*for his descent*]; but of God [*for his obedience.*]

CHAP. III.

1. WHAT advantage then [*may some say*] hath the Jew? or what profit *is there* of [*being of the*] circumcision?

b As first, that they were intrusted with.

2. Much [*profit*] every way: [b] chiefly, because that unto them [c] were committed the Oracles [4] of God [*and the promises made, and also fulfilled; notwithstanding the wickedness of the carnal, to the spiritual seed of Abraham. Rom. 9. 6, 2.*]

c Eph. 2. 12.

3. For what if some, [*notwithstanding these oracles received by them, were disobedient, and*] did not [5] believe? shall [d] their unbelief [e] make the faith [*and promises*] of God [*concerning the Messias and the Gospel, revealed in these oracles, and made to the spiritual seed*], without effect [*and accomplishment*]?

d Rom. 9. 6, 2.
e Make void the fidelity of God.

4. God forbid: yea [f] let God be true [*in performing his word*]; but every man a lier [*in breaking of his covenant.*] As it is written [g]; That thou mightest be justified in thy sayings, and clear when thou art judged, [*in performing thy promises, notwithstanding mans offences; and from these offences raising more glory to thy truth, not then failing, when mans doth.*]

f Ps. 116. 11.
g Ps. 51. 4.

1 By cutting of the sins of the flesh: see Col. 2. 11. which is also effected by the Spirit.

2 i. e. The external ceremony. Rom. 7. 6. 2 Cor. 3. 6, 7.

3 Allusion to the name of *Juda* signifying praise. Gen. 29. 35.

4 See Rom. 9. 4. &c. The Jews received, the will of God, (more explicated), in the written law, Rom. 2. 18. and the promises of God to mankind, in Christ; of which promises circumcision was a seal unto them; Rom. 4. 11. and most of the legal ceremonies, types: (a great engagement on Gods part, for future benefits; and advantage on theirs, for doing his will, and believing in the substance of those types, which were under the law:) which promises also were, ever afterward, made good to the *spiritual seed* of Abraham, notwithstanding the incredulity of the *most part* of the Jews; and the Israel of God, in all times was made partakers of them. See Rom. 9. 6. Tho these promises were not beneficial to any, tho receiving circumcision, and the law, whose hearts were not purified by faith (as Abraham's, and other holy mens, were) the Jew and Gentile, without this faith, being both in a like condition; all under sin, *Vers.* 9.

5 Were fædifragi, and perfidi.

5. But

5. But if [*thus*] our unrighteousneſs [*and infidelity ſerves to*] commend [*and advance*] the righteouſneſs of God [*in ſtill being faithful towards us*], what ſhall we ſay? [a] *is* God [*from hence*] unrighteous, who taketh vengeance [*upon mans unrighteouſneſs, which ſerves, the more, his glory*]? I ſpeak [b] as a man [*perhaps would judge,*]

a Is not God unjuſt.

b According to man.

6. God forbid: for then [a] how ſhall God [*be juſtly ſaid to*] judge the [3] world [*at all, for its ſin*]?

7. For if the truth of God hath more abounded unto his glory thro my [4] ly, [*purpoſely ordained in me by him for ſuch an end*], why yet am I alſo judged, as a ſinner?

8. And not *rather*, (as we be ſlanderouſly reported, and as ſome affirm, that we ſay), let us do evil, that good may come: whoſe damnation [*notwithſtanding*] is juſt, [*as being the unhappy Authors of their own ſin; tho the goodneſs of God, no thanks to them, works out of it his greater glory.*]

9. What then [*having this preheminence in Gods favors to us,*] are we [*Jews, whilſt being void of faith*] better *than they* [*Gentiles, in our converſation, or in our condition*]? No, in no wiſe: for we have before [c] proved [5] both Jews, and Gentiles, that they are [6] all under ſin.

c Accuſed, charged.

10. As it is written; [d] There is none righteous, no not one.

d Pſ. 14.

11. There is none that underſtandeth, there is none that ſeeketh after God:

12. They are all gone out of the way, they are altogether become [7] unprofitable, there is none that doth good, no not one.

13. [e] Their throat *is* an open Sepulchre, with their tongues they have uſed deceit, [f] the poiſon of aſps *is* under their lips.

e Pſal. 5. 9.

f Pſ. 140. 3.

2 Alluſion to Gen. 18. 25.

3 Or [if he himſelf be unrighteous.]

4 Perfidiouſneſs; alluſion to verſ. 4.

5 From the 18th verſe of the firſt chap. to the end of the 2d.

6 All, except thoſe, whoſe hearts were purified by grace and faith (the doctrine and goſpel, which the Apoſtles preach) which comes by Jeſus Chriſt Jo. 1. 17. who were but a very few in compariſon o. the reſt; as Abraham, Zacharias. &c. the kingdom of Grace being then far narrower, than ſince. Yet which grace, and goſpel (Gal. 3. 8.) coming by Chriſt, came not only after him, i. e. his incarnation, (tho more plentifully after him); but alſo before him; even to all, that were holy, (for by the grace and Spirit of Chriſt only were they holy), from the beginning; who were all alſo ſaved, as we, by faith &c. [ſee verſ. 2. Note 6.] ſee Gal. 3. 10. where ſome are ſaid to be of the *works of the law*; as others verſ. 9. ſaid to be of *faith*. To whom circumciſion was the ſeal of that grace, of which baptiſm is to us, (ſee Rom. 4. 11, 13. Gal. 3. 8, 17. Act. 2. 38, 39.) Tho as this Circumciſion was uſed by the Jews; as a ſign of the covenant by works; and hence obliging ſuch works, Gal. 5. 3. and alſo as circumciſion was a part of the law; the ſame reaſon, which bound them to the obſervance of it, obliged them to all the reſt of the law, not obſervable by them, and ſo rendring them guilty.

7 Unfruitful in any good work.

a Pſal. 10.7.
b Prov. 1. 16. Iſa. 59. 7, 8.
c Pſal. 36.1.
d In.
e Subject to the judgment of God.
f Gal. 2. 16.
g Acknowledgment.
h Rom. 1. 17.
i Rom. 5.2.
k Propoſed foreordained.
l Propitiatory.
m Rom. 1. 17.
n Paſſing over.

14. [a] Whoſe mouth is full of curſing and bitterneſs.
15. [b] Their feet *are* ſwift to ſhed blood.
16. Deſtruction, and miſery, [2] *are* in their waies.
17. And the way of [3] peace have they not known.
18. [c] There is no fear of God before their eies.
19. Now we know, that what things ſoever [4] the law ſaith, it ſaith to them who are [d] under the law [*and ſo to the Jew, as well as Gentile*]; that every mouth may be ſtopped, and all the world may become [e] guilty before God.
20. Therefore by [*pretending to*] the [f] deeds of the law [5] there ſhall [6] no fleſh be juſtified in his ſight: for, by the law, *is* [*only*] the [g] knowledg of ſin, [*not ability of well-doing.*]
21. But now [h] the righteouſneſs of God, without [*reference to, or dependance on*] the law, is manifeſted [*in the goſpel*] being witneſſed [*before*] by the law and the Prophets: [7]
22. Even the righteouſneſs of God, *which is* [*not by the law, but*] by faith of, [*and in*], Jeſus Chriſt, unto all, and upon all them, that believe: for there is no difference:
23. For all have ſinned and [*ſo*] come ſhort of [*attaining*] the glory of God [i] [*by works.*]
24. Being [8] juſtified [*not upon debt, by their merit; but*] [9] freely by his grace, thro the [10] redemption that is in Jeſus Chriſt.
25. Whom God hath [k] ſet forth *to be* a [l] propitiation [11] (thro faith in his blood), [11] [*not, in that of beaſts*], to [m] declare his [*way of*] righteouſneſs for [n] remiſſion of ſins that are paſt [12], thro the forbearance of God [*then conniving at them*].
26. To declare, *I ſay*, at this time his righteouſneſs: that

2 To others.
3 Put for *innocency*, the mother of *peace*.
4 i. e. Writings of the old Teſtament.
5 Alluſion to Pſal. 143. 2.
6 Becauſe theſe deeds not performed by hem verſ. 9.
7 Speaking of the Meſſias and ſalvation by him.
8 Juſtified, that is, having remiſſion of all ſins paſt before our converſion (ver. 25.) freely by Gods grace, and favor to us, verſ. 24. (not at all for our work ſake; all of us without grace being ſinners), only if ſo be, that we do believe in the blood of Jeſus Chriſt: verſ. 25. whom God hath ſet forth to be a propitiation and expiation for thoſe our ſins, verſ. 25. and a redeemer of us from death, verſ. 24. By the power of the grace of whoſe Spirit in us, purchaſed alſo by him for us, it is, that we are, for the future, enabled to do well; and to walk in thoſe precepts, which the law commands; and, to pleaſe God.
9 Freely by his grace in procuring a ranſome and redemption.
10 Or ranſom.
11 See the matter alluded to, Lev. 16. 1 Jo. 2. 2.
12 Before reconcilement, when we were his enemies.

he

he [*only*] might be a juſt [1] [*and righteous in his promiſes*]; and, the juſtifier of him, which b believeth in Jeſus.

27. c Where *is* boaſting then? It is excluded. By what [2] law? of works? [*they would have cauſed boaſting, could they have bin performed by us*]; nay, but by the law of faith.

28. Therefore we conclude, that a man is juſtified by faith, d without the deeds of the law [*as we ſee it is now in the Gentile*]

29. [*For*] *is he* [*in this way of juſtification*] the God of the Jews only? *Is he* not alſo of the Gentiles? Yes, of the Gentiles alſo.

30. Seeing *it is* one God, which ſhall juſtifie the circumciſion [3] by faith, and uncircumciſion [3] thro faith.

31. [*But what?*] Do we then make void the law thro [*the doctrine of*] faith? God forbid. yea we e eſtabliſh [4] the law [*in preaching the accompliſhment of that, which the law and the Prophets promiſed, and foretold; Under, and even before, which, alſo, juſtification was had [5] only by faith.*]

a Righteous.
b Is of the faith of.
c 1 Cor. 1. 31. Eph. 2. 9.
d See verſ. 31.
e See verſ. 21.

CHAP. IV.

1 [FOR *conſider we the juſtification of the firſt Father of the Jews, and Circumciſion, Abraham himſelf*]: What ſhall we ſay then, that Abraham our Father, a as pertaining to the fleſh [*and circumciſion*], hath b found?

2. For, if Abraham were juſtified by [*the*] [6] works

a According.
b Phil. 3. 4.

1 See verſ. 3. 4: Or elſe; that he only might appear to be juſt and holy; ſee verſ. 9. and not we: but he alſo, the Author of our juſtification.

2 Law, i. e. doctrine.

3 *Thro faith*, to the Gentile now firſt exhibited. *By faith*, to the Jew now accompliſhed.

4 Eſtabliſh the *Ceremonial* Law, in compleating the type in the ſubſtance it ſelf; and the *Moral* alſo, in thoſe ends, for which it was given; the knowledg of ſin &c. (See Rom. 3. 20. Gal. 3. 19.) Which likewiſe, for the fulfilling of it, is now firſt eſtabliſhed; in Chriſt, who lived in perfect obedience to it without ſin; and, in the faithful too in ſome meaſure, by the power of the Holy Spirit in them, which Chriſt hath given unto them. Rom. 8. 4.

5 As is ſhewed in the next chapter.

6 Not as if Abrahams faith had no good works; or that theſe works flowing from faith were not acceptable to God; but his faith, here, is oppoſed to legal works, ſuch as are done before, or without, faith, and without the covenant of grace; As appears by what goeth before, Rom. 3. 28. and by what followeth in this chap. verſ. 10, 13, 14, 15. But yet his faith in ſome ſenſe may be oppoſed alſo to works flowing from faith, if we conſider their imperfection; they being not ſo continually and perfectly righteous, as entirely without ſinning at any time to keep the law, and claim a meritorious juſtification by it. See Jam. 3. 2. But ſo neither are we juſtified by faith, meritoriouſly. But theſe works of the faithful, as they follow faith, ſo do they follow the firſt juſtification, which is here ſpoken of by the Apoſtle.

a Boasting. b Eph. 2. 8, 9. Rom. 3. 27. c Toward.

[*of the law, excluding the covenant of grace*], he hath [4] where-of to [b] glory, [*namely of his righteousness*]: but [*yet we find*] not, [*that he hath any cause to glory at all*] [c] before God.

3. For [*we read not, that God accepted him for his* [6] *works; but*] what saith the Scripture? [d] Abraham [1] believed God, and [2] *It* was counted [3] to him for [4] righteousness.

e Rom. 11. 6.

4. Now to [e] him that [5] worketh is the reward not reckoned of grace, but of debt: [6]

5. But to him, that [7] worketh not, but believeth on him, that justifieth the [*formerly*] ungodly, his [8] faith is [*said to be*] counted for righteousness.

6. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works:

f Psal. 32. 1.

7. Saying, [f] Blessed are they, whose iniquities are forgiven, and whose sins are covered.

8. Blessed is the man to whom the Lord will not [9] impute [*his*] sin.

9. Cometh this [*way of*] blessedness [*by faith*] then, upon the Circumcision only, or upon the uncircumcision also? For we say, that Faith was reckoned to Abraham for righteousness.

10. How was it then reckoned? when he was in Circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

1 What was the matter of his faith, see below vers. 13, 18, 19, 20. 21.

2 Abraham had faults (*see* vers. 5.) and could not justifie his actions before God; but God for his faith in him, i. e. in his power, and promise, in all things, tho seeming never so impossible (such like as Christians now also have toward God thro Jesus Christ,) accepted of him, remitted his sins, esteemed and reckoned of him, as one that in no thing had offended him.

3 Faith, counted to him for, therefore was not, righteousness: so that, as no merit in *works*, so neither in *faith*. This counting of faith so, is only by vertue of Gods covenant and promise; and this promise and covenant only from Gods free grace, and bounty.

4 Righteousness explained vers. 8. Non-imputation of sin.

5 By works cannot be understood only the works required by the law ceremonial, but works in general, those also, moral: because 1. the Apostle's reason, that the reward should be of debt, holds of all, as well as any. 2. Abrahams working was before the promulgation of the law ceremonial.

6 Ex pacto at least, by vertue of the covenant of works.

7 By works opposed to faith the Apostle understands the perfect keeping of the law in all points all our life, and that without the help of *grace* (for where Gods grace is, there our merit fails); to wit, such obedience, as by which we may obtain justification by works ex debito and abstracting from Grace. See chap. 3. vers. 20. Gal. 3. 10. Neither doth any one in this life, by Gods grace, attain to such a perfection, as to live without sin. Jam. 3. 2.

8 The natural act of which is, to lay all the worthiness not on himself, but on the goodness, and ability of the person, he believes in.

9 Not hold him guilty, so as to suffer for it.

11. And

11. And he received [1] the ſign of circumciſion, a ſeal of [*the promiſes made to*] the righteouſneſs of the faith, which he had yet being uncircumciſed: that [*ſo believing before circumciſion*] he might be the father [*both*] of all them that believe [2] tho they be not circumciſed; that righteouſneſs might be imputed unto them alſo [*as his children*], *a* Thro uncircumciſion.

12. And the Father of circumciſion [*of the circumciſed alſo*] to them, who are not of the circumciſion only; but [*who*] alſo walk in the ſteps of that faith of our father Abraham, which he had being yet uncircumciſed.

13. For the promiſe [b], [2] that he ſhould be the heir of the world [*in his poſterity*], was not to Abraham or to his ſeed thro [*the righteouſneſs of*] the law, but thro the righteouſneſs [*which cometh*] of faith. *b* To Abraham or his ſeed, that he ſhould be the heir of the world, was not by the law.

14. For if they [*only*], which are of the law, be heirs, [*his*] faith [*ſo much celebrated*] is made [3] void; and the promiſe, [4] made [*to it*], of none effect;

15. Becauſe [*c we ſee, none keep*] the law: [*and ſo it only*] worketh [5] wrath [*by making us become guilty*], for where no law is, there is no tranſgreſſion [*of the law.*] *c* Rom. 3. 23.

16. [d] Therefore [*this promiſe and inheritance*] is of [*and thro*] faith, that [*ſo alſo*] [6] it might be by grace; to the end the promiſe might be [e] ſure to [7] all the ſeed, not to that only which is of the law [*the believing Jew*], but to that *d* Jo. 1. 12. *e* Rom. 11. 29. 9. 11.

1 Circumciſion was only a Sacrament of the new covenant to the Fathers; changed by Chriſt into baptiſm (all bloody ceremonies being typical) ſee Gal. 3. 17. Neither, at the tranſacting of the firſt covenant, made Exod. 24. mentioned Heb. 8. 9. (anſwering that made with Adam, as that with Abraham anſwered that made with us, thro the 2d Adam, in the goſpel) was circumciſion commanded; nor at that time practiſed. See Joſh. 5. 2, 7. But tho circumciſion (as I ſaid) was to the Fathers a Sacrament and a ſeal only of the new covenant; yet, it being a legal and typical one, and now abrogated, and annulled by Chriſt, the Jews practiſing this any longer, becauſe a rite enjoined them under the law, upon the like reaſon became debters to obſerve all the reſt of the law, by which none could attain juſtification; and ſo became they now, by obſerving circumciſion, once a ſeal of the covenant of grace, fallen from the covenant of grace. See Gal. 5. 3. 3. 10. eſpecially they ignorantly taking circumciſion to be to them a ſeal of the covenant of works.

2 That he ſhould be heir of the world ver. 13. or, in thee ſhall all the families of the Earth be bleſſed Gen. 12. 3. this promiſe, being a reſtorement to the dominion of all things loſt in Adam, &c. was made to him and his ſeed Gen. 17. 7, 8. and was verified perfectly, in his ſeed Chriſt. Gal. 3. 16, 17, 19. who was made heir of all things Heb. 1. 2. and again verified in the Church his body, conſiſting both of Jews and Gentiles; who thro him ſhall inherit all things hereafter, being firſt the children of Abrahams faith, (ſee the compariſon of both verſ. 24, 25) to which faith the promiſe was made 1 Cor. 3. 21. and was verified alſo typically in his ſeed, the Iſraelites, in their poſſeſſion of Canaan.

3 i. e. No righteouſneſs had by it.

4 Of his heirſhip, &c.

5 And *wrath* is not the inheritance of Abrahams children.

6 For faith is not any work, which may *merit*.

7 All the ſeed, which God intended in his promiſe, being *many Nations*, verſ. 17.

alſo

also which is of the faith [1] of Abraham [*(tho Gentile)*]; who is the father of us all, [*Jew and Gentile, that believe.*]

a Gen. 17. 5. 17. (As it is written, [2] I have made thee a father of many Nations [2]) before him, whom he believed, [*when aged and childless,*] even God, that quickeneth the [3] dead; and

b Gen. 1. 3. [*by his word only*] [b] calleth those things which be not [*to fulfil his purpose*] as [*easily, as*] tho they were, [4]

c Should become. 18. Who [*therefore*] against hope [*of dead nature*] believed in hope [*of Gods power*], that [*so*] he [c] might become the father of many nations: according to that which was spoken, so [*many as the Stars*] shall thy seed be.

19. And he being not weak in faith [*as in strength*] considered not his own body [5] now dead; when he was about an hundred years old, neither yet the deadness of Sarahs womb.

d Doubted. 20. He [d] staggered not at the promise of God thro unbelief: but was strong in faith giving glory to God.

21. And being fully perswaded that what he had promised he was able also to perform.

22. And therefore it was imputed to him for righteousness.

23. [6] Now it was not written for his sake alone, that it was imputed to him.

e That believe. 24. But for us also [*who are his children*]; to whom [*likewise*] it shall be imputed, [e] if we believe on him that raised up Jesus our Lord from the dead [7] [*as Abraham did, that God was able to raise his type, Isaac.*]

25. Who [*according as Isaac was offered up by Abraham*] was delivered [*to death, by his Father*], for [*expia-*

1 See what Analogy between Abrahams faith and ours, vers. 24, 25. what reference his also had to Christ, Gal. 3. 16, 17, 19. -Jo. 8. 56.

2 By spiritual parentage.

3 Abrahams and Sarahs generative power now dead. See vers. 19.

4 And so might call back his generative strength after old age; and his son Isaacs life, after his offering.

5 For his having children afterward by Keturah was by the continuance afterward of his miraculously renewed strength.

6 The faith of Abraham and that under the law is not *diverse* from that under the gospel, both being a *strong trust* in God concerning his power, and goodness, toward us in his promises: *trust in God*, especially, concerning Christ too, being the promised seed, in whom they hoped for beatitude. See Jo. 8. 56. -Gal. 3. 8, 16, 17, 19. -Eph. 2. 20. but it *differeth* much in *perfection*: Freedom from eternal punishments, and admission to life eternal, being then either not mentioned at all, or very obscurely; little known of the Messias, especially to all the people; and the prophesies being then very hard to be understood; A faith in God, then, concerning Christ, but not so express in him; That faith too not then generally published, as the means of justification: therefore is Christ said to be the beginner of our faith Heb. 12. 2. and faith, not to have bin revealed before him. Gal. 3. 23, 24, 25. Lastly the clear divulgement of all truth, and of the perfect sense of the law; and the plentiful effusion of Gods Spirit to enable obedience, was not performed before our Saviors appearance. See Heb. 8. 10. &c.

7 And, in raising him, hath shewed his power to raise up us also.

tion

tion of] our offences; and was raiſed again, for our [1] juſtification [2] [*For, he dying for us, and for our ſins, in his deliverance from death God declared, that he freed us, from it; and from ſin, the cauſe of it.*] [a] 1 Cor. 15. 17.

CHAP. V.

1. THerefore, being juſtified by faith, we have peace with God [*with whom our ſins before had wrought enmity*], thro our Lord Jeſus Chriſt, [*delivered for our offences.*]

2. By [2] whom alſo [*raiſed again*] we [b] have acceſs, by [*our*] faith, into this [*condition of*] grace wherein we [c] ſtand, and [d] rejoice in hope of [*the fruition hereafter of*] the glory of God [*and eternal life.*] [b] Have had. [c] Have ſtood. [d] Glory.

3. And not only ſo [*rejoice in this glory to come,*] but [*wherein*] we glory in [*our preſent*] tribulation alſo; knowing that [*frequent*] tribulation worketh [*the vertue of conſtancy and*] patience;

4. And patience [*more*] [e] experience [*of the ſincerity of grace in us; and of Gods power, and faithfulneſs to us*] and [*this*] experience, hope; [e] Trial.

5. And [*this*] hope maketh [*us*] not aſhamed [*of, or in, theſe our ſufferings, as if they were vain*]; becauſe the love of God [*both his of us, and ours of him*] [f] *as a ſure pledg of the future glory,*] is [g] ſhed abroad in our hearts by the Holy Ghoſt, which is given unto us. [f] 2 Cor. 5. 5. Eph. 1. 14. [g] Poured out on.

6. [*Which love of God how can we now doubt of?*] for when we were yet without ſtrength [*and ability to help our ſelves,*] [h] in due time Chriſt [*even*] died for the ungodly; [h] According to the time.

7. For ſcarely for a righteous man will one dy: [i] yet [i] Tho.

1 For the aſſurance of the remiſſion of our ſins, and of a ſecond life to come to them that believe. But, yet more properly, we are ſaid to be juſtified by his reſurrection, becauſe he was then juſtified, i. e. declared righteous and freed from our ſin, which he had taken upon him. See 1 Tim. 3. 16. -1 Pet. 3. 18. So that, he dying only for our offences, we were alſo then juſtified from our offences, when God quitted him of the puniſhment of death. Beſides that the miſſion of the Holy Spirit, by vertue of his reſurrection, enabled us to perform the condition of our juſtification.

2 See verſ. 10. -Eph. 2. 18. By Chriſt believed on we receive 1. remiſſion of ſin. 2. The Holy Ghoſt (verſ. 5.) to ſin no more as formerly, but to live in obedience. 3. Deliverance from Gods wrath, or damnation (verſ. 9.) upon the firſt; and fruition of Gods glory, or life eternal, (verſ. 2.) upon the ſecond.

peradven-

peradventure for [1] a good man ſome would even dare to dy.

8. But God commendeth [*this*] his love towards us, in that while we were yet ſinners [*againſt him*], Chriſt [*his Son*] died for us.

9. Much more, then, being now juſtified [*and reconciled*] by his blood, we ſhall be ſaved from [a] wrath [*preſent, and to come,*] thro him.

a Mat. 3. 7. Rom. 2. 5.

10. For if when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we ſhall be ſaved [*from damnation*] by his [2] life; [*who is ſurviving alwaies to protect, and deliver us.*]

11. And not only ſo [*we joy in Chriſt ready to ſave us*], but we alſo joy in God, [*the Father as now our friend,*] thro our Lord Jeſus Chriſt; by whom we have now received [b] the attonement [*with God.*]

b Reconciliation.

12. [3] Wherefore [4] as [*heretofore*] [5] by one man [c] ſin entred into the world, and [6] death by ſin: and ſo death paſſed upon all men, [d] for that all have ſinned [7] *ev r ſince Him*; *ſo now by the righteouſneſs alſo of one the free gift (of Righteouſneſs) hath come upon all men unto juſtification of life.* [e].

c In whom.
d See verſ. 19.
e See verſ. 18.

1 Some taking [*good*] here for merciful, liberal, bountiful, advance it a degree beyond [*righteous.*] See Matt. 20. 15.

2 By his life, communicated unto us his members, Jo. 6. 57. -14. 19. -*Becauſe I live, ye ſhall live alſo.* 2 Cor. 4. 10, 11.

3 The reſt of the chapter ſaith this, that, It was ordered by the divine providence, that the manner of our reſtauration ſhould anſwer to the manner of our fall. As the firſt Adam was the fountain of ſin and death; ſo the ſecond, of remiſſion and life. But firſt more good conferred by the ſecond, than loſt by the firſt: 1. a nature higher advanced, and a life more glorified. 2. More variety of ſpiritual gifts (1 Cor. 12. 8. &c.) conveyed by Chriſt, than carnal infirmities from Adam. 3. Theſe far more active, and powerful to reform, than the other to deprave; theſe in the faithful overcoming the other. 2. Again more guilt taken away and remitted by the 2d Adam, than derived from the firſt; to wit, not only the doom of his offence lying upon us his children, but likewiſe, of all our own offences added to it.

4 The other part of the compariſon is ſet down in the 18. verſ. after a repetition of this, [*Even ſo by the righteouſneſs,* &c.]

5 This is plain 1. That all men are ſinners, ſee Rom. 3. 23. -2 Cor. 5. 14. -Gal. 3. 22. 2. That they are the children of wrath by nature. See Eph. 2. 3. -Jo. 3. 36. Jo. 3. 3, 5. 6. and, baptiſm, required to all, and the dying of Infants, (when as death is the wages of ſin,) ſtrongly perſwade it. And not children of wrath only by imitation; for then, why is it neceſſary, that all ſhould be ſo? How are Infants this way peccant, that know nothing? or, why dy they, if innocent? 3. 'Tis plain, that our death is imputed to Adams ſin, by verſ. 14, 15, 16, 19. altho we have, all, ſins of our own; why this? if that left no ſtain, and root of evil in us? 4. That he is the fountain of ſin, as Chriſt of righteouſneſs, by verſ. 14, 19. But Chriſt is ſo, not only by being a pattern, or by imputation of his righteouſneſs, but by real infuſion of grace into us, to bring forth obedience: therefore ſin ſeems here to be taken (as Rom. 7.) for that acknowledged pronity to evil in our nature, derived from Adam, of which actual ſins (ſee Heb. 7. 9.) are the fruits.

6 Death being both the curſe of ſin, Gen. 3. 3. and mans baniſhment upon his ſin from the tree of life, the cauſe of it.

7 See a like expreſſion Heb. 7. 9.

13. [*I ſay*

13. [*I ſay, Sin and Death paſſed upon all men:*] for [*not only after, but before, and*] until the law [*given by Moſes,*] [1] ſin was [*ever ſince Adams offence*] in the world: but [*that not ſo much* [a] *imputed; for*] ſin is not [*ſo much*] imputed [2], when there is no [*expreſs*] [3] law [4] [*to convince men:*]

14. [*Yet*] nevertheleſs, [5] death [*and that for Adams one offence*] [6] reigned [*alſo*] from Adam to Moſes, even over them that had not ſinned after the [7] ſimilitude of Adams tranſgreſſion [*againſt an expreſs command (as he had)*]: who is [*in all this*] the [*exact*] figure [b] of him [*the 2d Adam*] that was to come; [*the one the fountain of ſin and death by his one offence; the other of righteouſneſs, and life by free gift.*]

15. But not as the offence, ſo alſo is the free [8] gift [*in their vertue and power:*] for if thro the offence of one, [9] many [c] be dead: much more [*powerfully*] the grace of God, and the gift [*of righteouſneſs and life eternal*] [d] by grace by one man Jeſus Chriſt, hath abounded unto many [10] [*to life.*]

16. And not [e] as it [*the loſs*] was by one that ſinned, [*even*] ſo is the gift [*and benefit by him that was righteous*]: for the [f] judgment [*in Adam*] was by one [*offence only*] to condemnation [*of his poſterity.*] but the free gift [*in Chriſt*] is [*the remiſſion not*] of [*that only, but*] many [*our own*] offences [*alſo*], unto juſtification.

17. For if [g] by one mans offence [*only*] death reigned by one; much more they, which receive [*not one, but*] [11] abundance of grace, and [h] of the gift of righteouſneſs, ſhall reign [h] in life by one, Jeſus Chriſt.

a See Rom. 7. 8, 9, 10. &c.

b 1 Cor. 15. 21. &c.

c Died.
d Thro grace, that grace of one Jo. 1. 16. Eph. 1. 6.
e As by one man having ſinned.
f Sentence on occaſion of one.
g By one offence.
h Thro his life.

1 Becauſe all died ever ſince.

2 Or, reputed to be ſo.

3 Some thus: ſin before, therefore a law before that law promulgated by Moſes; not poſitive, but natural. For it was a law then which made not-knowing Infants alſo guilty and ſo dying; But no guilt, where no law.

4 But only that obſcure and imperfect one of nature.

5 The Apoſtles drift is, to ſhew, how Adam was the figure of Chriſt, in that death came upon all men, not for their, but his one, offence. Which one offence was enough to condemn all to death; even thoſe, before that the law came to make ſin ſinful, even the righteous Abel, Noah, &c. But many millions of ſins were not enough to hinder us from Salvation and life by Chriſt; Therefore he infinitely better to us, than our firſt father was.

6 As over righteous Abel, Noah, Abraham, &c. and over infants, therefore deſcending on them for the ſin of Adam.

7 Only great tranſgreſſions are compared to Adams Hoſ. 6. 7. Job. 31. 33.

8 Gift, becauſe 'tis righteouſneſs imputed by Gods mere grace and favor, not by our working and merit. See Rom 4. 3. 4. 24.

9 [Many] oppoſed to [one] that offended before; not to [all], ſee verſ. 12.

10 Grace abounded not only in the remiſſion, of that ſin Adam broght on us, but alſo, of all our own; not only in remiſſion of ſins, but in infuſing righteouſneſs and ſanctification of life; not only in freedom from death, but admiſſion to life eternal.

11 The power of abundance of grace oppoſed to the power of one ſingle offence.

18. Therefore; [*as I said before*] as [a] by the offence of one, [b] judgment came upon all men to condemnation: even so, [1] by [c] the righteousness of one, the free gift [*of righteousness*] came upon all men unto justification of life.

19. For as by one mans disobedience [d] many were made sinners: so [2] by the obedience of one shall many be made [3] righteous [4] [*and freed from their sin.*]

20. [e] Moreover [*after sin thus, by one man, entred into the world, and was, until the law; so*] the law entred [*afterward*], that the offence might [*more appear to*] abound: but, [*again*], where sin abounded, grace did [*since*] much more abound [*to the destroying of sin.*]

21. That as sin hath reigned [f] unto [*the effecting of*] death [*by Adam*]; even so might grace reign, thro [*bestowing on us*] righteousness, unto [*effecting*] eternal life, by Jesus Christ our Lord.

a By one offence.
b The sentence was.
c By one righteousness.
d The many were constituted.
e But the law that came in betwixt.
f Thro death.

CHAP. VI.

1. WHat shall we say then? [*Since justification is not by our works, but Gods Grace; and where sin hath abounded this grace hath abounded much more,*] [5] shall we [*now still*] continue in sin, that grace may [*still the more*] abound?

2. [6] God forbid: how shall we that are [*now by Christ*] dead to sin, [7] live any longer therein?

3. [*For*] know ye not, that so many of us as [g] were

g Are.

1 The righteousness and obedience of the 2d Adam is derived upon his children, i.e. believers, in the same manner as Adams sin upon his posterity: Their partaking Christs Spirit rendring them inclined to good; as, partaking Adams nature rendred them prone to evil vers. 17. (those which receive abundance of grace, &c. see Jo. 3. 6. Rom. 6. 16. Isa. 53. 11.)

2 For as Adam was made a common person representing mankind, so Christ: See 1 Cor. 15. 20. &c. 45. &c. Therefore also is that, which he did, supposed to be done by us: and whatever was done to him, to be done to us, every where in the Apostles writings (see Rom. 6. ver. 1. &c. 10. &c.) from this supposition general.

3 By the free gift of grace procured by Christ now sanctifying, and enabling, us to do good works, and live righteously. Rom. 6. 2.

4 Righteousness, by the Apostle, is usually taken for remission of sin, and is distinct from sanctification. See 1 Cor. 1. 30.

5 An objection really made by some against the Apostles doctrine, (see Rom 3. 8.) therefore often repeated. See v. 15.

6 Grace, only, abounds for our former sin, before we became dead to it, in our baptism or conversion to God, and so cease now to live any longer in it.

7 To live in sin, is not, to commit any one act of sin; for so all do live in sin, 1 Jo. 1. 8. Jam. 3. 2. But to have a habit and custome of sinning; in whom sin not, is, but reigns; whether it be only one, or many, kinds of sin.

baptized, [*and ſo by this initiated and ingraffed*] [a] [1] into Je- [a] Gal. 3. 27.
ſus Chriſt, [*to become members of him,*] were baptized [*like-wiſe*] into [*the ſimilitude of*] his [2] death?

4. Therefore we are buried with him, [2] by baptiſm, into death [*unto ſin*]; that, like as Chriſt was raiſed up from the dead by the glory, [*and power*], of the Father: even ſo we alſo [*after our baptiſm*] ſhould walk in newneſs of life;

5. For if [*then*] we have bin [3] planted together [*with him*] in the likeneſs of his death [*in our dying to ſin,* [4] *as he did,*] we ſhall [*certainly*] be alſo in the likeneſs of his reſurrection [*in living anew life firſt of grace, & afterward of glory.*]

6. Knowing this, that our [5] old man, [*we had from Adam*], [b] is crucified with him; that the [6] body of ſin [*which was in us*] might be deſtroied [*and ſlain*]; [c] that henceforth we ſhould not ſerve ſin, [*as ſlaves any longer unto it.*]

7. For he that is dead, is [7] [d] freed from ſinn-[*ing.*]

8. Now [*then*], if we be dead with Chriſt [*from ſin*], we believe, that we ſhall alſo [*conſtantly, hereafter,*] live with him [*not unto ſin any more, but unto God, as he doth.*]

9. Knowing, that Chriſt being raiſed from the dead [*ſo liveth, as that he*] [8] dyeth no more; death hath no more dominion over him [*to kill him twice.*]

[b] Wascrucified.
[c] That we ſhould no longer.
[d] Juſtified.

1 See, Rom. 11. Jo. 15. the ſame metaphor. We drawing new ſpiritual life, and vigor, from this new head and root by his Spirit now communicated to us; as we drew death from our former root. Adam: being, by this Spirit, faſhioned alike unto him in dying, living, &c. And this ingraffing is at our baptiſm.

2 The primitive faſhion of immerſion under the water repreſenting our death, and elevation again out of it, our reſurrection, or regeneration. See Col. 2. 12. Ph. 3. 10.

3 Planting is a kind of burial of the tree.

4 See verſ. 10. He taking upon him our iniquity, and made ſin for us; and ſuffering the death due to it; which death we are freed-from, by baptiſm into him. 1 Pet. 3. 21.

5 Old manner of living, and vicious cuſtomes, from our corrupted nature derived from the firſt Adam; which continually thruſts us, till regenerate, into all evil emploiments. Eph. 4. 22, 24.

6 The ſeveral members of which ſee Col. 3. 5.

7 As dead men, from the commands of their former Maſters.

8 Note, that the Apoſtle (after that we are once ingraffed in Chriſt, and have, from Gods free grace, upon our repentance, obtained juſtification, i. e. remiſſion of all ſins paſt, at the time of our Converſion) is ſo far afterward, from reſting our confidence (as formal Chriſtians ordinarily do) any longer upon our repentance, and Gods free Grace and pardon, for any future ſins, except thoſe of infirmity; that he gives it as a character of thoſe, who are once in Chriſt, not, that they ſin continually, and repent continually; and ſo grace, and pardon, abound continually unto them; but, that they do not at all, after this, live in ſin, ſo as formerly. See verſ. 2, 6, 11. 20. -Eph. 2. 8, 9, 10. -See Heb. 6. 1. where *repentance from dead works* is reckoned amongſt the principles of chriſtian religion. But, to thoſe, that live in ſin ſo as formerly, and backſlide from grace, is there no remiſſion of theſe, as of the former, thro faith, and repentance, i. e. no juſtification? Yes. But by the keyes of the Church: and this is as it were a ſecond converſion; a renewing of the covenant; a beginning again at the principles of chriſtianity, (after which is to follow a new yielding of obedience:) which, how often, God will accept of, or give us grace to do, we know not See Heb. 6. 4. -12. 16, 17. -2 Pet. 2. 20.

a For that which died died unto sin once for all.

10. a For in that he died, he died unto [*the full destroying of*] sin [*but*] once: but in that he liveth, he liveth [*now*] unto God [*eternally*].

11. Likewise reckon ye also your selves to be dead indeed unto sin [*not to serve it any more*]; but alive unto God [*wholly to serve him*] thro Jesus Christ our Lord.

12 Let not sin reign therefore [*any more, since it is destroied*], in your 1 mortal [*and dying*] body, that ye should obey 2 it, in the lusts thereof.

b Present your members unto sin weapons of unrighteousness.
c Arms or wrapons.

13. Neither b yeild ye your members as c instruments of unrighteousness unto 2 sin; but yeild your selves unto God, as those that [*by being made members of Christ*] are alive [*by his Spirit*] from the dead, and your members as instruments of righteousness unto God.

14. For sin shall not [*hereafter*] have dominion over you [*as formerly, by any vertue of the law, to condemn you* 3,] for ye are not under the law 4, but under grace.

15. What then? shall we sin, because we are not under the law [*that condemns*]; but under grace [*that pardons*]? God forbid: [*for being freed from this servitude, you stand engaged in another, a contrary*].

16. Know ye not, that to whom ye [*once*] yield [*and give up*] your selves servants to obey, 5 his servants [*thenceforth*] ye are, to whom ye obey: whether of sin unto [*the purchase of*] death; or of obedience, 6 unto [*the obtaining of*] d righteousness?

d Rom. 4. 22.
e Whereto ye were delivered.
f And being freed from sin ye have bin made servants to.

17. But God be thanked, that ye were the servants of sin, [*and doctrine of the law*]; but ye have [*since changed your Master, and*] obeyed from the heart that [*new evangelical*] form of doctrine, e which was delivered you.

18. f Being, then, made free from sin, ye became the servants of righteousness.

19. 7 I speak after the [*common*] manner of men [*in this borrowed expression*], because of the infirmity of your

1 Mortal, i. e. which is, in the time of this life, (if care be not taken), so frail, and subject to sinning, (mortal, and sinful, being used with reference often of the one to the other, as one depending on the other, see Rom. 8. 6, 11. -7. 24. 1 Cor. 15. 50.) and again which must be so soon called to judgment, and loosing the contentments of sin.

2 Distinguishing *sin* from the *lusts* and from *unrighteousness*, shews, that by *it* he mea s the corruption of our nature, and the root of evil in us; which he metaphors *a person*, the *old man*; *the body*; *one, whom we serve*; *having lusts*, &c. so taken verf. 6, 7. Rom. 5. 12.

3 See the Metaphor more plain, chap. 7. verf. 11.

4 *Do this and live*; *and cursed every one*, &c. Gal. 3. 10. See c. 7. v. 10.

5 Bound to do him service, to whom you consent, to become his servant.

6 i. e. Newness of life.

7 A frequent excuse with this Apostle, when he toucheth expressions of ordinary human customes, and manners. See Gal. 3. 15.

flesh:

flesh: for as [*when servants of sin*] ye have yeilded your members servants to [1] uncleanness, and to iniquity unto [*the bringing forth still of more*] iniquity; even so now [*when servants of God, ye are to*] yield your members servants to righteousness unto [a] holiness, [*and to be free from sinning.*]

a Sanctification.

20. For [*so also*] when ye were the servants of sin, ye were [b] free from righteousness. [2]

b Free men to.

21. [*And when ye were servants so*], [c] what fruit had ye then [*either by enjoiment, or expectation*], in those things, [d] whereof ye, [*for their filthiness*], are now [*even*] ashamed? for the end of those things is death.

c Rom. 7. 5.

d Rom. 1. 26, 27. &c.

22. But now being made free from sin, and become servants to God, [e] ye have your fruit unto [*present*] [3] holiness [f]; and the end, [*hereafter*] everlasting life.

e Have ye.

f Sanctification.

23. For the wages of sin is death; but [4] the gift of God [*to obedience*] is eternal life, thro Jesus Christ our Lord, [*who hath freed us from sin, and from the law*].

CHAP. VII.

1. [FOR] know ye not, brethren, (for I speak to them that know the law) how that [g] the law hath dominion over a man, as long as he liveth, [*or, as the law is in force; and no longer.*]

g The law of the man hath power.

2. For the woman, which hath an husband, is bound by the law to her [h] husband, so long as he liveth; but if the husband be dead, she is loosed from the law [*and dominion*] of her husband.

h The living husband.

3. So then, if while her husband liveth, [i] she be married to another [5] man, she shall be called an adulteress: but, if her husband be dead, she is free from that law; so that she is no adulteress, tho she be married to another man.

i She be to another.

1 To unclean lusts, and desires. See Rom. 1. 27.

2 Righteousness had no power in you at all.

3 The sincerest joy, and greatest happiness to your selves, that this life affords; and the greatest honor amongst others, that are good.

4 Eternal life called his gift, because by his free grace we obtain it.

5 Unless in a case where the law permits, as upon divorce.

4. Where-

4. Wherefore, my brethren, ye alſo are become [1] dead to the law [*your former husband*] by the [2] body of Chriſt [*crucified, and annulling the law* [a]; *with whom alſo ye died,* [b] *and the law was dead to you* [c]], [d] that ye ſhould be [3] married to another, even to him, who is raiſed from the dead, that we ſhould bring forth fruit unto God, [*in this marriage.*]

5. For, when we were in the flesh [*unmortified*], the [e] motions of ſins, which were [*occaſioned and ſtrengthened*] [4] by the law, [*our former husband*], [f] did work in our members, to bring forth fruit unto death.

6. But now we are delivered from the law; [g] that being [*now*] dead, wherein we were held [*in ſubjection*]; that we ſhould ſerve [*now*] in newneſs of ſpirit [5]; and not in the oldneſs of the letter. [6]

7. [7] What [h] ſhall we ſay then? Is the law [*which we are delivered from, the cauſe of*] ſin? God forbid. Nay I had not

a Col. 2. 11.
b Rom. 6. 3.
c Rom. 7. 6.
d That ye may be to another.
e Affections paſſions.
f Were wrought.
g Being dead to that.
h Say we then.

1 Note 1. that the Apoſtle follows both metaphors, of the law being dead to us; and we to it; and uſeth one for the other, the ſenſe being the ſame. 2ly. That in theſe places he takes the law (i. e. the Moral) as given by Moſes without the Spirit, exacting perfect obedience, and giving us perfect knowledg of ſin, without enabling us at all to do the one or avoid the other; it ſo being the very ſtrength of ſin. 1 Cor. 15. 56. ſee chap. 6. verſ. 14. 3ly. That, therefore, he indifferently and equivalently uſeth the phraſes, to be dead to the law, and to ſin; to be under the law, and under ſin: they both (as the law is in this ſenſe taken) living and expiring together. For note, that the Apoſtle oppoſeth the law, as given by Moſes, without the Spirit, and with a curſe to the non-performers (ſee Gal. 2. 10.) to the law, as given now by Chriſt with the Spirit, and ability to perform it (ſee 2 Cor. 3. 6, 7, 8. -Rom. 8. 2.) Moſes writing it on ſtones, the Spirit writing it in the heart. (Heb. 8. 10.) the one killing, the other giving life; the matter of the law given by both, but the manner diverſe. The law, after the manner it was formerly given, being now expired and dead. 4ly. That to be dead to the law, is to be freed from the obſervance of the law ceremonial, and from the condemnation of the law moral, which we had no ability formerly, being without grace, to keep, and ſo ſtood liable to the penalty of it, till Chriſt delivered us: purchaſing pardon for all our former breaches, and grace, for our future obſervance, of his holy (Rom. 7. 12.) precepts. By which our walking by the Spirit, and our being filled with charity and the fruits thereof, and doing all things, by the Spirit dwelling in us, which are commanded by the law, the writing of the law becomes void, and uſeleſs, to ſuch, not only in its condemning power, but in its commands, and directing power; not, that we now are without law, but that we have it, ſuperabundantly written in our hearts. Conſider well Gal. 5. 23. -1 Tim. 1. 5, 9. -Gal. 3. 19. -Rom. 8. 15.

2 See Eph. 2. 15. -Col. 2. 14, 17. the Moſaical law expiring in him.

3 An apt metaphor to ſignify, how cloſely both ſin adheres to the unregenerate, and righteouſneſs to the Saints. *They two ſhall be one.*

4 The prohibition of the law advancing the luſt of ſinning, as well as making it more guilt-full.

5 In Chriſts energy, ſpirit, life, in us.

6 The written law, commanding, without the ſpirit enabling. See Rom. 2. 29. -2 Cor. 3. 6, 7, 8.

7 This is a digreſſion, to the beginning of the next chapter, (where the ſame ſubject is reſumed): being a deſcription of the goodneſs, yet weakneſs, of the law; and of the miſerable condition of a man under it, (repreſented, as uſually (ſee 1 Cor. 4. 6.) by the Apoſtle for modeſties ſake, in his own perſon) ſenſible of ſin, yet unable to avoid it, before Grace received.

known

known sin, but by the law: for I had not known [i] concupiscence, except the law had said; Thou shalt not covet.

[i] Lust.

8. But [1] sin [a] taking occasion by the commandement [b] [*prohibiting, but not quelling, sin in me, the more it was restrained, the more it*] wrought in me all [c] manner of concupiscence. For without the [*promulgated*] law sin [d] was [*as it were*] dead [3] [*neither so apparent, nor so active and exorbitant.*]

[a] Receiving advantage. [b] See Rom. 8. 3. [c] Coveting, or lusting. [d] Is.

9. For [f] I was alive [*to my appearance, being neither wounded by my conscience, nor so much solicited by sin,*] without the law once; but, when the commandement came, sin revived [4] [*being strengthened by it*], and I died. [5]

[f] I indeed lived.

10. And the commandment which was ordained to life [*could I have obeyed it*], I found [*to me*] to be unto death.

11. For sin taking occasion by the commandment deceived me [*who expected justification by the law*], and, by it, slew me.

12. [g] Wherefore the law is holy, and the commandment holy, and just, and good.

[g] So that.

13. Was that then which is good, made [*the cause of*] death unto me? God forbid. But [*it was*] sin [*that was the cause*] that it might appear sin [*indeed, even*] working death [h] in me by that which is good: that sin, [6] by the commandment, might become exceeding sinful.

[h] To me.

14. For we know, that the law is spiritual [*and commands only what is good*]; but [*I obey it not, because*] [7] I am car-

1 Those first inward motions of lusts in the soul, prohibited in the 10th commandment, the sinfulness of which, the heathens took no notice of.

2 See Comment. on chap. 6. vers. 13.

3 Being not stirred up and provoked by the Antithesis of the law.

4 See 1 Cor. 15. 56. Tis no sin, where is no commandment; again, sin less raging, where is no restraint.

5 Saw my self dead in sin, and by it, liable to eternal death; the commandment plainly condemning me: *cursed is he*, &c. Gal. 3. 10.

6 He speaks of concupiscence, the root of all actual sins in us. Which he makes as a person that sins, and as a tyrant over us.

7 It must be granted: that there are, amongst the *unregenerate*, some so habituated and enslaved to sin, and so darkened in heart, as they have almost quite lost all *sense*, and discernment of good and evil. Others, that have a striving between the sensual *appetite*, and *reason*, or *the mind*: this necessarily (by reason of the light and law of nature, or of the law written, that is not quite darkned in the soul) dictating contrary to their practice. (Such those; Mat. 13. 20, 21. See Rom. 2. 14. Such she in the Poet. *Video meliora proboque*, &c.) So that they may rightly be said to follow their lusts with some unwillingness, and against their mind. But, in this strife, either reason, the better part, is not exactly rectified, and consentient to the law of God, or, of nature, (as appears in those heathens who seem to have followed it, yet have not bin excused from sin): or else, at least, no power they have to shake off the bands of their lusts and follow their reason, when right, because they are destitute of grace, see Rom. 8. 7, 8.

Again, in the *regenerate*, and those that have not only reason but grace, and the spirit, a strife again there is not only between their appetite & reason but between their *appetite*, or *flesh*, and the *Spirit* of *Grace*; sometimes, to the doing *evil*, what they would not; & committing

mitting ſins of infirmity: See Jam. 3. 2. 1 Jo. 1. 8. Gal. 5. 17. tranſlated [*ſo that ye cannot do*], but the Original is [*ſo that ye do not the things that ye would*] ſometimes, and moſt frequently, to the doing *good* ſo; as, according to the Spirit, they would not; that is, to have their actions *mixt* with ſome *imperfection* and faultineſs. See Jam. 3. 2. - 1 Jo. 1. 8. Either *peccans* in the *ſubſtance*, or in ſome *circumſtance*, or in ſome mixture of a *contrary velleity* Gal. 5. 17. - Now the Apoſtle ſeems here to deſcribe the condition only of the former; to wit of one, awakened by the knowledg of the law, yet not enabled by grace: as the three firſt ages have, commonly interpreted this chapter. *Awakened*, I ſay, ſo that he hath a *law* of his *mind*, called alſo the law of *nature* (as every one hath, leſs, or more, ſee Rom. 2. 15.) an inward man, warring againſt the *law* of his *members*, by which mind alſo he ſerves, i. e. delights in, the law of God, conſents unto it that it is good; and ſo, hates that evil, which the tyranny and power of the habit of ſin ruling in him forceth him ſtill to practice, (which are the expreſſions in this chapter). All which are ſome weak reſemblances of thoſe inclinations to good, which are in the regenerate (the law being a good School-maſter to bring us unto Chriſt) and proceed from Gods general illumination of all mens conſciences, in a leſs, or higher, degree, Rom. 1. 19.

Such I ſaid was her condition in the Tragedy -*Video meliora proboque*. Such the Scribes Mark 12. 32. Such the heathens; who conſented to the things contained in the law, that they were good. Elſe how could conſcience excuſe, when they did them Rom. 2. 15. to whom the *law* of *nature* (Rom. 2. 14.), by which they knew God (Rom. 1. 21.), is the ſame with the *law* of the *mind* here. Such the Jew Rom. 10. 2. who is ſaid to reſt in the law, to approve the things for excellent, in which he is inſtructed out of it, to boaſt of it, &c. Rom. 2. 17, 18. anſwering here to conſenting to its goodneſs, and delighting in it: for by the obſerving thereof, alſo, he hoped for ſalvation, Rom. 9 32. (For it is certain, that men do contrary to many things, which they conſent are good *ratione honeſti*, becauſe they think them not good *ratione jucundi*; and the Apoſtle here, doing otherwiſe approved the goodneſs of the Law only in the firſt ſenſe: And this opinion, that all thoſe who find, reluctance to ſin &c. are regenerate, tho their outward works are evil, deſtroies many ſouls.)

Such S. Paul's, when a Phariſee, being then *zealous toward God*, &c. Acts 22. 3. Gal. 1. 14. But not yet regenerate; as appears by the tranſition Rom. 8. 3. and throout this chapter, in that *this law of his mind*, [doth not overcome, but] *is overcome, and brought into captivity, by his concupiſcence, and the law of ſin*. Verſe 23. and in that *he is yet carnal, ſold under ſin*, [i. e. a ſlave to it] verſe 14. -*not knowing, tho he will it, how to perform that which is good*. Verſe 18. *but having evil ſtill preſent with him*, verſe 21. and alſo proceeding to the actual performance of it, -*doing ſtill what he would not; nay, what he even hates*. Verſe 15. Hence crying out verſe 24. *O wretched man that I am*. All which expreſſions are contradictory to S. Pauls deſcription, not of the future, but of the preſent, condition of him, that is regenerate in the 5th, 6th, the beginning of this, and in the 8th, chapters. See the contradictions between c. 7. v. 14. and c. 8. v. 9. -between 7. 24. and 7. 6. -6. 6. -between 7. 23. 5. and c. 8. 2, 3, 4. -5. 15. -6. 2, 14. -between 7. 25, 18. and 6. 13. -12. 1. and therefore theſe texts ſpeak not of the ſame, but ſeveral perſons. In which places he ſaith that 'the regenerate are no 'more in the fleſh, but in the ſpirit - c. 8. 'v. 9. -The motions of ſin no more work-'ing [not, in their mind, but] in 'their members, to bring forth fruit unto 'death. Chap. 7. verſe 5. -That they are 'now made free from the law of ſin c. 8. v. '2. Now dead to ſin, and ſo living 'no longer therein. Chap. 6. verſe 2. 'The old man crucified in them, and the 'body of ſin deſtroied, and they no more 'ſervants of it, c. 6. v. 6. Gal. 5. 24. Walk-'ing henceforth not after the fleſh, but af-'ter the ſpirit. Chap. 8. verſe 4. Now yield-'ing [not only their mind, but] their 'members ſervants of righteouſneſs c. 6. 'v. 17. and their bodies a holy acceptable 'ſacrifice unto God c. 12. v. 1. Members 'of Chriſt 1 Cor. 6. 15. and Temples of the 'Holy Ghoſt. 1 Cor. 6. 19. So that theſe places muſt needs be meant of ſeveral conditions. And none therefore may preſume, who bring forth outwardly fruit unto death, that they are notwithſtanding regenerate, becauſe they have reluctance to ſin; and do conſent to the law, when they do ſin, that it is good &c. as if none did thus, but the regenerate.

The Apoſtles expreſſions therefore here, of *not willing the evil he doth* (for he muſt needs

needs disaffect so far as he disallows; and there is alwaies the same degree of velleity to a thing, as there is approbation of it), of *not doing such actions himself, but sin in him*, &c. are not inserted here to leave any innocence, or excuse upon himself, as not accessary to his fault; but, partly to acknowledg the good operation of the law upon him, partly the tyrannical and powerful operation of sin in him, before grace; even after the knowledg of the law, and reluctance of conscience, hurryi g him, volens nolens, as it were, into all wickedness. Thus *sin becoming exceeding sinful* vers. 13. and so his *condition* exceeding *miserable* vers. 24. whilst the *mind* dictating contrary serves to increase the *sense* of his fault, without *ability* to redress it.

Yet if, notwithstanding what is said, any will interpret this chapter, as speaking of the *lesser* sins of *infirmity*, or those by some called *venial*, of the regenerate; from which tis confessed they, whilst in this life, can never be wholly free, according to Jam. 3. 2. Such interpretation, I grant, agrees well with the analogy of faith; tho it seems not to me so suting in this place to the Apostles discourse, and purpose; nor to those expressions; [*carnal; sold under sin; captivity to the law of sin; a body of death*, &c.] And tis to be noted that, tho S. Austin (who having, at several times, interpreted it both waies; namely of the natural, and of the spiritual, man) saith in his Retract. l. 2. c. 1. that the later seems the more probable; yet his interpretation of it, applied to the spiritual man, is this only: That the evil, which the Apostle did so contrary to his mind will, or endeavor, was only *concupiscere*, without his either *outwardly acting*, or also *inwardly consenting* to such *Concupiscence*. And this is the furthest S. Augustin goes; as appears at full in his comment on this chapter (*contra duas Epistolas Pelag. l. 1. c. 10.*) where upon vers. 15, 16. he hath these words. '*-Facere se dixit & operari, non affectu consentiendi & implendi sed ipso motu concupiscendi.*' -And upon [*non ego operor*] he saith; '*-Si & concupiscit, & consentit, & agit, quomodo non ipse illud operatur, etiamsi se operari doleat, & vinci gravaretur ingemiscat?* -And upon vers. 25. he saith '*-Servio, carne sci: legi peccati, concupiscendo: mente autem legi Dei eidem concupiscentia non consentiendo.* And *Serm. 43. & 45. de Tempore* he saith '*-Non ergo quod vult agit Apostolus; quia vult non concupiscere, & tamen concupiscit; ideo, quod non vult agit.* See the like in Johan. Tract. 41: '*-Hoc dicebat ille; perficere bonum non mihi adjacet, quia non poterat facere, ut non concupiscere; faciebat tamen, ut concupiscentia non consentiret, & concupiscentia membra ad satellitium non praberet.* And so Epiphan. Hær. 64. '*Quod operor non cognosco, &c. non de eo, quod operati sumus, ac perfecimus, malum accipiendum est, sed de eo, quod solum cogitavimus.* Where the Fathers (as Dr Taylor well noteth) by their limiting this inevitability of sinning to the matter of desires, or concupiscence; give no allowance, or pretence, to any man to commit any sinful actions, or speak evil words; or delight in, or consent to, any evil thoughts, upon the pretence of their being sins of unavoidable infirmity: But, indeed, in this exposition the applying of πράσσειν, ποιεῖν, & κατεργάζεσθαι, only to concupiscence or desire, seems very forced. As likewise the making the opposite good, which the Apostle would *perficere*, to be only *non concupiscere*. Add to this, that the sin the Apostle complaines of, is such as slaies him ver. 11. which *concupiscence unperfected* doth not.

nal, [1] sold under sin, [*and captivated even against my own reason.*]

15. For that which I do, [7] I, [*instructed already in the law*], [a] allow not: for, what I would [*do according to the law*], that do I not; but what I [*from the law prohibiting it*] hate [*and disapprove*], that do I.

a Know not.

16. [2] If then, I do that which I would not, I [*justifie and*] consent unto the law, [*which forbids it*], that it is good.

17. [b] Now then [*thus doing it against my approbation and*

b But now.

1 Both, born of those who were slaves to it; and again, enslaved by my own evil habits.

2 This is said against the objection (vers. 7.) in confirmation of the answer (vers. 13.)

consent that it is fit to be done], it is no more I, [1] that do it: [2] but sin, that dwelleth in me.

18. [*Sin, I say, that dwelleth in me*], for I know [*and confess*], that in me, that is, [3] in my flesh, [a] dwelleth [4] no good thing. For, [5] to will is present with me [*indeed informed and terrified by the law*]; but, how to perform that which is good, I find not [*by reason of the strength of my lusts, I not being enabled by the law.*]

a Good dwelleth not.

19. For the good that I would, I do not: but the evil, which I would not, that I do.

20. Now if I do that I would not; it is no more I that do it; but sin that dwelleth in me [*not yet extirpated by the law.*]

21. I find then a [6] law [*striving against Gods law*], that when I would do good [*after its commands*], evil is present with me.

22. For I delight in the law of God after [7] the inward man [*of my mind and reason.*]

23. But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.

d This body of death.

24. O Wretched man that I am, who shall deliver me from [d] the body of this death [*of sin?*]

1 No more I: the outward man, whom I would keep under; this being not so much my self, as the inward. Denomination being taken from the cheifer part.

2 Which shews my greater slavery to sin.

3 Note; that, by the *flesh*, *members*, the *old*, the *outward*, man, &c. is meant not one part of man only, as the outward members, the sensitive faculties, &c. but the whole man, such as he is by nature; for we read of a *fleshly* mind (see Col. 2. 18. Rom. 8. 7. Rom. 12. 2, 1. -1 Tim. 6. 5. -2 Tim. 3. 8. Eph. 4. 23. &c.) and sins of the *flesh*, some of them to be, *hatred*, *witchcraft*, *heresies* (Gal. 5. 20.) *desire of honor*, *vain-glory*, &c. which doubtless, are in the superior faculties. Again, by the *mind* is meant the whole man, such as he is by the light, which the law of nature; or greater yet, the law written; or greater yet, Grace (which likewise confers ability, as well as knowledg) gives him: in which *whole man* the body and flesh also is comprehended (see 1 Cor. 6. 15. Rom. 6. 13.) These are not (therefore) several faculties, but contrary qualities in the same faculties; partly corrupted, partly enlightened, or renewed. But tho all our faculties, in the state of nature, are corrupted, yet the first and chiefest source of corruption may justly be imputed to the outward faculties of our senses: these loving all things, that delight them; many of which, in such a degree and quantity as they crave, cannot be had without sin. Hence the mind, &c. called the inward man (vers. 22.) and, lusts said to war, not against the Spirit, but the Soul. 1 Pet. 2. 11. -Jam. 4. 1.

4 No good thing, before Grace; but, after it, it is otherwise. See 1 Cor. 6. 15. &c. Rom. 6. 13. -12, 1. Or no good after Grace, except as it is mastered by the Spirit. It, then also, still tempting us. (Gal. 5. 16.)

5 To will; i. e. from the light of nature, and of the law, and out of pressure, and terror of conscience, uneffectively to wish.

6 The command and edict as it were of a corrupt nature, and desires (see vers. 2.) strengthened by custome.

7 According to the great impressions of truth, which the law hath made in my mind; giving me light, but not strength. Rom. 8. 3.

25. I thank

25. I thank God [*whoſe Spirit of life hath made me free* [a] *from the law of ſin and death in ſome degree already, and will more fully hereafter*], thro Jeſus Chriſt our Lord. [1] So then, [*whilſt under the law*], [b] with the mind I my ſelf ſerve the law of God [*whilſt I confeſs it holy and fit to be obeyed*]; but [*yet*] with the flesh, [*in my actions*], the law of ſin.

[a] Rom. 8. 2.

[b] The ſame I with my mind.

CHAP. VIII.

1. [2] THere is, therefore, now no condemnation [*from the law, for ſins paſt,*] to them, which are [*engraffed*] in Chriſt Jeſus, who [*hereafter*] walk not after the flesh, but after the ſpirit.

2. For the [3] law [*and power*] of the Spirit of life, [c] in [*and thro*] Chriſt Jeſus, hath made me free from the law, [*and the dominion*], of ſin, and death.

[c] See Rom. 5. 19.

3. For what the law [*of Moſes*] could not do, in that it was weak [*and uneffectual*] thro [*the wickedneſs of*] the flesh, God ſending his own Son in the likeneſs of ſinful flesh, and [d] for ſin condemned [*and deſtroied*] ſin in the flesh [*from having there any more dominion.*]

[d] A ſacrifice for ſin.

4. That [*ſo*] [e] the righteouſneſs of the law, [*which could not by its own ſtrength, by his*] [4] might be fulfilled [5] in us; who-[*ſoever*] walk not after [*the luſts of*] the flesh, but after [*the motions of*] the ſpirit.

[e] The ordinance.

5. For they, that are [6] after the flesh, [*ſuch*] do mind [7] the things of the flesh; but they that are after the ſpirit the things of the ſpirit.

1 This is a recapitulation of his condition under the law. Or, as others interpret it, an intimation, that ſtill in him regenerate were ſome reliques of the wickedneſs of the fleſh, working in him; but harmleſs. Rom. 8. 1. becauſe now not walking after the flesh, there was no *condemnation*, for theſe motions of it. According to this ſenſe, the paraphraſe runs thus. *But with the fleſh*, [ſo much as it can have any motions, or power in me, I ſerve] *the Law of ſin.* See Gal. 5. 16.

2 The Apoſtle returns to his former matter, from which he digreſſed at the ſeventh verſe of the former chapter.

3 The grace of regeneration.

4 *Fulfilled*: in every part and precept of the law: tho no part in every degree. *Perfectio partium* in every one that is regenerate, tho not *graduum*. *In us*; being engraffed into Chriſt, and moved by his Spirit.

5 *Obſtrved*, and *obeyed* (ſee Gal. 6. 2. Rom. 2. 27.) by us engraffed into Chriſt the fountain of righteouſneſs (Rom. 5. 19.) and moved by his Spirit: obeyed in all the parts and precepts of it, ſo that henceforth we live in the habit, and cuſtome of no one ſin. See the contrary in carnal minds verſ. 7.

6 Men unregenerate over-ruled by its luſts.

7 Such tree, ſuch fruit.

f The minding of the flesh.

6. [*Now*] [1] for, [f] to be carnally minded, is death [*in the iſſue*]: but [g] to be ſpiritually minded, is life and peace.

g The minding of the Spirit.

7. [*Death I ſay*] becauſe [h] the carnal mind is enmity againſt God: for it [2] is not ſubject to the law of God, [3] neither indeed can be.

h The minding of the fleſh.

8. So then, they, that are in the flesh, cannot pleaſe God.

9. But ye [*now*] are not in the flesh, but in the Spirit, if ſo be, that the Spirit of God dwell [*and ſhew its works of holineſs*] in you. Now if any man have not [*this*] the Spirit of Chriſt [*which is communicated from him to all his body; however he name himſelf*], he is none of his.

10. And if [4] Chriſt be in you, the body [*indeed*] is [*ſlain and*] dead [i] [5] becauſe of ſin [*heretofore committed*]: but [*the better part*] the ſpirit is life, becauſe of righteouſneſs [*now attained.*]

i Rom. 7. 11.

11. But [*tho the body be dead and corruptible, becauſe of ſin*] if the ſpirit of him that raiſed up Jeſus from the dead dwell in you: he, that raiſed up Chriſt from the dead [*by that Spirit*], ſhall alſo quicken your mortal bodies [*from dead works now, and hereafter from death it ſelf*] [k] by his ſpirit, that dwelleth in you.

k Becauſe of the Spirit.

12. Therefore, Brethren, we are debters [*for any good received or receivable*] not to the flesh, to live after the flesh [*any longer, but to the Spirit.*]

13. For if ye live after [*the deſires of*] the flesh ye ſhall dy: [6] but, if ye thro the Spirit do mortifie the deeds of the body, ye ſhall live.

14. [*Ye ſhall live* (*I ſay*)], for as many, as are [*informed and*] led by the Spirit of God, they are the Sons of God, [7] [*and ſo heirs of life eternal.*]

1 Note, that the Apoſtle's [γὰρ, for] is not alwaies cauſal; nor his [δὲ, but] adverſative or diſcretive, but many times illative only; ſo tranſlated verſ. 8.

2 Until ones naturally carnal mind be changed by Gods ſpirit, his works cannot, ſo as to live in the conſtant practice of any one vertue; but he lives in an habitual breach of ſome parts of the law at leaſt; and for the reſt when he performs outward acts according to it, he fails both in the root and end of a good work, not doing it out of love to God, nor for his glory. See Matt. 7. 17. - Rom. 3. 9, 10, 23.

3 The law being ſo ſtrict, and its luſts ſo extravagant. Rom. 7. 14.

4 Chriſt being in us, or his Spirit; his Spirit, being in us, or Gods Spirit, is all one.

5 Dead in ſin, heretofore Rom. 7. 9, 11. Eph. 2. 1. dead to ſin; now Rom. 6. 2. and dead for ſin, the body ſhall be Rom. 5. 12. tho not to continue. See Rom. 6. 12. note.

6 According to verſ. 6.

7 As receiving the ſeal of their adoption by the Spirit: Or, as being one with him that is the natural Son, becauſe both mov'd by the ſame Spirit. Or, as being begotten a new (as his natural Son was Mat. 1, 20.) of the Spirit. See Jo. 3. 5.

15. For

15. For ye have not [*now*] received [1] the Spirit of bondage again [*un-*] to fear [a 2] [*as under the law* b]; but ye have received the Spirit of adoption, whereby we [*confidently*] cry [*unto God*] [3] Abba Father.

a See Heb. 12. 18.
b Gal. 4. 5.

16. [*Whilſt*] [c] the Spirit it ſelf [*given to us*] [4] beareth witneſs with our ſpirit, that we are the children of God.

c That ſame ſpirit.

17. And if children, [5] then heirs; heirs of God, and joint-heirs with Chriſt: if ſo be [*firſt, for this inheritance*] that we ſuffer [6] with *him*, that we may [*hereafter*] be alſo glorified together, [*and live, with him.*]

18. For [*tho we ſuffer here*] I reckon that the ſufferings of this preſent time are not worthy to be compared with the glory which ſhall be [*ere long*] revealed in us, [*the longing and deſire not only of us, but of the whole creation.*]

19. For the earneſt expectation of the [7] creature [*now*] [d] waiteth [8] for th[*is*] manifeſtation [e] of the Sons of God.

d Attends the revelation.
e See 1 Joh. 3. 2.

20. (For the [7] creature [*even the whole fabrick of heaven and earth*] was made ſubject to vanity, [7] [*and diſſolution*], not willingly, [7] [*and from their own natural inclination*], but by reaſon of him, who hath [*ſo*] ſubjected the ſame, in [*like*] hope [*of a future deliverance.*]

1 Spirit for a *paſſion*, a frequent Hebraiſm. See Rom. 11. 8.

2 See Rom. 3. 20. fear of death: Heb. 9. 15.

3 A Syriack word compoſed of the two firſt letters. Such an eaſie word as infants are apt firſt to ſpeak. Perhaps, taken up from our Savior ſee Mark 14. 36. It was an ordinary compellation amongſt Jews of younger men to any their Elders; to which our Savior alludes. Matt. 23. 9.

4 Therefore called, *Seal*, *Pledg*, *firſt fruits*.

5 The Elder brother having a double portion, but the younger alſo ſharing in the inheritance. See Deut. 21. 16, 17.

6 Like him, for him, for and with his, and our, fellow-members.

7 The creature; moſt probably, the fabrick of heaven and earth; becauſe theſe only naturally permanent: and ſo ſubjected not willingly, and out of any natural propenſion, to *vanity*, which (verſ. 21.) is, partly at leaſt, expounded to be *corruption*; part of this fabrick, earth, probably, at the firſt was ſubject to changes in ſome of its particles, but perfective only, and for its ornament, not diſfigure, and for mans benefit, not toyl. Yet *ſubjected* afterward to vanity; 1. in its end, the earth (and heaven too) equally ſerving the unjuſt, as juſt: 2. in its matter, to all the unworthy and filthy and fruitleſs changes, that may be, and this, by God, after its creation; being curſed for mans ſin. See Gen. 3. 17, 18. the lower part of the creation being, as by man abuſed to ſin, ſo many times by God diſordered and diſcompoſed for the puniſhment of ſin. Again, ſubjected at the laſt day to an unnatural diſſolution by fire. See 2 Pet. 3. 10. Again; theſe creatures are promiſed to be delivered, and made free, from corruption, as well as the Sons of God. See 2 Pet. 3. 13. Act. 3. 21. But the extent of Creature here it ſeems, ſhould not be applied to all things generally that are, or ever were, in heaven or earth, a many of which are its imperfections: nor probably to living creatures; for 1. *vain*, here ſeems to ſpeak of things yet permanent, not tranſient. 2. The beaſts are ſubject *naturally*, and ſo *willingly* to vanity, and diſſolution. 3. No curſe upon them is read of, ſince their creation, by which they became ſo; nor no promiſe elſewhere, for theſe, as for heaven and earth, ever to be reſtored.

8 By a tacit inſtinct of natural propenſion inclining to its own perfection, which now it hath not, Gen. 3. 18. but then ſhall have, Act. 3. 21. 2 Pet. 3. 13. Iſ. 65. 17.

21. Becauſe

21 Becauſe the creature it ſelf alſo [*then*] ſhall be delivered from the bondage of corruption into the glorious liberty of the children of God. [1]

22. For we know that [a] the whole creation groaneth and [b] travelleth in pain together [*to be delivered of the burden of the curſe*] until now.

23. And not only *they*, but our ſelves alſo, which have [2] the firſt fruits of the Spirit [*already, and ſo aſſured of the reſt, yet*] even we our ſelves groan [c] within our ſelves, waiting for the adoption, *to wit*, the [*final*] [d] redemption of our body.

24. [*Waiting, I ſay, not poſſeſſing*]: for [3] we are ſaved [*now*] by hope [*only*]: but hope, that is ſeen, is not hope; for, what a man ſeeth, why doth he yet hope for?

25. But if we hope for that we ſee not, then do we [*and muſt*] with patience [*yet a while*] wait for it.

26. [*In which waiting*] likewiſe, [4] the Spirit alſo [e] helpeth our infirmities: for we know not, [*being troubled with, and weary of, preſent diſtreſſes, and neceſſities*] what we ſhould pray for [*or in what manner*], as we [5] ought: but [*it is*] the [4] Spirit it ſelf [*within our hearts, that*] [f] maketh interceſſion for us with [g] groanings, which cannot be uttered [*by us.*]

27. And he, that ſearcheth the hearts, [*well*] knoweth [*without our expreſſions*], what is the mind [*and deſire*] of the Spirit [*that cometh from him*], [h] becauſe it [4] maketh interceſſion for the Saints [*not according to the affections of the flesh, but*] [i] according to *the will* [*and glory*] of God.

28. And we know, that all things, [*according to his interceſſion, and Gods will*], work together for good to them, that love [*and be beloved of*] God; to them, who are [*the*] called [*to grace*] according to *his* [*fore*]-purpoſe. [6]

a Every creature.
b Is in pains of childbirth:
c 2 Cor. 5. 2, 4.
d Mat. 25. 9. -Luk. 21. 28. -Eph. 1. 14. -4. 30.
e Joins in aſſisting our diſtreſſes.
f Doth more than intercede.
g Unutterred groans.
h That he.
i According to God.

1 To be free from after-diſſolution, ſo as they.

2 Thoſe wonderful graces of the Spirit mentioned 1 Cor. 12. c. and 14. c. &c. See Eph. 1. 13, 14.

3 i. e. Our ſalvation is now only in hope.

4 *Maketh Interceſſion*, verſ. 27. That the Spirit is any other way an *Intercessor* for us, than only within us, we read not: that he is ſo within us, ſee Jo. 14. 17. and the beginning of this verſe. *God ſearching the heart*: and this is its ſeat. 2 Cor. 1. 22. and the act of praying attributed to him ſee Gal. 4. 6. And tis certain, that it is the Spirit within, that teacheth us to pray, as we ought. But this *help* of the *Spirit* (verſ. 26.) may be meant not only of that private aſſiſtance afforded in our own devotions (being not ſo eminently diſcernable): but alſo of its public, and extraordinary, inſpiration of ſome men, eſpecially in the Apoſtles times; who with great vehemency poured forth its dictates in the public aſſemblies, and meetings of the Church, See 1 Cor. 14. 14, 15, 16. When alſo was a miraculous gift, of prayer, as of languages &c.

5 Men naturally are averſe from ſufferings.

6 Not according to their deſerts.

20. [*His*

29. [*His fore-purpoſe I ſay*]; for [1] whom he did [a] fore-know [*and approve of, them*] he alſo [b] did [2] predeſtinate [*and appoint*] to be conformed to the [3] image [*and made the like*] of his Son, that [*ſo*] he might [*only*] be the firſt [c] born [*and cheif*] amongſt many [*more*] brethren.

30. Moreover whom he did [*thus*] predeſtinate, them he alſo [*afterward*] [4] called; and whom he called, them he alſo [*from all their ſins*] juſtified; [4] and whom he juſtified, them he alſo [4] glorified. [5]

31. What ſhall we then ſay to theſe things? [*tho afflicted, and groaning, and waiting for the preſent, yet*] if God [*thus*] be for us, [d] who can be againſt us [*ſo far as to wrong us*]?

32. He that ſpared not his own Son, but delivered him up for us all: how ſhall he not [*together*] with him alſo freely give us [e] all things?

33. Who ſhall lay any thing [*now*] to the charge of [*thoſe, who are*] Gods elect, [*to make him change his affection to them*]? It is God, that juſtifieth [*us.*]

34. Who is he, that condemneth [*us*]? It is Chriſt [*the Son of God*] that [*even*] died [*for us*]; [f] yea rather, that is riſen again [*to defend and protect us*], who is even at the right hand of God [*in higheſt place*]; who alſo [*there*] maketh [6] interceſſion for us.

35. Who [*then*] ſhall ſeparate us from th[*is deareſt*] love of Chriſt [*toward us*]? *Shall* [7] tribulation, [8] or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword?

36. [*Tho we do ſuffer all theſe*] (as it is written, [g] for thy ſake we are killed all the day long, we are accounted as ſheep for the ſlaughter.)

37. [h] Nay in all theſe things we are more than conquerors, [9] thro him [*and his protection*] that [*thus*] loved us.

38. For I am perſwaded, that neither [10] death, nor life,

a Matt. 7. 28. - Rom. 11. 2. - 1 Pet. 1. 2. - 2 Tim. 2. 19.
b Hath predeſtinated.
c Col. 1. 18. Rev. 1. 5.
d Who ſhall.
e See 1 Tim. 4. 8. - 2 Pet. 1. 3.
f 1 Cor. 15. 17. - Rom. 5. 10.
g Pſ. 44. 22.
h But.

1 Our ſalvation is Gods deſign; and therefore, by no accident to be hindred.

2 See the following notes on Rom. 9. 8. &c.

3 In ſpirit (ſee verſ. 9.) in ſufferings; in glory. (See verſ. 17.)

4 Hebraiſm frequent; the preterperfect tenſe for the preſent, or future.

5 Glorified. This, tho not altogether as yet acted, yet certainly decreed; acted too already in the head; and in the body in part, by having the firſt fruits of the ſpirit, and being adopted to an inheritance, &c.

6 Preſenting there his obedience, his ſufferings, his prayers, our prayers, ſanctified thro him.

7 He proceeds in order from leſs troubles to greater.

8. i. e. Can any tribulation be ſo great as to hinder and ſeparate us from his protection in it, deliverance from it? ſee Jo. 10. 28. the effects of his *love*, &c.

9 In not forſaking but courageouſly maintaining our profeſſion, &c.

10 Fear of death, hope of life.

nor Angels, [1] nor [2] principalities, [3] nor powers, nor [4] things preſent, nor things to come,

39. Nor [5] height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God, which is in [*and thro*] Chriſt Jeſus our Lord; [*that it will not ſurely ſave, protect, deliver us in, thro, and from, them all.*]

CHAP. IX.

1. [*As for the Jews, my brethren, remaining yet in unbelief, and not ſo called* [a]; *nor ſeeking Righteouſneſs by Faith in Chriſt, but by works,*] I ſay the truth in Chriſt, I lye not, my conſcience alſo bearing me witneſs, [6] in the Holy Ghoſt.

2. [*Tho I have ſuffered much from them; yet*] that I have great heavineſs, and continual ſorrow in my heart [b] [*for their blindneſs and infidelity.*]

3. For I could wish, that my ſelf were [c] accurſed from Chriſt, for my brethren, my kinſmen according to the flesh:

4. Who are Iſraelites: to whom pertaineth the adoption [*of God, when all other nations were aliens*] and the glory, [7] and [d] the covenants, [8] and the giving of the law, and [e] the ſervice of God, [9] and the promiſes. [10]

5. Whoſe are the fathers, and [*laſtly*] of whom, [11] as concerning the flesh, Chriſt came, who is over all, God bleſſed for ever. Amen.

6. [*Yet I ſpeak*] [f] not [*this*], as tho the word [*and pro-*

[a] See c. 8. 18.-c. 9. 11.-11. 2.

[b] See Rom. 11. 25.

[c] Anathema, ſeparated.

[d] The Teſtaments.

[e] The worſhip.

[f] But it is not poſſible, that,

1 Angels of Satan.

2 Theſe ſeem to be the attributes of Angels, ſee Eph. 6. 12. Col. 2. 15. To which terms are added two more (Col. 1. 16.) thrones, and dominions. So Eph. 1. 21. Chriſt, being advanced above Angels, is ſaid only to be above all *principality*, &c. And, it may be, theſe attributes they have from their government amongſt us. See Dan. 10. 13, 20. -11. 1. concerning the regent-Angel of the affairs of Perſia. But here the words may alſo be underſtood of earthly Princes and Potentates.

3 The Orientals generally uſe abſtracts for concretes.

4 Preſent or future ſufferings.

5 Things above, or below: honors or diſgraces.

6 The ſearcher of hearts, and witneſs to my conſcience.

7 Ark of the Covenant, &c. within the Sanctum Sanctorum, on which Gods glory appeared. 1 Sam. 4. 21. Pſ. 78. 61.

8 Covenants, made, at ſeveral times; with Abraham Gen 17. -with Moſes Exod. 24. -made with ſeveral Sacraments; Circumciſion Gen. 17. ſprinkling of blood, Exod 24. See Gal. 3. 17, 8. compare verſ. 19. and Heb. 8. 9.

9 The law ceremonial.

10 Of the Meſſias, and of Canaan, made to Abraham, &c. as alſo thoſe promiſes contained in the prophets.

11 This attribute frequently added. See Rom. 1. 3. -Act. 2. 30. leſt people ſhould imagine him meerly human; and not acknowledg alſo his nature divine.

[*miſ*

miſe] of God [*to them*] [a] hath taken none effect. For they are not all [*the*] Iſrael, [*to whom the promiſe was made*], which are [*deſcended*] of Iſrael.

7. Neither becauſe they are the ſeed of Abraham are *they* all children [*of Gods covenant*;] but [b] [*tis ſaid only,*] in Iſaac ſhall [c] thy ſeed be called, [*tho Abraham had more children.*]

[a] Should have miſcarried. [b] Gen. 21. 12. [c] The ſeed be called to thee.

r

8. [1] That is, [*all*] they which are the children of the flesh, theſe are not the children of God [*'s choice*;] but the children of the promiſe [2] [*only, as Iſaac was,*] are counted for the ſeed.

9. For this [d] is the word of promiſe [*not whoſoever is born of thee ſhall be heirs of the promiſe; but*] [e] at this time will I come, and Sarah ſhall have a Son, [*the Heir to it.*]

10. And not only *this* [*election of God appears in Iſaac, the only Son of Abraham by Sarah his wife*] [f]: but [*much more in this*]; when [*the ſame woman*] Rebecca alſo had conceived [*twins*] by one, *even* by our Father Iſaac;

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8 † That is, they which are the children of the flesh [*to wit, ſuch as ſeek for righteouſneſs and ſalvation by the works of the law, and carnal ceremonies*], theſe are not the children [*accepted*] of God: but the children of the promiſe, [*that ſeek for righteouſneſs, as Abraham did, by faith*], are counted for the ſeed.

9. For this is the word of promiſe, [*whereon depends the bleſſed ſeed.*] At this time will I come and Sarah ſhall have a Son.

10. * And not only this [*election of God, not of all Abrahams ſeed, but only of believers, appears in Iſaac; who perhaps may ſeem in a more ſpecial manner Abrahams ſeed, than his other children*]: but [*appears alſo*], when [*the ſame woman*] Rebecca had conceived [*twins*] by one, *even* by our Father Iſaac.

d Speech was a ſpeech of promiſe. e According to Gen. 18. 10. f But alſo Rebecah conceiving at once.

1 Altho the Apoſtle elſewhere define the children of *promiſe* by the 2d cauſes, by uſing the means to attain it, faith. &c. as Gal. 3. 7. -and Rom. 9. 31. &c. yet here he is ſaid to aſcend higher to the firſt cauſe, even Gods election, as is gathered by the quoting of Pharoah; by the objections and anſwers he makes: the objections being of no ſuch hard ſcruple; nor the anſwers any way appoſite, or framed ſo ſatisfactorily, as they might have bin, had he ſpoken of the other.

2 Born unto Abraham by vertue of the promiſe. and Gods decree, not by ſtrength of the flesh.

† The ſumm of this expoſition is; the Apoſtle proves, that the promiſe of God is not to all the ſeed of Abraham generally, but only to thoſe of faith: rejecting thoſe, who are of the works of the law, or who ſeek righteouſneſs by works; according to the 31. and 32. verſes of this chapter; and -c. 10. 3. -and Gal. 3. 7, 10. And afterward he anſwers (to any, that ask, why was this accepting of ſome, and not of others?) that God might, in his mercy, impoſe ſuch a condition on us, as that of faith, and accept of them that thus believed; and might, as juſtly, enter into judgment, for his glory, &c. with others pretenders to works, tho both of the ſame ſeed.

* The Apoſtle's inſtances in Iſmael and Iſaac, Eſau and Jacob, have nothing perſonal in them, but only as they were types, one of the children of the law, or works; the other of the goſpel, or faith. According to Gal. 4. 24.

T

11. (For the *children* being not yet born, neither having done any good or evil [(*whereby God might diſlike one more than the other*), *as Iſmael had, before Iſaac was born*], that the promiſe of God according to election might [a] ſtand, not [b] of works, but of him that calleth,)

12. It was ſaid unto her [c] [1] the elder ſhall ſerve [d] the younger.

13. As it is written [*alſo in Malachy* [c]] [1] Jacob have I loved, but Eſau have I [2] hated.

14. What [f] ſhall we ſay then? Is there unrighteouſneſs with God [*in this act*]? God forbid; [*for God hath no Obligation unto any.*]

A

11. † (For the *children* being not yet born, neither having done any good, or evil, [*in point of legal obſervances, as Iſmael had, that God ſhould be thought, according to their merit to elect, or refuſe*] that the purpoſe of God, according to election [*to wit, of the means, whereby righteouſneſs and ſalvation was to be applied to men*], might ſtand, not of works [*of the law or their merit*], but of him * that calleth ‡ [*to faith.*]

12. [*Eſau bearing the type of the Sons of the fleſh, or legal, ſuch as are now the Jews; and Jacob, of thoſe of faith, ſuch as are now the Gentiles* (*ſee Gal.* 4. 24.)] It was ſaid unto her, the Elder ſhall ſerve the younger [*Eſau, Jacob.*]

13 As it is written [*alſo in Malachy* [c]] Jacob have I loved, but Eſau have I hated.

14. What ſhall we ſay then? Is there unrighteouſneſs with God [*in taking the latter, the Sons of faith, and not the other?*] God forbid. [*No, but mercy; elſe all had periſhed;* [g] *but his will was, on ſome to ſhew mercy.*]

a Abide. *b* From works but from him. *c* Gen. 25. 23. greater. *d* Leſſer. *e* 1. a. *f* Say we then. *g* See verſ. 29.

1 Jacob had, over Eſau, both ſpiritual preheminence, being the heir of Abrahams faith, and of Gods promiſes of the Meſſias, &c. and temporal, in his poſterity eminently, the Idumeans being often brought under the Iſraelites yoke; and alſo in his own perſon too thus far, as to have the poſſeſſion of Canaan left to him, ſee Gen. 36. 6. yet there it appears, that Eſau enjoyed Gods temporal bleſſings very much; ſo that the diſparity of the perſons ſeems rather to be in ſpiritual bleſſings; and the diſparity of their poſterity, in both.

2 *Hated*, as alſo *hardeneth* verſ. 18. is taken *negatively*, for not loving, not having mercy. So [*blinded*] Rom. 11. 7. and Jo. 12. 40. For *poſitive* hardening, &c. preſuppoſeth not only Gods will, but mans ſin alſo.

† So God neither regarding the former legal works of the Jew, nor Idolatry of the Gentile, prefers, in both, only thoſe that believe.

* Or; that calleth [and juſtifieth by grace thro faith.]

‡ Note; that if faith (being alſo the gift of God, Eph. 2. 8.) or means of faith, which are neceſſary to beget faith, as preaching the word, &c. be given freely to one, not to another, without regard to any prediſpoſition in themſelves, both theſe interpretations do agree. If given to ſuch only as are ſo prediſpoſed to receive it, God looks at ſomething in man, for which he ſhews mercy, &c. But at nothing in man that is meritorious of mercy: thus ſtill all are equal before God as to meriting; and all boaſting of works is excluded: which thing ſeems to be the Apoſtles chief drift.

15. For

T

15. For he ſaith to Moſes [*alſo petitioning for all the* 3 *people*]; [f] I will have mercy, on whom I will have mercy; and I will have compaſſion, on whom I will have compaſſion.

16. So then it is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy [*on ſome; but not on others.*]

17. For [*again*] the Scripture ſaith unto Pharoah: [g] Even for this ſame purpoſe have I [h] 4 raiſed thee up [*&c.*] that I might ſhew [*not my mercy, but*] [5] my power in thee; and that my name might be declared thro-out all the earth.

18. [i] Therefore hath he mercy [*on ſinners,*] on whom he will have mercy; and [*others*] whom he will, he [6] hardeneth; [*as he did Pharaoh, being not unjuſt to the one, but yet more indulgent to the other.*]

19. Thou wilt ſay then unto me, why doth he yet find fault [*with them, whom he hardens?*] for who hath reſiſted his will?

A

15. For [*ſo*] he ſaith to Moſes, I will have mercy on whom I will have mercy; and I will have compaſſion on whom I will have compaſſion.

16. So then it is not of him that willeth, nor of him that runneth [*not of works,*] but of God that † ſheweth mercy [*on them, who believe; whilſt in his juſtice he denies it to others.*]

17. For the Scripture ſaith unto [*wicked and unbelieving*] Pharaoh: Even for this ſame purpoſe * have I raiſed thee up [*on high, and with a great deal of patience prolonged thy life hitherto,*] that I might [*more*] ſhew my power in thee, and that my name might be declared throout all the earth. ‡

18. Therefore hath he mercy on whom he will have mercy [*believers*], and whom he will, [*ſinners not ſeeking righteouſneſs by faith*] he [*rejecteth and*] hardeneth. [d]

19. Thou wilt ſay then unto me, why doth he yet find fault [*with them whom he hardeneth, or rejecteth*]? for who hath reſiſted hill will?

f Exod. 33. 19. *g* Exod. 9. 16. *h* Raiſed thee. *i* So then.

3 After their committing idolatry, in the golden calfe.

4 And hardened thee, &c.

5 That re-hardening ſtill of Pharaohs heart, upon a plague removed, occaſioned the ſhewing of ſo many more ſigns and wonders, to Gods greater glory; when as the continuance of any one plague would have made him diſmiſs the Iſraelites: Gods long ſufferings therefore (verſ. 22.) and mercy hardened him the more.

6 See note verſ. 13.

† Salvation, and righteouſneſs is conferred on believers from mercy and grace. See Rom. 4. 2, 4.

* In Exod. 9. 16. Heb. *Stare te feci.* - *Sept.* διατετήρηκά σε *conſervatus es* - *Cald. Paraphraſ. Suſtinui te* - *Jun. us, Feci, ut ſuperſtes maneres* - *Calvin in loc.* alloweth the ſame ſenſe.

‡ Gods puniſhing the ungodly is to a good end, for illuſtration of his power, and hatred of ſin, &c. verſe 22.

[d] See Rom. 11. 7, 25. compare 15. rejecting, and hardening, or blinding, the ſame.

Γ

20. Nay but, O man, who art thou [*first*] that repliest [a] againſt God? ſhall the thing formed ſay to him that formed it, [b] why haſt thou made me thus?

21. Hath not the [c] potter power over the clay, of the ſame lump to make one veſſel unto honor, and another unto diſhonor?

22. [d] What if God [*therefore tolerated, and*] endured with [3] much long-ſuffering [*in their high rebellions againſt him, Pharaoh, and ſuch like*] veſſels of wrath [e] fitted to deſtruction; [*as*] willing to ſhew [*more openly*] his wrath and to make his power known [*upon the wicked?*]

Δ

20. Nay but [*firſt*] O man, who art thou, that repliest againſt God? ſhall the thing formed [*being of a faulty and courſe matter*] ſay to him that formed it, why haſt thou made me thus? [*that is, for ſuch a mean uſe*]?

21. Hath not the potter power over the clay, of the ſame lump, [*and ſo God of the ſame ſeed, all equally deſtitute of merit, yet, according to their truſt in Chriſt, or in the law,*] to make one veſſel unto honor, and another unto diſhonor?

22. What [*injuſtice is it?*] if God [*after he had*] [1] endured with much long-ſuffering [*hardened Pharaoh, the Jews, and ſuch-like*] veſſels of wrath, fitted [*by their own fault*] to deſtruction, [*as thence being*] willing to ſhew [*more openly*] his wrath and to make his power known [*upon the wicked;*]

Or thus.

20. Nay; but O man, that repliest againſt God? ſhall the thing formed ſay to him that formed it: why haſt thou made me thus?

21. Hath not the potter power over the clay, of the ſame lump to make one veſſel unto honor, and another unto diſhonor?

22. What if God [*therefore, who hath the ſame power over man, as the potter over the clay,* † *after he had*] endured [*them*] with much long-ſuffering, [*rejected and hardened Pharaoh, the juſtitiary Jews, and ſuch like*] veſſels of wrath? &c.

a To God anſwereſt again. Diſputeſt with God. *b* Iſa. 45. 9. *c* Jerem. 18. 6, 7. Wiſd. 15. 7. *d* But if. *e* Made up.

3 Gods hardening follows, not only Original, but actual, ſin, after much long-ſuffering of them, that leadeth them to repentance. Rom. 2. 4, 5.

1 See 3 in the other note.

† It being granted, that God hath power to do with man the ſame, as the Potter with his clay; yet it follows not, that he did with them whatever he could do; or that he did more, than the Apoſtle in this 22. and 23. verſ. lets down.

23. And

Γ	Δ	*Or thus.*
23. And [*again*], that he might, [*ſo, more*] make known the riches of his glory, [*ſhewing mercy*] on the veſſels of mercy, which he had before prepared unto glory?	23. And [*alſo,*] that he might make known the riches of his glory on the veſſels of [*his*] mercy [*not by their works, but by faith, all*] which he had † before prepared unto glory?	23. And [*again*] that he might [*ſo more*] make known the riches of his glory, [*ſhewed mercy*] on the veſſels of [*his*] mercy [*being ſuch not by their works, but his grace thro faith; all*] which he had before prepared [*and pre-appointed*] unto glory, [*hath he not a juſt * power of doing both theſe things?*]
24. Even us, whom, [*ſince*], he hath called: [*us I ſay*], not of the Jews only [*the natural children of Abraham*]; but alſo of the Gentiles.	24. Even us whom he hath called: [*us I ſay*] not of the Jews only [*the natural children of Abraham*], but alſo of the Gentiles.	

25. As he ſaith alſo in Oſee; [a] I will call them my people, which were not my people: and her beloved, which was not beloved. [a] Hoſea 2. 23. 1 Pet. 2. 10.

26. [b] And it ſhall come to paſs, that in the place where it was ſaid unto them, Ye are not my people, there ſhall they be called the children of the living God. [b] Hoſ. 1. 10.

27. Eſaias alſo crieth, concerning Iſrael [*once Gods people, much otherwiſe*]; Tho the number of the children of Iſrael be as the ſand of the Sea, a remnant [*only*] [c] ſhall be ſaved [d]; [c] Shall eſcape, [d] Iſa. 10. 22, 23. -Septuagint.

28. For he will finish [e] the work [*and conſumption, he hath decreed on that ungrateful Nation*], and cut it short in [*his*] [f] righteouſneſs; becauſe a short work, will the Lord make upon the earth. [e] The account. [f] Juſtice.

29. And, as Eſaias ſaid before [g]; Except the Lord of Sabaoth had [*reſerved and*] left us a ſeed [1], we had bin as Sodoma, and bin made like unto Gomorrha [*all periſhed.*] [g] Iſa. 1. 9.

30. What ſhall we ſay then [*to this*]? [*Even*] that the Gentiles, which followed not after righteouſneſs [*by Gods mercy*] have attained to righteouſneſs, even the righteouſneſs which is of faith. [2]

31. But Iſrael which followed after [3] the law of righteouſneſs, [h] hath not attained to *juſtification by*] the law of righteouſneſs. [h] Came not foremoſt.

† See Eph. 1. 4. -2 Tim. 1. 9.

* See note † verſ. 22.

1 A ſmall remnant, from which the kind is ſtill preſerved.

2 Concerning this righteouſneſs ſee Rom. 4. 1.

3 Hypallage, frequent in Hebrew for the *righteouſneſs of the law*: that is, Hoc fac, & vives.

31. Where-

32. Wherefore? Becauſe *they ſought it* not by faith [*relying on the grace of God in Chriſt*]; but as it were [*to be had*] by the works of the law: for [*we ſee that*] they ſtumbled at the ſtumbling Stone.

33. As it is written, Behold, I lay in Sion a ſtumbling Stone and Rock of [1] offence [*to ſome*]: and [*to others a ſure* [2] *foundation, that*] whoſoever believeth on him ſhall not [3] be [b] aſhamed.

a See Iſa. 28. 16. 8. 14. 1 Pet. 2. 6.
b Confounded.

CHAP. X.

c Chap. 9. 1, 2, 3.

1. BRethren, my hearts deſire [*as I have ſaid* [c]] and prayer to God for Iſrael is, that they might be ſaved.

2. For I bear them record, that they have a zeal of God [d] [*as others*]; but not according to [*true*] knowledg.

d See Jo. 16. 2.

3. For they being [3] ignorant of Gods righteouſneſs [4 *by faith*]; and going about to eſtabliſh their own righteouſneſs [4] [*of the law*], have not [3] ſubmitted themſelves unto the righteouſneſs of God [5] [*by Chriſt as they ought.*]

4. For Chriſt is the [e] end of the law, for [*conferring*] righteouſneſs [*only*] to every one, that [*not worketh, but*] believeth.

e Lev. 18. 5. Exod. 20. 12. Gal. 3. 12.

5. For Moſes deſcribeth the [*former*] righteouſneſs, which is of the law; that [e] the man which doeth thoſe things, ſhall [7] live by them; [*laying it upon works, and thoſe unperformable.*]

f Deut. 30. 11, 12.

6. But the righteouſneſs, which is of faith, ſpeaketh [f] on this wiſe: ſay not in thine heart [*as if Salvation lay upon our great and difficult performances*] [8] who ſhall aſcend into heaven [g]? that is, to bring Chriſt down from above, [*as if ſalvation were a far off, and hard to be found.*]

g Prov. 30. 4

7. Or who ſhall deſcend into the deep? that is, to bring

1 Of *offence* to them; by reaſon of our Lords ſufferings, and of their ſufferings, who are his; and of *offence* upon them; grinding thoſe, upon whom it falls, to powder, as it did the ungrateful Jews. See Mat. 21. 44.

2 So the Septuagint. Eſa. 28. 16.

3 Ignorant, by their own fault, ſee verſ. 19.

4 See Phil. 3. 9. Called Gods righteouſneſs, becauſe it comes from his mere grace, and mercy, forgiving our ſins paſt; and not from our fulfilling of his law.

5 This being not of debt, but grace.

6 The terminer and bound; the ſcope and aim; the perfection and accompliſher. See Jo. 1. 17. Col. 2. 14.

7 Such a life is here meant, as we obtain by Chriſt, i. e. juſtification, and life eternal.

8 A phraſe uſed to expreſs a thing that is difficult.

up

up Christ again from the dead. [*All which is already now fully accomplished.*]

8. But what saith it? [1] [a] The word [*by which thou maist be saved*] is nigh thee, even in thy mouth and in thy heart. [*The word*] that is the word of faith, which we preach,

9. [*Is in thy mouth and heart*]; that if thou shalt [2] confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath [*both sent him from above, and*] [3] raised him from the dead, thou shalt be saved. [4] [*Laying it upon faith.*]

10. For with the heart man believeth unto [*attaining*] righteousness [*and remission of sin*]; and with the mouth confession is made [b] unto [*the*] salvation [*of those, who persevere in their profession.*]

11. For the Scripture saith [c], whosoever believeth on him shall not be ashamed.

12. [*Whosoever*]; for there is no difference between the Jew and the Greek; for [d] the same Lord over all is rich unto all, that [*faithfully*] call upon him.

13. For [*so Joel*]; [e] whosoever shall call upon the name of the Lord Shall be saved.

14. [*But*] [5] how then shall they call on him, in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear without a preacher?

15. And how shall they preach [*to them*], except [*to whom*] they be [*first*] sent? As it is written [*of us*] [f]: How beautiful are the feet, [*and approach*], of them, that preach [*and proclaim*] the gospel of peace, and bring glad tidings of good things?

16. But [*I say, notwithstanding these preachers have bin sent, yet*] they [*who haue heard*] have not all [*consequently believed and*] obeyed the gospel. For [*so*] Esaias saith: [g] Lord, who hath believed our [h] report?

a Deut. 30. 14.

b Lu. 12. 8.
c Isa. 28. 16. 49. 23.

d He is the same Lord of all, rich.
e Joel. 2 32. Act. 2. 21.

f Isa. 52. 7. Nahum. 1. 15.

g Isa. 53. 1. Joh. 12. 38.
h Hearing of us.

1 Spoken literally by Moses of the law then written, and by Gods descent on Sinai revealed to all; but especially meant of and verified in, the revelation of Christ and the Gospel, and the Spirit in our hearts, enabling us to obey the word. See Heb. 8. 10. Rom. 7. 4 notes.

2 Continue constant in profession of him, notwithstanding whatsoever opposition.

3 The highest point of our faith, and on which depends all the rest; therefore this every where most pressed. See the Apostles Sermons in the Acts.

4 From all thy *former* sins; if thou wilt only *be easier serve* him in holiness &c.

5 Objection, in the Jews behalf. See the answer vers. 16. and 18. &c. The summ is, righteousness, and salvation by faith; this faith by hearing of preachers sent. i. e. Apostles: the Jews contemning these Apostles, have not attained to the other, righteousness of salvation: and so are become castaways.

17. [a] So

a Faith indeed.

17. a So then [*it is true, that*] faith *cometh*, [*to those, who have it,*] by hearing; and hearing by the word of God [*first sent unto them.*]

18. But I say [*concerning the Jews, my Brethen*] have they not heard [*these preachers*]? Yes verily, [1] their sound [*saith David*] went into all the earth; and their words, unto the ends of the world.

b Deut. 32. 21.

19. But, I say, did not Israel know [*of the Gospel, as well as others? yes doubtless; for*] first Moses saith; b I will provoke you, [*knowing and refusing me*] to jealousie [*and envy*] by them, that are no people [*of God, as you are; who shall own, and be owned by, me*]; and by a foolish Nation I will anger you.

c Isa. 65. 1, 2.

20. But Esaias [*in his expression*] is very bold and saith, c I was found of them, that [*formerly*] sought me not: I was made manifest unto them, that d asked not after me.

d Enquired not of me.

21. But to Israel he saith: All day long I have stretched out my hands unto a disobedient, and gainsaying people.

CHAP. XI.

1. I Say then, hath God cast away, [*for ever, all*] his people [*Israel*]? God forbid. For I also am an Israelite, of the seed of Abraham, of the Tribe of Benjamin, [*yet; of a persecuter, chosen an Apostle.*]

e Rom. 8. 29.
f Bringeth a charge.
g 1 King. 19. 14, 18.

2. God hath not cast away his people which he [2] foreknew. e Wote ye not what the Scripture saith of Elias? How he f maketh intercession to God, against [*the impiety of*] Israel, saying,

3. g Lord they have killed thy prophets, and digged down thine Altars, and I am left alone, and they seek my life.

4. But, what saith the answer of God unto him? I have reserved unto my self seven thousand men who have not bowed the knee to Baal.

5. Even so then, at this present time also, there is a remnant, according to the [3] Election of [*God, by*] [4] Grace.

6. (And if by [*his*] Grace, then it is no more of [*their*] works; otherwise Grace is no more Grace. But if it be

1 Literally spoken of the Heavens Ps. 19. 5. Col. 1. 6, 23.

2 See the Annotations on chap. 9. 8, &c. from which may be gathered the several Expositions of this and the like places.

3 Election opposed to inheritance, as Sons of Abraham.

4 Grace opposed to works.

of

of works, then it is no more Grace, otherwiſe work is no more work.) [n]

7. What then? Iſrael [*generally*] hath not obtained that which he ſeeketh for, [*ſalvation ſought by works*]; but the [1] Election hath obtained it, [*by Grace.*] And the reſt, [*going about to eſtabliſh their own righteouſneſs by the law*], were [a] [*juſtly*] [a] blinded, [*amidſt ſuch evidence of the Truth.*]

8. (According as it is written: [b] God hath given them [3] the Spirit of [c] ſlumber [d]; [*ſuch*] eies, [*as*] that they ſhould not ſee; and [*ſuch*] eares, [*as*] that they ſhould not hear), unto this day.

9. And David ſaith; [e] Let their Table [*their feaſting and mirth, which ſhould feed and refreſh them*], be made a ſnare, and a trap, and a ſtumbling block, and a [*juſt*] recompence unto them.

10. Let their eies be darkned, that they may not ſee: and bow [*thou*] down their [*oppreſſed*] backalway [*thro weakneſs.*]

11. I ſay then: have they [*ſo*] ſtumbled, that they ſhould [*utterly*] fall, [*never to be raiſed again*]? God forbid. But [5] *rather*, thro [*the occaſion of this*] their [*temporary*] fall, is ſalvation [*now*] *come* unto the Gentiles, [*brought to them by theſe teachers, whom the Jews rejected,*] for to provoke them to [6] jealouſie [*and emulation, by the example of their obedience.*]

12. Now, if the fall of them, [*thus,*] be [*come*] the riches of the world; and [f] the diminiſhing of them, the riches of the Gentiles; how much more [*hereafter, ſhall*] their [g] fulneſs [*alſo, adjoined to the reſt, enrich all*]?

13. For I ſpeak to you Gentiles [*of your riches in the faith above the Jew,*] in as much as I am the Apoſtle of the Gentiles; [*and*] I magnifie mine office [*towards you to the uttermoſt.*]

14. If by any means [*ſo*] I may provoke to [6] emulation [*by your faith*] them, which are my flesh, and might ſave ſome of them.

15. For if the caſting away of them be [*the occaſion of*]

n Rom. 4. 4.

a Hardned.

b Eſai. 29. 10.

c Senceleſneſs; eies not to ſee, remorſe.

d Eſai. 6. 9. Act. 28. 26.

e Pſ. 69. 22. 23.

f Their paucity. Decay. Loſs.

g See verſ. 25.

1 Elect.

2 Themſelves ſeeing ſo much of the Meſſias, ſo many miracles, &c. and having ſo many witneſſes of what they ſaw not.

3 Spirit uſed in this and the like ſenſe, Rom. 8. 11. and perhaps implying the inſtrumental agency of evil Spirits. See 1 King. 22. 22. - 2 Cor. 4. 4.

4 The ſuſtenance of their life, as to Birds, become a bait for their death; the Law given for their good, become their deſtruction.

5 By the great number of the Gentiles, and paucity of the Jews, converted at the firſt, the ceremonial Law became eaſilier abrogated in Chriſtianity; and the Doctrine of Grace better eſtabliſhed.

6 Seeing the Gentiles to poſſeſs what was promiſed to them.

a Act. 13. 46. the a reconciling of the world, [*the Gentiles being admitted to grace upon their refusal*;] what shall the receiving *of them* [*again into the faith*] be, but [*as it were*] life from the dead, [*and a total revivification thereof*]? 1

b And if. 16. [*The receiving them again I say*;] b for 2 if the first-fruit [*of the Patriarks*] be holy [*to God*], the [*whole*] lump [*of that Nation*] is also *holy* [*to God*]: And if [*Abraham*] the root [*of them*], be holy, so *are* the branches 4 [*holy, and heirs to a blessing.*]

c wild Olive branch. d For them. 17. And if some of the branches [*thro infidelity*] be broken off [*so as that the root profits them nothing*]; and thou, being [*of*] a c wild Olive tree, were grafted in d amongst them, and with them partakest of the root, and fatness 5 of the Olive tree;

18. Boast not against the branches [*cut off*]: but if thou boast, [*remember that*] thou beares not the root, but the root thee, [*and thou partakest of its fatness, not it of thine.*]

19. Thou wilt say then, the branches were [*therefore*] broken off, that I might be grafted in.

20. [*But consider*] well, [*that*] because of unbelief they were broken off; and thou standest-[*on only*] by faith; Be not high minded [*o're them*]; but fear [*for thy self.*]

21. For, if God spared not the natural branches [*of such a beloved stock offending him*], *take heed* lest he also spare not thee [*despising them.*]

22. Behold therefore [*and consider rather in this,*] the goodness and severity of God: on them which fell, [*being natural branches,*] severity; but towards thee, [*a wild Olive,*] goodness [*and favor,*] if thou continue [*by faith*] in his goodness; otherwise thou also shalt be cut off.

e Cut off from the wild Olive tree which is natural to thee. 23. And they also, if they bide not still in unbelief, shall be grafted in: for God is able, [*when he pleaseth*] to graft them in again;

24. For if thou wert e cut out of the Olive tree, which is wild by nature, and wert grafted contrary to [*this*] nature, into a good Olive tree: how much more [*easily*] shall

1 Then Christ on earth shall have a Glorious Kingdom; when, that Nation being raised from the dead condition, wherein they now ly, to the life of faith; the whole body of Jew and Gentile shall unanimously serve the Lord.

2 God hath given the privileg to the natural seed of Abraham, that that Nation should neither totally (vers. 7.) nor finally, and for all its Generations, fall from the Covenant. See vers. 26, 28, 29. Rom. 3. 3. 1 Cor. 7. 14.

3 Of the bread Levit. 23. 17.

4 Many blessings and priviledges descend from God upon the branches of an holy stock. Our righteousness is a treasure for our posterity. Vid. Exod. 20. 6.

5 The promises made and performed to Abraham.

these,

theſe, which be the natural *branches*, be [*re*]-graffed into their own Olive tree.

25. For I would not, Brethren, that ye ſhould be ignorant of this [a] myſtery, (leſt ye ſhould be wiſe [*and haughty*] in your own conceits [*for your preferment over the Jew*]) that [b] blindneſs is happened [*only*] in part to Iſrael, [*and only*] until the [1] fulneſs [c] of the Gentiles, [*who are to be called to the faith,*] be come in:

26. [2] And [d] ſo all [3] [*the whole Nation of*] Iſrael, [*now moſt part faln,*] ſhall [*return to the faith and*] be ſaved. As it is written; [e] there ſhall come out of Sion the Deliverer, and ſhall turn away ungodlineſs from Jacob.

27. For this is my covenant [*hereafter to be accompliſhed*] unto them, when I ſhall take away their ſins.

28. As concerning [*their refuſal of*] the Goſpel, they are [*now*] enemies; [*which happed well*] for your ſakes, [f] [*being thereby invited to it*]: but as touching [*Gods*] [4] election [*of that Nation, and promiſe made unto Abraham,*] they are [*ſtill*] beloved for the fathers *ſakes*.

29. For [5] the gifts and calling of God [*towards that Nation, to whom God promiſed what we now preach,*] are without [*all*] repentance, [*and ſhall in good time be fulfilled.*]

30. For as ye [g] in times paſt have not [h] believed God; yet have now obtained mercy thro [*the occaſion of*] their unbelief.

31. Even ſo have theſe alſo now not [h] believed, [*not to their utter perdition, but*] that [6] thro [*the emulation of*] your [*obtaining*] mercy, they alſo [*in good time*] may obtain mercy [*together with you.*]

32. For God hath [i] concluded [7] all in unbelief, them [*under the Law as well as you without Law, them now as well as you heretofore,*] that [*none might boaſt merit, but*] he might

a Zachar. 12. 10. Mat. 23. 39. -Luk. 21. 24. -2 Cor. 3. 16. -Rev. 12. 6. &c.
b Obduration. Hardneſs.
c See Luk. 21. 24. Rev. 11, 2. -12. 16.
d See v. 16.
e Iſ. 59. 20.
f See Act. 13. 46.
g Formerly were diſobedient.
h Obeyed.
i Shut them all up together.

1 *Fulneſs*, afterwards to be diminiſhed, as ſome; but this appears not; the Jews not coming in thro the Gentiles unbelief (as the Gentiles thro theirs) but thro their believing. See verſ. 31. 14, 12, 15.

2 Collectively. πᾶς πᾶς where note that Judah and Iſrael are joined ſtill in this laſt return from baniſhment. See Ezech. 37. 16 19. Hoſ. 1. 11. Jerem. 3. 18. Iſa. 11. 12, 13. Obad. 20. Zach. 10. 6.

3 See Hoſ. c. 3. the preſent condition of the Jews, and their converſion, perfectly deſcribed; now ſtanding without King, and without Image, or Idolatry.

4 Called Elect alſo Matth. 24. 22.

5 The Iſraelites had thoſe promiſes from God which never any other Nation; not to be finally forſaken, every where in the Pſalms and Prophets, to be underſtood of the natural, as well as of the ſpiritual, ſeed of Abraham. See verſ. 16.

6 Seeing the whole world to flouriſh with the profeſſion of Chriſtianity, their Meſſias in vain ſo long expected, their Temple, City, Nation, deſtroyed and diſperſed, at length they may begin to acknowledg the Meſſias already come, &c.

7 Suffered all Nations, but by their own fault, for a time to fall from him.

have mercy [*also*] upon all [*in their due order; first them, and now you; and them, yet, once more.*]

33 O the depth of the riches both of the [1] wisdom and [*fore-*] knowledg of God! how unsearchable are his [2] Judgments [*and decrees,*] and his ways [*of providence*] [a] past finding out [3] [*by mans understanding*]?

a Not to be traced.

34 For [*as it is written,*] [b] who hath known the mind of the Lord, or who hath bin his Counseller [*in the disposing of his decrees*]?

b Esa. 40. 13. Wisd. 9. 13. 1 Cor. 2. 16.

35 Or [c] who [*amongst the Nations*] hath [*by any service*] first given to him, and it shall be [*considered in the ordering of his decrees, and be*] recompensed to him again? [*But who can thus claim any thing?*]

c Job. 41. 11.

36 For of him [*as the donor*], and thro him [*as the Governor*], and to him [*as the End, perfection, and glory of them*] are all things: to whom be glory for ever. Amen.

CHAP. XII.

d Exhort you by the compassions.

1 [4] [d] Beseech you therefore, Brethren, by the mercies of God, [*by which you have bin thus graciously admitted to the faith,*] that ye present, [*not the bodies of beasts any more, as the Jews and Heathens do, but*] your [*own*] bodies [*now*] a [5] living Sacrifice, holy, [6] acceptable unto God [*by Jesus Christ,*] *which is* your [e] [7] reasonable [*and spiritual*] [8] service, [*only required of you in these times of the Gospel.*]

e See 1 Pet. 2. 5.

2 And, [*as persons now wholly offered up to God,*] be not, [*hence-forth,*] conformed to [*the fashions of*] this world; but be ye transformed by the renewing of your mind; that ye may prove, what is that good, that acceptable, and perfect, will [*and service*] of God [*under the Gospel*].

f See Rom. 1. 5. Eph. 3. 8. Rom. 15. 15.

3 For I say, thro the [f] Grace [*and authority of Apostleship over you*] given unto me, to every man that is among you

1 In the means and times appointed by him: guiding all to his own ends.

2 His providence and Governing the worlds affairs; to judg with the Hebrews being the same, as to rule and Govern.

3 Except by their effects; or, revelation, by which the Apostle here hath discovered some of them. See 1 Cor. c. 2. ep 12, 16.

4 The rest of the Epistle is spent in prescribing moral duties.

5 Things dead might not be sacrificed under the law, but were held unclean and polluted; Deut. 14. 21.

6 Or a sweet savor; allusion to legal sacrifices. See Levit. 1. 9. -1 Pet. 2. 5.

7 Opposed to Carnal Sacrifice, that of the flesh of unreasonable beasts.

8 i. e. Sacrifice, which the word *service* frequently implies. See Rom. 9. 4.

not

not to think [1] of himſelf more highly then he ought to think, [1] [*in the ſeveral gifts and unctions of the ſpirit beſtowed on him*]; but to think [1a] ſoberly, according as God hath [*variouſly*] dealt to every man the meaſure [2] of faith.

a To ſobriety.

4. For as we have many members in one body [*natural*], and all members [*in it*] have not the ſame office:

5. So we, being many, are [*all*] one body in Chriſt; and every one members one of another.

6. Having then [3] gifts differing, according to the Grace that is given to us [*let us diſcharge our duty therein, for the good of this body*]; whether [*it be the gift of*] [4] prophecy, let us prophecy according to the proportion of Faith, [*and the meaſure of knowledg given unto us.*]

7. Or [5] [*Deaconſhip, and*] Miniſtry, *let us wait* on *our* Miniſtring; Or he that [6] teacheth, on teaching:

8. Or he that [7] exhorteth, on exhortation: he that [8] b giveth [*and diſtributeth charities,*] *let him do it* with [c] ſimplicity [*and integrity*]; he that [9] ruleth with diligence; he that ſheweth [10] mercy, with cherfulneſs.

b Imparteth.
c Liberality.

9. Let love be without diſſimulation; [d] abhor that which is evil [*in all your dealings*]; cleave to that which is good.

d 1 Cor. 13. 6.

10. Be kindly affectioned one to another [e] with brotherly love, [*not advancing your ſelves; but*] [f] in honor, preferring one another.

e In the love of the brethren.
f Phil. 2. 3.

11. Not ſlothful in [*your office, and*] buſineſs: [*but*] fervent in ſpirit, [*as*] [g] ſerving the Lord, [*in your ſeveral places.*]

g Or, ſerving the ſeaſon.

12. Rejoycing in hope [*of a refreſhment to come*]; patient in tribulation; continuing inſtant in prayer.

1 Elegantly, in the Original ὑπερφρονεῖν, φρονεῖν, σωφρονεῖν.

2 Gifts of the Spirit called a different meaſure of faith. See Eph. 4. 7. - Rom. 12. 6.

3 See theſe various Gifts more fully reckoned up, and the ſame matter more largely diſcourſed in 1 Cor. 12. 8, 9, 10. and again verſ. 28, 29, 30. - and in c. 14. That Epiſtle being written by the Apoſtle not long before this; and ſee Eph. 4. 11. See *Biſhops* and *Deacons* alſo ſpoken - of 1 Tim. 3. 1, &c. - and Tit. 1. 5. &c. and 1 Pet. 4. 10, 11. *Diaconeſſes*, 1 Tim. 5. 9. &c. Rom. 16. 1.

4 i. e. The Revelation of ſupernatural myſteries belonging to Religion: of things future, or done in abſence; of the ſecrets of thoughts, &c. See Acts 11. 27. - 13. 1. 19. 5. - 21. 9.

5. Spoken of, Acts c. 6 - 1 Tim. 3. 8. - 1 Pet. 4. 11. Miniſtring, ſhewing mercy, are called *helps*. 1 Cor. 12. 28.

6 Teacheth, called *ſermo ſcientiæ* 1 Cor. 12. 8. See 1 Cor. 13. 2. - 14. 31. - and 12. 28. *Doctors.*

7 Called *the word of wiſdom*, 1 Cor. 12. 8. - See 1 Cor. 13. 1. - 14. 31.

8 See Act. 6. 3. - 11. 30. An office uſually belonging to the Deacons.

9 Presbyters and Biſhops: this called *Governments* 1 Cor. 12. 28. See 1 Tim. 3. 4, 5. - 5. 17.

10 In attendance on ſick, impotent, ſtrangers. Orphans, in Hoſpitals, &c. called I ſuppoſe helps, 1 Cor. 12. 28.

13. Diſtri-

13. Diſtributing to the neceſſity of the Saints: given to hoſpitality.

14. Bleſs [*even*] them which perſecute you: bleſs, and curſe not.

15. Rejoice with them that rejoice; and weep with them that weep.

16. Be [a] of the ſame [*affection of*] mind one towards another; [*and*] mind not high things [*above others.*] But [b] condeſcend to [*the things of*] men of low eſtate, [*and*] be not wiſe in your own conceits.

17. Recompence to no man evil for evil; [*but*] [c] provide, [*and act,*] things honeſt in the ſight of all men, [*as well heathen as chriſtian.*]

18. [*And*] if it be poſſible, as much as lyeth in you [d], live peaceably with all men.

19. Dearly beloved, avenge not your ſelves: but rather give place unto wrath, [*and not oppoſe it*]; for it is written; [e] vengeance is mine, I will repay ſaith the Lord.

20. Therefore, [*as it is written*;] [f] if thine enemy hunger feed him: if he thirſt give him drink. For in ſo doing thou ſhalt [*either gain him; or he ſtill obſtinate,*] heap coales of fire on his head.

21. Be not overcome of [1] evil, [*to become impatient or requite evil again*;] but overcome evil with [2] good.

a Rom. 15. 5. - 1 Cor. 1. 10. - Phil. 3. 16. - 1 Pet. 3. 8.

b Following along with the lowly. Be contented with mean things.

c 2 Cor. 8. 21.

d Luk. 9. 55, 56.

e Deut. 32. 35.

f Prov. 25. 21, 22. - 24. 17, 18.

1 i. e. Injuries.

2 Good turns and kindneſs. Exceed the evil towards you, with good towards others.

CHAP.

CHAP. XIII.

1. LET every ſoul be ſubject unto the [a] higher [1] powers [*whatſoever, whether Emperor, King, Senate, Sanedrim, &c.*] for there is no power, but of God: The powers that be, are [b] ordained [c] of God.

2. Whoſoever therefore reſiſteth the power, reſiſteth the Ordinance of God; and they that reſiſt, ſhall receive to themſelves [*juſt*] damnation.

3. [d] For Rulers are not [*ſet for*] a terror to good works, but to the evil. Wilt thou then not be affraid of the power? Do that which is good, and thou ſhalt have praiſe of the ſame.

4. For [2] he is the miniſter of God to thee for [*thy*] good: but if thou do that which is evil, be affraid: for he beareth not the ſword in vain: for he is the Miniſter of God, a revenger [e] *to execute* [3] wrath upon him that doth evil.

5. Wherefore ye [f] muſt needs be ſubject, not only for [*fear of*] wrath, [*to them bearing the ſword*]; but alſo [4] for conſcience ſake [*to them being Gods Miniſters.*]

6. For, for this cauſe pay you [5] tribute alſo [*to them, as to Gods officers for the public benefit*:] for they are Gods Miniſters, attending continually upon this very thing.

7. Render therefore to all their dues; tribute, to whom tribute is due; cuſtome, to whom cuſtom; fear, to whom [6] fear; honor, to whom [7] honor.

8. Owe no man any thing, but to love one another [*this*

a Supreme.
b Ordered.
c From God, by God.
d 1 Pet. 2. 13. &c.
e For wrath.
f Ought to [4] be.

1 The Apoſtle ſeems here to ſpeak of the offices, and ſeveral orders, of Magiſtracy, (from which he would have the Liberty of Chriſtianity 1 Pet. 2. 16, 17. be thought not to ſet any man free) rather than the perſons. As appears out of the 3. and 4. verſes. ſhewing the end of the offices, not the practice of all perſons in Government. Yet tis true alſo of the perſons, that they are ordained of God: all, how wicked ſoever. See, for Jeroboam, 1 Kings 11. 31. and 12. 15. for Baasha. 1 Kings 15. 28. compare 16. 2. for Nebuchadnezzar. Dan. 2 37. for Cyrus, Eſay. 45. 1. For Pilate, Joh. 19. 11. The good are a bleſſing ſent from him, the bad a judgment, ſee Hoſea 13. 11. and Judgments are not only permitted, but inflicted, by God; ſo, wicked Rulers.

2 The Laws of all Nations commonly moulded with ſo much equity, as, *à majori parte*, to encourage virtue; diſcourage vice: and of Princes or ſtate-officers none ſo bad, as that more ſuffer injury, then receive juſtice, under them; (which they are bound to maintain in ſome degree for their own convenience, profit, ſafety;) or that their government is not better, then Anarchy.

3 Puniſhment, revenge, Hebraiſm.

4 Subject, out of obedience to Gods command. See Matt. 22. 21. 1 Pet. 2. 13.

5 As a reward of their ſervice.

6 i. e. Obedience.

7 i. e. Reverence.

debt

debt to our neighbor can never be ſufficiently diſcharged; but yet, rightly performed, diſchargeth all the reſt]: for he, that
b See v. 10. loveth another [*as he ought*], hath fulfilled b the [*whole*] law [*toward his Neighbor.*]

9. For this; Thou ſhalt not commit adultery: thou ſhalt not kill: thou ſhalt not ſteal: thou ſhalt not bear falſe witneſs: thou ſhalt not covet: and 1 if there be any other [*more particular*] commandment [*concerning our Neighbor*];
c Lev. 19. 18. it is briefly comprehended in this ſaying; namely, c thou ſhalt love thy neighbor as thy ſelf.

10. [*For*] Love worketh no ill [*at all*] to his neighbor: 2 therefore Love is the fulfilling of the Law.

11. 3 And that [*let us do, obſerve all theſe chriſtian duties,*]
d Seaſon. knowing the time; that now it is high d time to 4 awake out of [*the*] ſleep [*of our former life*]: for now is [*the day of the accompliſhment of*] our ſalvation [*drawn*] nearer, [*and we in a clearer ſight of it,*] then when we [*firſt*] 5 believed.

e Paſt. f Eph 4.30. Rom. 8. 18, 19. g 1 Theſ. 5. 6, 8. h 1 Theſ. 5. 5, 7. 2 Modeſtly. i Uncleanneſſes & filthineſſes. k Col. 3. 12. m Of the fleſh for luſts.

12. The night [*of this preſent life and of our former ignorance*] is e far ſpent; the day 6 [*of our f redemption*] is at hand: Let us therefore caſt of [*our night-clothes,*] the works of darkneſs; and let us g put on the Armor [*and veſtments*] of Light.

13. Let us h walk i honeſtly [*and decently*] as [*men are wont*] in the day; 7 not [*as in the night,*] in rioting and drunkenneſs, not in k chambring and wantonneſs, not in l ſtrife and envying.

14. But, [*the day of the Lord thus approaching,*] 9 put ye 10 on the Lord Jeſus Chriſt [1 *and his purity and holineſs,*] and 11 make no proviſion [*any more*] m for the flesh, to *fulfil* the luſts *thereof.*

1 As there be many in the law.

2 Becauſe all thoſe precepts (ſee before verſ. 9.) are negative in their expreſſion, and only forbid doing ill.

3 *That* here relates to the 8. verſ. and, in general, to all the precepts before it.

4 The Metaphor; this Life a Night: the Reſurrection the day; the light of the Goſpel, the dawning to this day (ſee the ſame metaphor 2 Pet. 1. 19.) We to awake out of ſleep; to riſe up, and throw away former clothes fit only for darkneſs, our night-clothes, and to put on new, &c. And being ſoldiers to put on our armor ready to fight, who are encompaſſed with ſo many enemies. See a place parallel to this in a former Epiſtle writ by this Apoſtle, 1 Theſ. 5. v. 6, 7. &c. ſee 2 Pet. 1. 19.

5 Every day adding ſome ſpiritual light, and knowledg.

6 The day of Eternity, to which the preſent light of the Goſpel riſen upon us is, as it were, the dawning.

7 This the place that converted St. Auſtin upon the *Tolle, Lege,* &c.

8 The effects of the former vices.

9 His frequent Metaphor Gal. 3. 27. Col. 3. 10. ſuppoſed to be taken from ſome ceremonies of new clothing then uſed, (or at leaſt it was not long after,) at Baptiſm.

10 The new man, the image of Chriſt in true Holineſs. Eph. 4. 22, 24. 1 John 3. 3.

11 Make no proviſion to temt our luſts, before hand, to ſolicite us; or, when they firſt ſolicite us, to content and ſatisfie them ſee 1 Cor. 9. 27.

CHAP.

CHAP. XIV.

1. HIM that is [1] weak in the faith, [*being not yet fully weaned from Judaical ordinances,*] [a] receive ye [*into Chriſtian Fellowſhip,*] but [b] not to [c] doubtful [*and ſcrupulous*] diſputations [*with him, leſt ſo he ſhould revolt from the Goſpel.*]

2. For one, [*who is ſtrong in faith,*] believeth that he may eat all things: another, who is [*as yet*] weak, eateth [*only*] [2] [d] hearbs. [*leſt he ſhould eat ſomething interdicted by the law.* [e]]

3. Let not him that eateth [*all manner of things, being more perfect,*] [f] deſpiſe him that eateth not, [*as ignorant or ſuperſtitious;*] and let not him, which eateth not, [*being more ſcrupulous,*] judg him that eateth, [*as prophane:*] For God hath [3] received him, [*into his Church, and to his ſervice, without any ſuch reſtraint.*]

4. [*And*] who art thou that judgeſt [4] anothers ſervant [*in things that concern thee not*]? To his own Maſter he ſtandeth or falleth. Yea [*in this freedom of eating, &c.*] he ſhall [*not fall, but*] be [*ſtill*] holden up [*and eſtabliſhed in his faith:*] for God is able to make him [g] ſtand, [*notſtanding thy, or the Jews, oppoſition.*]

5. One Man [*in like manner*] [h] eſteemeth one [5] day, [*a New Moon or Sabbath-day,*] above another [i]; Another eſteemeth [6] every day *alike*: [*But*] let every Man, [*for*

a Receive to you.
b Not to judg *his* doubtful thoughts.
c To the judging of thoughts.
d Dan. 1. 8.
e See v. 14.
f Set at nought.
g Phil. 3. 15.
h Maketh a difference of one day from another.
i See Col. 2. 16.

1 Note, that the Apoſtle doth not ſpeak here of the *weakneſs* of a Brother, in doing any thing unlawful; or that it ſhould be tolerated by the ſtrong therein. But his weakneſs is in a vain fear, that ſomething is unlawful which indeed is not; and ſo in forbearing it; and perhaps in proceeding further to cenſure others, whom he ſeeth doing it. Yet, whilſt he hath ſuch fear, himſelf ought not to do it; and, if he doth it, he ſins. And ſo alſo may another ſin in doing it. tho knowing it lawful; if hereby, he either ſees a likely-hood of inducing the weak alſo to do it, againſt his conſcience; or ſees his weakneſs ſuch, as that his own doing this, in the others preſence, may make him deſert the Religion. The preſerving of our brother in ſuch a caſe being to be preferred before the content of a little food, or ſuch like ſmaller ſatisfactions of our own.

2 Concerning which is no prohibition in the law Moſaick: As, concerning fleſh, generally there was; that it ſhould not be eaten, but firſt cleanſed from the Blood.

3 Teſtified by his giving eminent ſpiritual gifts to him as well as to thee. which ſhew him ſtanding in his favor. See Act. 10. 44. 45.

4 Where thou art neither certain of the *badneſs* of his action; nor, of his intention: nor haſt any authority or Jurisdiction over him, to medle with, or queſtion, any action of his whatſoever. See Tit. 3. 2.

5 With a pious intention to Gods honor, and thinking it acceptable to him.

6 For contrary actions may be, both of them, lawful: and the intentions, pious.

what ever he doth,] be fully [a] perſwaded in his own mind, [b] [*firſt, of the lawfulneſs of it*; [1] *and not practice contrary to his own conſcience*; *nor yet preſcribe to anothers.*]

[a] Aſſured. [b] Phil. 3. 15.

6 He that [c] regardeth a day regardeth [2] it unto the Lord, [*and not unto thee, or himſelf*;] And he that regardeth not the day, to the Lord [*not thee, or himſelf,*] he doth not regard it. He that eateth eateth to the Lord, for he giveth God [*the*] thanks [*in this his liberty*]: and he that eateth not, to the Lord he eateth not, and giveth God [*the*] thanks [*in this his abſtinence*; *as one, to whoſe ſervice wholly, by Chriſts purchaſe of him now made, not to thine, or his own, he is devoted.*]

[c] Obſerveth.

7. [d] For none of us [*Chriſtians, in the things we do,*] liveth to himſelf; and no man dyeth to himſelf; [*being now in life and death conſecrated unto the Lord.*]

[d] 1 Cor. 6. 19, 20.

8. For whether we live, we live unto the Lord [*Chriſt*:] And whether we dy, we dy unto the Lord [*Chriſt*:] whether we live therefore or dy, we are [*not mans, but*] [e] the Lords.

[e] 1 Cor. 6. 20. Eph. 1. 21.

9. For to this end, Chriſt both died, and aroſe, and revived, that [*ſo*] he might [[f] *have power both over life and death*: *and*] be [*ſole*] [g] Lord both of the dead, and living.

[f] Heb. 2. 14. [g] Matt. 28. 18.

10. [h] But [*if ſo,*] why doſt [i] thou, [*that art weak, and a fellow ſervant under this Lord,*] judg thy brother? Or why doeſt thou, [*that art ſtrong,*] ſet at naught thy brother? We ſhall all [k] ſtand before the Judgment ſeat of Chriſt, [*for our conſciences there to be judged.*]

[h] See v. 3. [i] 2 Cor. 5. 10. [k] Be ſet.

[l] Iſ. 54. 23.

11. For it is written: [l] [2] As I live, ſaith the Lord, every knee ſhall bow to me; and every tongue ſhall confeſs to God.

12. So then; every one of us ſhall give account of himſelf to God, [*whether he hath walked according to his own conſcience, and the meaſure of knowledg he hath received.*]

13. Let us not therefore judg one another any more: but judg this rather [*concerning our ſelves*], that no man [*ought to*] put a ſtumbling block, or [m] an occaſion to fall [3] in his brother's way.

[m] Aſcandal.

14. I know and am perſwaded [4] by [n] the Lord Jeſus: that

[n] In.

1 See verſ. 14, 22, 23. 2 Cor. 8. 7. for he that acts what he thinks or fears is a ſin, be it a ſin, or not a ſin, ſinneth. But yet, he may ſin alſo in acting that, wherein he is fully perſwaded, he ſinneth not. A full perſwaſion muſt be had, but is not ſufficient, to make our actions lawful.

2 An oath proper to him, becauſe he only poſſeſſeth life infinite and undependent.

3 To hinder or to drive him from Chriſtian profeſſion: or, to provoke him to imitate thee, and ſo ſin againſt his conſcience.

4 *By* his coming cancelling theſe ceremonies; or, *by* revelation, &c. teſtifying ſo much to me.

there

there is nothing [a] unclean of it ſelf: But [*notwithſtanding,*] to him that eſteemeth any thing to be [a] unclean, to him, [*if he uſe it,*] it is unclean.

15. [1] [b] But if thy brother, [*thus thinking it unclean,*] be grieved [*and offended*] with *thy* [2] meat; now walkeſt thou not [c] charitably [*in eating it*:] Deſtroy not him [*thro his forſaking the goſpel, or abandoning charity towards thee, or imitating thee, and eating* [d] *againſt his conſcience,*] with thy meat, for [*the ſaving of*] whom Chriſt dyed.

16. Let not then your good [*and lawful liberty*] be evil ſpoken-of [*by being offenſive.*]

17. For the kingdom of God [e] is not [*ſuch outward carnal matters, as*] meat and drink; [*and taking our liberty in them:*] but righteouſneſs, and peace, and joy in the Holy Ghoſt.

18. For he, that in theſe things ſerveth [*his Maſter*] Chriſt, is [*both*] acceptable to God, and approved [*alſo*] of men; [*even the weakeſt brethren charitably treated by him.*]

19. Let us therefore follow-after the things which make for [*love, and*] peace, and things wherewith one may [3] edifie [*and improve*] another.

20. For meat, [*the fading luſts of the appetite,*] deſtroy not the [4] work of God: all [f] things indeed are [*in themſelves*] pure [*and good,*] but it is evil for that man, that eateth with offence [*to another.*]

21. It is good, neither to eat [g] flesh nor to drink wine, nor *any thing*, whereby thy brother ſtumbleth, or is offended, or is made weak.

22. Haſt thou faith [h] [*that all things are pure unto thee*]? Have it [i] to thy ſelf before God: [*But practice not this unſeaſonably unto contention and offence.*] Happy is [5] he, that [k] condemneth not [*inwardly*] himſelf in [*doing*] that *thing* [*againſt his conſcience,*] *which* he [*openly*] alloweth [*and practiceth.*]

23. And he, that [l] doubteth [*of the lawfulneſs of any food*] [6] is damned, if he eat; becauſe [m] *he eateth* [n] not of faith

a Common.

b But if becauſe of meat.

c According to charity. 1 Cor. 8. 11.

d See v. 13. 1 Cor. 8. 7. Rom. 14. 23

e 1 Cor. 8. 8.

f Tit. 1. 15.

g 1 Cor. 8. 13.

h See v. 14.

i By thy ſelf.

k Judgeth not himſelf in that which he approveth.

l Diſcerneth and putteth a difference between meats.

m 1 Cor. 8. 7.

n It is not of faith.

1 See the like matter, about meats offered to idols, handled by the Apoſtle in a formerly-written Epiſtle, the firſt to the Corinthians, chap. 8.

2 Tis lawful for thee to abſtain from ſuch meat; tis not, to offend thy brother.

3 i. e. Benefit; frequent to the Apoſtle.

4 Temple.

5 Or, that condemneth not himſelf in [*doing*] that thing [*to the offence of another,*] which he [*rightly*] alloweth. This ſenſe ſuits with what precedes: the other with what follows.

6 Is condemned of ſin. See 1 Cor. 11 29. *damned*, both of God, and himſelf.

[*and a good conſcience:*] for whatſoever is not [*done out*] of faith, [*that it is lawful what he doth,*] is [*to him*] a r ſin.

CHAP. XV.

1. WE then, that are ſtrong, ought to bear the Infirmities of the weak, and not to pleaſe our ſelves [*in things to their offence.*]

a Rom. 14. 19. 2. [*But*] a let every one of us pleaſe his neighbor [*in that wh ch is*] for *his* good, to edification.

3. For even [*our Lord*] Chriſt 2 pleaſed not himſelf; but [*bare and ſuffered, not only the infirmities, but reproches, of his*] b Pſ. 69. 9. *brethren:*] as it is written; b The reproaches of them that reproached thee, [*O God,*] fell on, [*and were patiently born by,*] me. 3

4. For [*this, and*] whatſoever things were written aforetime were written for our learning, [*and imitation;*] that we, thro the patience and comfort of [*what is*] c 1 Cor. 10. 6, 11. *written in*] the ſcriptures, might have c hope, [*thro the ſame patience, of the like conſolations.*]

d 1 Cor. 1. 10. 5. d Now the God of [*this*] patience, and conſolation, grant you to e be like minded, one towards another according to [*the example of*] Chriſt Jeſus, f [*towards us all.*]

e To mind the ſame thing among one another. 6. That ye may, with one mind, and one mouth, glorifie g God, even the Father of our Lord Jeſus Chriſt.

f See ver. 7. 7. Wherefore h receive ye one another, [*Jew and Gentile, ſtrong and weak, with mutual love;*] as Chriſt alſo received us, [*both Jew and Gentile, with great love,*] to i [*be*] h Rom 14. 1, 3. *partakers of*] the glory of God. 4

g God and Father. 8. Now I ſay, that [*for this end*] Jeſus Chriſt was a k Miniſter [*both*] of the [*Jews, 5 or*] Circumciſion for the truth of God, to confirm the promiſes *made* unto the fathers:

i Rom. 5. 2. k Heb. 8. 2. 9. And [*alſo a Savior, thro his mercy, to the Gentiles;*] that the Gentiles [*partaking the ſame benefit, without promiſe*] l Joh. 10. 16. *made to their Fathers,*] l might glorifie God [*alſo*] for his m Pſ. 18. 49. mercy, as it is written: m For this cauſe I will confeſs to thee,

r For he doth a thing, tho not evil, with an evil mind; as, who doth it, notwithſtanding that he doubteth that it is evil.

2 Indulged, ſpared not, &c.

3 Content to be ſo reproached for the zeal he had for his fathers glory, and our ſalvation.

4 Or, to the glori[fying of God.

5 In whoſe territories he lived all his daies; and to whom, in the firſt place, he was ſent. See Matt. 15. 24.

[*and*

[*and celebrate thee,*] among the Gentiles, and ſing unto thy name.

10. And again he ſaith; [a] Rejoice ye Gentiles with his people. a Deut. 32. 43.

11. And again, [b] Praiſe the Lord all ye Gentiles, and laud him all ye people. b Pſ. 117. 1.

12. And again Eſaias ſaith; [c] There ſhall be a root of Jeſſe, and he *that* ſhall riſe to reign over the Gentiles; in him ſhall the Gentiles [d] truſt. c Iſ. 11. 10. d Hope.

13. Now the God of [*this*] hope fill you with all joy and peace in [*your*] believing, that ye may abound [*more and more*] in hope, thro the power [*and help*] of the Holy Ghoſt.

14. And I my ſelf alſo am perſwaded of you, my Brethren, that ye alſo [*without my admonition*] are full of goodneſs, [*and*] filled with all knowledg, [*and*] able alſo to admoniſh one another.

15. Nevertheleſs, brethren, I have written the more boldly unto you in ſome ſort, as putting you in mind [*of theſe things*,] becauſe of the Grace [e] [*and Apoſtleſhip*,] that is given me of God. e Rom. 1. 5.

16. That I ſhould be the [1] Miniſter of Jeſus Chriſt to the Gentiles, miniſtring the Goſpel of God; [f] that the [g] offering up of the [*converted*] Gentiles [*by me to God*] might be acceptable; being ſanctified by [*the effuſion of*] the Holy Ghoſt. [2] f That there might be an offering of the Gentiles acceptable, &c. g Sacrificing.

17. I have therefore [(*in this miniſtry*)] [h] whereof I may glory thro Jeſus Chriſt, in [i] thoſe things which pertain to [*to the ſervice of*] God. h Glorying in Jeſus Chriſt as belonging to God. i Heb. 5. 1.

18. (For I will not dare to ſpeak of any of thoſe things, which Chriſt hath not wrought by me, [*but by another: but by me he hath wrought this,*]) [k] to make the Gentiles obedient [*to the Goſpel, both*] by word and deed, k Toward the obedience of the Gentiles.

19. Thro mighty ſigns and wonders, by the power of the Spirit of God: ſo that from Jeruſalem, and round about unto Illyricum, [3] I have [l] fully preached the Goſpel of Chriſt. l Fulfilled.

20. [m] Yea ſo have I ſtrived to preach the Goſpel, not where Chriſt was named, leaſt I ſhould [*do a leſs ſervice, whilſt I did*] build upon another mans foundation. m Such an ambition have I had to.

21. But as it is written; [n] To whom he was not ſpoken n Iſ. 52. 15.

1 Alluſion to the legal miniſter of the Sanctuary. Heb. 8. 7.

2 Not, with ſalt; or, other carnal Ceremony.

3 The furtheſt part towards the North of Macedonia, now called Sclavonia; having paſſed thro Arabia, Damaſcus, Antiochia, Seleucia, Cyprus, Pamphilia, Piſidia, Licaonia, Syria, Cilicia, Phrygia, Galatia, Myſia, Troas, Achaia, Epirus, Creet, &c.

of,

of, they shall see, and they that have not heard, shall understand.

22. For which cause [a] also I have bin [b] much hindred from coming to you.

23. But now having no more place, [*that is unacquainted with the Gospel,*] in these parts, [1] and having a great desire these many years to come unto you;

24. Whensoever I [2] take my Journy into Spain, I will come to you: for I trust to see you in my Journy, and to be [3] brought on my way thitherward by you; if first [c] I [*may*] be somewhat filled with [4] your *company*.

25. But now [*for the present*] I go unto Jerusalem to [4] minister unto [*the necessity of*] the Saints [*there.*]

26. For it hath pleased them of Macedonia, and Achaia, to make a certain contribution for [e] the poor Saints, which are at Jerusalem.

27. It hath pleased them, and [*well; for*] their debtors they are. For if the Gentiles have bin made [5] partakers of their spiritual things; their duty is also to minister unto them in carnal things.

28. When therefore I have performed this; and have sealed to them [*unminished*] this fruit [*of the Grecians charity,*] I will come by you into Spain.

29. And I am sure, that when I come unto you, [*in requitance of this delay,*] I shall come [6] in the fulness of the [f] blessing of the Gospel of Christ [*towards you.*]

30. Now [*mean-while*] I beseech you, brethren, for the Lord Jesus Christs sake, and for the love of the Spirit, [*which it effects in us one towards another,*] that ye strive together with me in your prayers to God for me:

31. [7] That I may be delivered from them, that do [g] not believe in Judea; and that my service, which I have for Jerusalem, [8] may be [*well*] accepted of the Saints.

32. That I may come unto you with joy, by the will of God; and may with you be refreshed [*a while.*]

33. Now the God of peace be with you all. Amen.

[a] Rom. 1. 8, 10.
[b] Many waies Oftentimes.
[c] I may in some measure have my fill of you.
[d] You v. 32.
[e] The poor of the Saints.
[f] Blessing of Christ.
[g] Are disobedient.

1 Macedonia, and Achaia, vid. vers. 26.

2 Uncertain, whether S. Paul performed this Journy, and was brought afterwards to Rome a prisoner.

3 This usually done by the Saints he visited. See Act. 17. 15. done partly for his security, having every where many Enemies.

4 διακονίαν. distribution of Alms being the proper office, from which they were called Deacons.

5 From whom came the Ministers of the Gospel; whose were the Scriptures; who first also believed.

6 With most plentiful Gifts of the Holy Ghost.

7 Presaging his perils there (Act. 21. 11.) being thence sent to Rome a prisoner.

8 By their mutual love toward the Gentiles, the doners.

CHAP.

CHAP. XVI.

1. I Commend unto you Phebe our Sister [1], which is a [2] [a] Servant of the [3] Church, which is at [4] Cenchrea.

2. That ye receive her in the Lord, as becommeth [*fellow*] Saints; and that ye assist [*and succor*] her in whatsoever business she hath need of you, for she hath bin a [2] succourer of many, and of my self also.

3. [5] Greet [6] Priscilla and Aquila, my [b] helpers in [*the Gospel of*] Christ Jesus.

4. (Who have for my life laid down their own [7] necks: unto whom not only I [*ought to*] give thanks, but also all the Churches of the Gentiles) [*both for their preserving me their Apostle, and for many other good services toward them.* [c]]

5. Likewise *greet* the Church [*the assembly of Saints*] that is in their house. Salute my well beloved Epenetus, who is [*my*] first fruits of Achaia unto Christ.

6. Greet Mary, who bestowed much [*trouble and*] labor on us.

7. Salute Andronicus and [d] Junia my kinsmen, and my Fellow prisoners: who are of [8] note [*and esteem*] among the Apostles, who also were in Christ [*and converted*] before me.

8. Greet Amplias my beloved in the Lord.

a διάκονον.

b Fellow-laborers.

c Act. 18. 26.

d Junias.

1 Tis likely, by whom he sent this Epistle.

2 Serving in those offices belonging to widows, set down in 1 Tim. 5. 10. the Churches appointing these Deaconesses to minister (amongst other things) to poor, & stranger women, which men might not.

3 Any assembly of believers so called by the Apostle, of which 'tis probable there were many in the same City in several private mens houses. See vers. 23. -1 Cor. 16. 19. -Col. 4. 15. Such who had dedicated some part within their dwellings to be an oratory for the performance of divine duties.

4 A Port belonging to Corinth.

5 The Apostle very affectionate in these salutes, giving almost every one some signal epithete, that he might both recommend them for their piety; and propose them to others for their imitation; and the more indear their affections to him; and shew his gratitude to them, and the honorable esteem he had of them.

6 A Jew, a Tentmaker. He and his Wife, banished from Rome by Claudius, lived at Corinth; there entertained S. Paul, having skill in the same trade, into their family Acts 18. 2. Afterwards removing from Corinth, they dwelt at Ephesus; there entertained Apollos Act. 18. 18, 19. Thence in the begining of Nero's reign, they removed again to Rome, as appears in this verse, thence again to Ephesus. See 2 Tim. 4. 19. Wherever they were, it seems they kept a great family, and that the Christians assembled in their house. See 1 Cor. 16. 19. and that they ventured their lives for preserving the Apostle, who was extreamly persecuted both at Ephesus and Corinth. See Acts 18. 12. -19. 23.

7 Probably in his dangers at Ephesus, or Corinth, where was the ordinary abode of Aquila. See Act. 18. 2, 18, 19. 2 Tim. 4. 19.

8 Or, themselves are reckned amongst Apostles; Apostles being taken sometimes in a larger sense. 2 Cor. 8. 23. Phil. 2. 25.

9. Salute

9. Salute Urban, our [c] helper in [*the Gospel of*] Christ; and Stachys my beloved.

10. Salute Apelles approved in Christ. Salute them which are of Aristobulus [f] houshold.

11. Salute Herodion my kinsman: greet them that be of the [f] houshold of Narcissus; [*those*] which are in the Lord.

12. Salute Tryphena, and Tryphosa, who labor in the [*] Lord [*service.*] Salute the beloved Persis, which labored much in the Lord.

13. Salute Rufus, [g] chosen in the Lord, and his Mother, and mine [*also I may say, in her love shewed towards me.*]

14. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the Brethren which are with them.

15. Salute Philologus and Julia, Nereus, and his Sister, and Olympas, and all the Saints which are with them.

16. Salute one another with an holy [r] kiss. The Churches of Christ salute you.

17. Now I beseech you, Brethren, [*as to salute those that are Saints, so*] to mark them which cause divisions, and offences [h] contrary to the Doctrine which ye have learned, and [2 i] avoid them.

18. For they that are such serve not [*sincerely*] the Lord Jesus Christ, but their [k] own [3] belly [*and commodity*]; and by good words and fair speeches, [*not sound reasons,*] deceive the hearts of the simple.

19. For your [*true*] obedience is come abroad unto all men; [*and*] I am glad therefore on your behalf; but yet I would have you [*not led by every one in your obedience, but*] [l] wise unto [*discerning*] that which is [*lawful and*] good; and [m] simple [*and innocent*] concerning [*the countenancing or practising of that which is*] evil.

20. And the God of peace shall [n] bruise Satan, [*who seeks to seduce you by these Men,*] under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

21. Timotheus my work-fellow [*in the Gospel*] and Luci-

c Fellow-laborer.

f Preind.

g Elect.

h Phil. 3. 2, 17, 19.

i Turn aside.

k Phil. 3. 19. -2 Pet. 2. 13, 14. -Jude 12. -Gal. 6. 12.

l Matt. 10. 16.

m Harmless.

n Tread. See Gen. 3. 15.

1 This ceremony then, as also in ancienter times, ordinarily used in salutation of friends, as well among the Romans and other Nations, as among the Jews. See in Suetonius an edict of Tiberius against the too frequent use of it; *Quotidiana oscula & obvibus edicto.* Sueton. in Tiberio c. 34. See Matt. 26. 49. -2 Sam. 20. 9. Hence an holy kiss of Charity (1 Pet. 5. 14.) was used by the Christians, the Men and the Women apart, at the end of the service and pronouncing of the Benediction, See note on 1 Cor. 16. 20. and before their receiving the Communion.

2 Not keeping them Company; not receiving them into your house; not eating with them, &c. that they might be ashamed. See 1 Cor. 5. 9. -2 Thes. 3. 14. -2 John 10.

3 Flattering the Jews; avoiding persecution, which attended Christianity both from the Jew and from the Gentile; which Gentile, meanwhile, tolerated Judaism.

us,

us, and Jaſon, and Soſipater, my kinſmen, ſalute you.

22. I Tertius, [*the Amanuenſis*] who [1] wrote this Epiſtle, ſalute you in the Lord.

23. [c] Gaius mine Hoſt, and of the whole Church [*and aſſembly of the Saints here,*] ſaluteth you. Eraſtus the Chamberlain of the City [2] ſaluteth you, and Quartus a brother. [c] 1 Cor. 14.

24. The Grace of our Lord Jeſus Chriſt be with you all. Amen.

25. [3] Now [d] to him, that is of power to ſtablish you according to my Goſpel, and the preaching of Jeſus Chriſt, according to the revelation of the myſtery [*of ſending the Meſſias, abrogating of the law of Moſes, calling of the Gentiles,*] which was kept ſecret [*in all other ages*] ſince the world began, [d] Eph. 3. 20.

26. But now is made manifeſt, and by the ſcriptures of the prophets, [*heretofore not ſo fully underſtood,*] according to the commandment of the everlaſting God [*enlightning us to underſtand them by his Holy Spirit,*] made known to all Nations, for the obedience of Faith,

27. To God, [*I ſay,*] only wiſe, be Glory, thro Jeſus Chriſt, for ever. Amen.

1 Wrote it from St Pauls diſtating, or tranſcribed it out of his Copy.

2 Corinth.

3 This in ancient copies is added to the end of the 14th chapter, the 24 verſe, here being the concluſion of all St Pauls Epiſtles beſides.

Written to the Romans from Corinth, and ſent by Phebe, Servant of the Church at Cenchrea.

THE
FIRST EPISTLE OF S. PAUL
TO THE
CORINTHIANS
PARAPHRASED.

FOR the Place, from whence this Epiſtle was written, it is probably gathered, by comparing, Acts 19. 21. with Acts 20. 1, 2. and with 1 Cor. 16. 8. and-15. 32.-and 2 Cor. 1. 8. And by comparing Acts 19. 22. with 1 Cor. 4. 17.-and 16. 10. And, by the ſalutation, (1 Cor. 16. 19.) from the Aſian Churches, and from Aquila, and Priſcilla, and the Church in their houſe, whoſe chief abode, as likewiſe of Apollo mentioned verſ. 12. ſeems to have bin at Epheſus (ſee Acts 18. 19, 24, 26.) From theſe Texts I ſay tis probably collected, that S. Paul writ this Epiſtle to the Corinthians (after Apollo had bin there, Acts 19. 1. -1 Cor. 3. 6.) when the Apoſtle was at Epheſus, (the ſtory of which is related Acts 19:) or, at ſome place, near it, in Aſia; not long before his Journy into Macedonia; yet, if written from Epheſus probably it was before the laſt tumult there, raiſed by Demetrius; upon which tumult, ſee note on 1 Cor. 15. 32. he ſeems to have immediatly withdrawn from that place. (See Acts 20. 1. compare 1 Cor. 16. 8.) And accordingly the Subſcription, in ſome Copies, is not from Philippi, but Epheſus.

As for the ſubject and Contents, of this Epiſtle, (which is very various according to the matters partly complained of, 1 Cor. 1. 11. partly inquired 1 Cor. 7. 1. by, the Corinthians.) 1. The Apoſtle reproves the Corinthians for, and inſtructs them in, ſeveral things: Reprehends 1. Their factions and diſſentions, ſiding with ſome Teachers more then others: extolling the more humanly-eloquent, and deſpiſing the Apoſtle, tho the Founder of their Church, as inferior, in this, to ſome others of their Doctors:

Doctors: 2ly Their Toleration of an inceſtuous perſon, without proceeding preſently to the Churches cenſures, and an excommunication of Him. 3ly Their vexing one another with law-ſuits, and that, before Infidel-Judges. 4ly Their abuſe of their Chriſtian liberty to the hurt of their weaker Brethren; where he inſtructs them in their behavior concerning things offered to Idols: and likewiſe shews them the heinouſneſs of Fornication, a vice to which the Corinthians were much addicted, and which was much committed, eſpecially at the Heathen-Feaſts and Sacrifices. 5ly Their diſorders in their own Holy Aſſemblies, concerning the vailing of women; and concerning their feaſts of charity, and celebration of the Lords Supper, too licentiouſly and irreverently performed.

Beſides theſe reprehenſions, 2. he alſo inſtructs them; 1. Concerning marriage, and ſingle life, which the better. 2. Concerning the uſe of ſpiritual Gifts: recommending to them thoſe which ſerve to edification, as propheſying, before thoſe which procure admiration, as Tongues: And before all other Charity. 3. Concerning the Reſurrection, and the ſtate, and condition of Bodies glorified; being informed of ſome perſons of the chriſtian profeſſion in their Church, that denied the Reſurrection. 3. Laſtly he exhorts them to a liberal Contribution to the Saints at Hieruſalem.

The writing of this Epiſtle is by moſt thought to have been Anno Chriſti 47.

THE

THE FIRST EPISTLE OF *PAUL* THE APOSTLE To The CORINTHIANS.

CHAP. I.

1. PAUL [a] called *to be* an Apoſtle of Jeſus Chriſt, thro the will of God, and [b] Soſthenes [c] *our* Brother.

2. Unto the Church of God, which is at Corinth, to them that [d] are ſanctified in Chriſt Jeſus, [2] called *to be* Saints, [*together*] [e] with all that, [3] in every place, [f] call upon the name of Jeſus Chriſt our [*common*] Lord, both theirs, and ours, [*whether Jews, or Gentile.* 3]

3. Grace be unto you, and peace, from God our Father, and *from* the Lord Jeſus Chriſt.

4. I thank my God alwaies on your behalf, for the Grace of God, which is given you by Jeſus Chriſt;

5. That in every thing ye are [4] inriched by Him, in all [g] utterance [*of Tongues,*] and in all knowledg [*of myſteries.*]

6. Even as the [*Doctrine, and*] [5] Teſtimony of Chriſt was [*alſo by theſe*] confirmed [i] in, [*and amongſt*] you.

7. So that ye come behind [*other Chriſtians*] in no Gift: waiting for [*the accomplishment of them in*] [k] the [*ſecond*] coming of our Lord Jeſus Chriſt.

8. Who ſhall alſo confirm you [*in theſe Graces*] unto

a A called Apoſtle. b See Act. 18. 17. c The Brother. d Act. 15. 9. e Rom. 1. 7. f Are called by.

g Word. 2 Cor. 8. 7.

i Amongſt.

k Revelation.

1 By the Commandment of God, 1 Tim. 1. 1. Separated. Rom. 1. 1. See Gal. 1. 1.

2 See Acts 13. 48. Called to be Saints, as he to be an Apoſtle: verſ. 9. 26. 27.

3 His Epiſtles, as of general uſe, ſo communicated to other Churches beſides thoſe to whom ſent. See Col. 4. 16. 1 Theſſ 5. 29.

4 See 1 Cor. 12. and 14. chapters their abounding in ſpiritual Gifts.

5 Called ſo in alluſion to that of the law. See Exod. 31. 18. Rev. 1. 9.

the

a Col. 1.22. -1 Thes. 5. 23. the end, that ye may be [*found*] a blameleſs in the day of our Lord Jeſus Chriſt.

9. [*For*] God is 1 faithful [*to perfect you, and to perform his promiſes to you,*] by whom ye were [*alſo firſt*] called unto the b Fellowship, [*together with us*], of his Son Jeſus Chriſt our Lord.

b Communication, or participation.

10. Now I c beſeech you, Brethren, by the name of our Lord Jeſus Chriſt, that ye all ſpeak 2 the ſame thing [*holding unanimouſly to your only Head, Chriſt; and the doctrine of his Apoſtles*;] d and that there be no diviſions [*nor ſidings*] among you [*concerning your Teachers*;] but that ye be perfectly joined together in the ſame mind and in the ſame judgment.

c Exhort. d Not Schiſms.

11. For it hath bin declared unto me of you, my Brethren, by them which are of the Houſe of Cloe, f that there are contentions among you.

f 1 Cor. 16. 17.

12. 3 Now, this I ſay [*to you*]: that every one of you ſaith; [*one*], I am [*a Follower*] of 4 Paul: and [*another*], I of 4 Apollo; and [*another*], I of 4 Cephas, and [*another*], I [*of none of them, but*] of 5 Chriſt. 6

13. Is Chriſt [*or his Doctrine*] divided? Was Paul [*then*] crucified for you? or were ye baptized g in the name of Paul?

g Into.

14 I thank God, that I baptized none of you, but 7 Criſpus and 8 Gaius.

(15. Leſt any ſhould ſay that I had baptized in mine own name.)

16. And [*ſave that*] I baptized alſo the 9 houſhold of

1 The Apoſtles frequent expreſſion. See 1 Cor. 10. 13. -1 Theſ. 5. 24. -2 Theſ. 3. 3. faithful to preſerve, to eſtabliſh, to do it, &c.

2 That ye ſpeak the things wherein ye all agree; and ſubmit, (eſpecially in ſmall matters: ſuch as this, concerning the ſeveral abilities and eloquence of your teachers) to one anothers Judgment, at leaſt ſo far; as not to contend and gainſay. This exhortation of a peaceable, and charitable, ſubmittance to the judgment of others (in which, as in other things we ought to eſteem them better. Phil. 2. 3. and not to be wiſe in our own conceits Rom. 12. 16.) is frequent with the Apoſtle. See Rom. 12. 16, 18. -15. 5, 6 -Phil. 1. 27. -Phil. 3. 2, 3, 16. -1 Pet. 3. 8 laſtly in matter of Doctrine adhering to that of our Lords Apoſtles. -See 1 Cor. 4. 15, 16. -11. 1. -Phil. 3. 16, 17.

3 The Apoſtles frequent phraſe, when preſſing any thing more vehemently. See 1 Cor. 15. 50. -1 Theſſ. 4. 15.

4 *Paul*: Doctor of the Gentiles, the planter of this Church. 1 Cor. 3. 6. *Apollo* the excellent Orator (Act. 18. 24.) *Peter* the Prime Apoſtle and Doctor of the Circumciſion. (Gal. 2. 7 8.)

5 This faulty too, if ſaid as in oppoſition to the reſt; Chriſts miniſters, not rivals. (1 Cor. 3. 6.)

6 Or this may be underſtood of the Teachers in Corinth; in their delivering divers Doctrines, one pretending the receiving of his from Paul, another from Apollo, &c.

7 Ruler of the Synagogue. (Act. 18. 8.)

8 A prime man in the Church. (Rom. 16. 23.)

9 Being the firſt that believed in all Achaia. (1 Cor. 16. 15.)

Stephanas:

Stephanas: Besides [*these,*] I know not whether [*at all amongst you*] I baptized any other.

17. For Christ sent me not [*so much*] to baptize [*Converts, in which there are others*[1] *imploied*;] but to preach the Gospel [*to unbelievers: and this,*] [a] not with wisdom of [b] words, [*amongst you so much affected*]; left [*the Subject thereof*] the Cross of Christ, should [*so*] be made of none effect, [2] [*by being delivered in the words, which mans wisdom, (unable to beget faith,) and not which the Holy Ghost, teacheth.* 3]

a 2 Pet. 1. 16.
b Speech.

18. For the [*simple and plain*] [c] preaching of the Cross [*and of faith in, and of suffering for, a Savior so shamefully crucified*] is [*indeed*] to [*the worldly wisdom of*] them that perish, foolishness; but [*notwithstanding*] unto us, who [*believe and*] are saved, it is the [d] power of God.

c Word.
d Rom. 1. 16.

19. For it is written: [e] I will destroy the wisdom of the wise, and will bring to nothing the understanding of the Prudent, [*in working a means of Salvation contrary to their wisdom.*]

e Esai. 29. 14.

20. Where is the wise [f] *Philosopher*]? where is the [*learned*] [4] Scribe? where is the [*subtle*?] [g] disputer of this world? Hath not God [*in this mystery of Salvation*] [6] made [*silly and*] foolish the wisdom of this world?

f Jo. 7. 48.
Is. 33. 18.
g Searcher.

21. For [h] after that [i] in the [*clear manifestations of the*] [7] wisdom of God, [*yet*] the world, by [*corrupt*] wisdom, knew not God; it pleased God [*at last*] thro the [*seeming*] foolishness of [*our*] preaching [*of a dying Savior,*] to save them that believe; [*and to suffer the rest, in their wisdom, to perish.*]

h Seeing that.
i Rom. 1. 21, 28.

22. For the [*obstinate*] Jews require [*yet*] [k] a sign [*from Heaven*[8]]; and The [*learned*] Greeks seek after wisdom, [*and a Reason.*]

k Matt. 16. 1. -12. 38.

1 Ordained by the Apostles, not at leasure to administer this Holy Ceremony to such great numbers of Converts: (Acts 2. 41.) except only to some persons more considerable. See (Acts 10. 49.) Peter commanding it to others.

2 The Gospel much opposite, both for the matter of it, to worldly wisdom and judgment, as containing the doctrine of the Cross (i.e. the wonderful Humility and ignominious sufferings of the Son of God, &c.) &, for the manner of its preaching, & working, to human eloquence and enticing expressions; not perswading men by curious language, and rules of Art; but the inward dictates and demonstration of the Spirit; The power of God being more manifest in the greater simplicity, and weakness, of the means that produceth faith. (See 1 Cor. 2. 4, 5, 13, 14, 15. -1. 27.)

3 1 Cor. 2. 13. For so your faith would stand in the wisdom of men, and not in the power of God.

4 The wise *Jew.*

5 The Philosopher, (of which many at Corinth;) the wise *Gentile.*

6 Convinced of folly, by manifesting his, (a quite contrary,) wisdom.

7 In the works of Creation, and Providence.

8 Like those in Moses, Joshua's, Elia's, time; being not contented with ordinary beneficial Miracles, nor yet that (Jonas-like) of the Resurrection.

23. But we [*unto both*] preach [*only*] Christ [*and him*] crucified; [*y whose cross is*] unto the Jews [z] a stumbling block [*and great offence*;] and unto the Greeks foolishness, [*and against reason.*]

y Gal. 5. 11.
z Scandal.

24. But [*yet*] unto them [a] that are called, both Jews and Greeks, [1] Christ, [*2 both*] [b] the power of God [*notwithstanding the weakness of the Cross despised by the Jew*] and the wisdom [c] of God [*notwithstanding the simplicity of our preaching derided by the Gentile.*]

a The called.
b Rom. 1. 4.
c Cor. 2. 3.

25. [d] Because the [3] foolishness [*that is*] of God is wiser than men; and the [e] weakness of God is stronger than men [*confounding their strength, and their wisdom.*]

d For the foolish part.
e Weak part.

26. For [f] ye see [*the manner of*] your calling, Brethren, How that not many [g] wise men after the flesh, not many mighty, not many noble, *are called.*

f Look upon.
g Matt. 11. 25. Jam. 2. 5. Matt. 18. 3. -19. 23. Rev. 6. 15.

27. But God hath chosen the foolish things of the world [*thereby*] to confound the wise; and God hath chosen the weak things of the world, to confound the things that are mighty:

28. [4] And base things of the world, and things which are despised, hath God chosen, *yea* and things [h] *5* that are not, [*save only from Him,* [i] *of any ability at all*] to [*confound and*] bring to [k] nought things, that are [*the most highly valued.*]

h Rom. 4. 17. Gal. 6. 3.
i 1 Cor. 3. 7. 2 Cor. 13. 11.
k 1 Cor. 2. 6.

29. That [6] no flesh should glory [*of itself*] in his presence.

30. But, [*being nothing in your selves*] of Him [*and his free bounty*] are ye [*now the called*] in Christ Jesus; who of God is made unto us [*the Author and Fountain of all spiritual blessings*:] wisdom [l] *by his revelation of the divine mysteries*], and righteousness [m] *and justification in the remission of sins which is only by faith in him,*] And sanctification [*which is by his Spirit,*] And [n] *last of all, compleat*] Redemption [*by his power, at the last day.*]

l Jo. 1. 18.
m Phil. 3. 9. Rom. 1. 17. -9. 31, 32.
n Rom. 8. 23. Luk. 21. 28.

31. That [o] according as it is written He that glorieth [*for any thing,*] let him glory [*for it,*] in the Lord, [*who gives it.*]

o Jerem. 9. 24.

r Or, the Gospel of Christ the power, &c. (Rom. 1. 16.) and the wisdom. (1 Cor. 2. 7.)

2 In whom both the power and wisdom of God are most gloriously manifested.

3 A Transcendent Wisdom in these Counsels of God, which are by men deemed foolish.

4 Intimating the mean condition of the Apostles, & of many of their Converts v. 26.

5 Allusion to Gods power in the creation, bringing things out of nothing. See the like Rom. 4. 17. There being an inanity and nihileity, in the called, as to their regeneration.

6 That *no flesh*, as well those, that bring, as those, that are brought, to nought: that neither may glory.

CHAP.

CHAP. II.

1. AND I, Brethren, [*not glorying in my ſelf,*] when I came to you, came not [1] with excellency of ſpeech, or of [*human*] wiſdom, declaring unto you [*in theſe dreſſes*] [2] the [*revelation and*2] Teſtimony of God. a 1 Cor. 1. 6.

2. For I determined not [*to be ſolicitous to appear*] to know [*or teach*] any thing among you, ſave Jeſus Chriſt, and him Crucified.

3. And [3 *for my perſon, and utterance,*] I was with you b 4 in c weakneſs, and in fear, and in much trembling; [*not without bodily infirmities; amongſt many perſecutions.*] b Act. 18. 5. c 2 Cor. 4. 7.

4. And my Speech and my preaching d was not [*indeed*] with e entiſling words of mans wiſdom, but [*it was*] in demonſtration of the Spirit, and of power, [*in enlightning your underſtanding, and ſwaying your wills.*] d 2 Pet. 1. 16. e Perſuaſible.

5. That [*ſo*] your faith ſhould not ſtand in the [*outward*] wiſdom of men, but in the [*inward*] f power of God. f 2 Cor. 4. 7.

6. Howbeit, we [*alſo*] ſpeak wiſdom, [g *more then ye are yet capable of*], amongſt thoſe, that are perfect, h [*and able to underſtand higher matters:*] yet not the wiſdom of this world, nor of the princes of this world, that, [*notwithſtanding their policy, and ſtrong oppoſition, to the Goſpel; both they, and their Kingdom,*] come to 5 nought. g 1 Cor. 3. 1. h Heb. 5. 11. &c. 14.

1 Eloquence tho it may be uſed in the Goſpel, yet the Goſpel never hath its efficacy from it; and many times more without it; God ſhewing more his divine power, in humane weakneſs. See verſe 5.

2 The Goſpel.

3 In conformity to the croſs of Chriſt.

4 Of the human infirmities, which this moſt Glorious Apoſtle was ſometimes poſſeſſed with, in his preaching the Goſpel, eſpecially, when amongſt ſtrangers, and enemies, (animated for theſe ſometimes, by our Saviors own appearance to him, as here at Corinth Act. 18. 9.) Of the ſeveral preſſures, and at other times relaxations, of the Holy Spirit, which frees none, at all times, in all things, from all corporal frailties. And of his being more vigorous when he had the company, and aſſiſtance of others: ſee in many pregnant places, his own confeſſion. 2 Cor. 10. 1, 7, 10. -2 Cor. 2. 12, 13. compared with 2 Cor. 7. 5, 6. -Act. 18. 5. -Gal. 4. 13. -Act. 13. 46. -17. 16, 18. -18. 9, 12. -2 Cor. 12. 6, 7. 9. And, it may be Satans meſſenger, in this text, was ſome Corporal infirmity in his teaching, which he would fain have him rid off; but God ſaw uſeful, that others might not over prize him the miniſter, but give the Glory to God the founder; that, in ſo many high revelations, he might not loſe his humility; and, that Gods Grace might be more perfected in mans weakneſs, &c. all thoſe great works the Apoſtle did, meanwhile compaſſed with infirmities, for this, appearing far the *more* ſplendid, and glorious. See note on 2 Cor. 10. 10.

5 To nought, many waies, in reſpect of their temporal, and of their ſpiritual condition. Not having Grace to ſubmit to the Goſpel; nor power, to ſuppreſs it. 1 Cor. 1. 26. &c.

7. But we ſpeak the Wiſdom of God in a myſtery [*not understood by the worldling,*] *even* the [*heretofore*] hidden
a Rom. 16. 25, 26. *wiſdom,* [*the revelation of*] a which God ordained, (before the world [*was*), *at this time*] 1 unto our Glory:

8. Which [*myſtery*] none of the 2 Princes of this world
b Act. 3. 17. [*that oppoſed it*] knew: for had they b known it, they would not have [*killed the Prince of life, and*] crucified [*Him, who*
c Act. 3. 15. *is*] the [*King of Kings, and*] c Lord of Glory.
d Iſai. 64. 4. 9. For it is written: d Eie hath not ſeen, nor ear heard, neither have entred into the Heart of [*natural*] man [*to imagin*] the things, which God hath 3 prepared for them that love Him, [*in the myſtery of our redemption.*]

10. But God hath revealed *them* unto us 4 by his Spirit. For the [*Holy*] Spirit, [*which is given unto us,*] ſearcheth
e Depths. [*into, and knoweth*] all things: yea [*all*] e the deep [*and long hidden*] things of God.

11. For [*among men*] what man knoweth the things of man ſave the Spirit of a man which is [*with-*] in Him? Even ſo the things of God knoweth
f None. f no man, but [*only*] the Spirit of God.

12. Now we have received, not the Spirit of the world
g Vouchſafed us by God. [*ſo much eſteemed, which knows only worldly things;*] but the Spirit which is of God, that we might know thoſe [*heavenly*] things, which are g freely [*now*] given us of God.
h 2 Pet. 1. 16. i Accommodating ſpiritual words to ſpiritual things. 13. h Which things alſo we ſpeak [*and argue,*] not in the words [*or reaſons*] which mans wiſdom teacheth, but which the Holy Ghoſt teacheth, 5 i comparing [*and illuſtrating*] ſpiritual things with ſpiritual.

14. But the 6 natural man receiveth not the things of

1 Greater, than that of the Prophets: Or, unto our eternal Glory and happineſs in heaven: Or, un.o the glory of the preſent age.

2 Herod, Pilat, Caiaphas.

3 As well thoſe things, which are yet to come (Jo. 16. 13.-2 Cor. 12. 4.) as thoſe now already performed.

4 Even not Chriſts outward preaching, (for many heard, yet not believed,) but the ſpirits inward operation, revealed Gods truth to the Diſciples, who were not led into all Truth by his preſence and converſation, till the ſpirit was powered upon them. (Jo. 16. 13.)

5 Conferring the Evangelical doctrines with the ancient prophecies; and fitting ſpiritual language to ſpiritual matter.

6 No man, by natural reaſon, without Revelation; no man, by revelation declared to Him by others, (ſo as to obey and ſubmit unto them,) without the operation of the ſpirit, in Himſelf. (See Heb. 4. 2.) Note, that [natural man] here is oppoſed, not to regenerate or the ſanctified, but to a Believer, or illuminated; which illumination of the Spirit, and alſo other gifts thereof many have without, and before, regeneration, or the infuſion of charity into the Soul. And many, again, this regeneration without ſome of them; (ſee Jo. 14. 17.) See 1 Cor. 13. 2, 3. In which text obſerve that the faith of miracles preſuppoſeth the believing of Chriſt to be the Lord, (becauſe the miracles were done in his Name:) and (again) this is not believed but by the Holy Spirit. 1 Cor. 12. 3.-1 Jo. 4. 2.-Mat. 16. 17.-Act. 8. 13.-Mat. 7. 22, 23.

the

the ſpirit of God [*thus delivered,*] for they are [1] foolishneſs unto Him, [*deſtitute of the ſpirit*]; neither can he know *them*, becauſe they are [*only*] ſpiritually diſcerned, [*and judged of.*]

15. But he that is ſpiritual [*diſcerneth and*] [b] judgeth [*of*] all things, [*whilſt*] yet he himſelf is [*or can be*] judged [*or confuted*] of no man [*not ſpiritual.*]

16. For [*as tis written,*] [c] who [*amongſt men by nature*] hath known the mind of the Lord, that he [d] may inſtruct [*or argue*] Him [*in divine things*]? But [*yet*] we [*now know, and*] have the mind of [*the Lord*] Chriſt, [*i. e. by the Revelation of the Spirit.*]

b Diſcerneth.

c Eſai. 40. 13. Jer. 23. 18. Rom. 11. 34.

d Shall.

CHAP. III.

1. AND I, Brethren, [e *tho ſpeaking myſteries in the ſpirit, yet,* f *at my coming to you,*] could not ſpeak unto you as unto ſpiritual, but as unto [2] carnal [*yea in a great part,*] *even* as unto [g] Babes in [*the knowledg of*] Chriſt. [3]

e 1 Cor. 2. 6.

f 1 Cor. 2. 1.

g Eph 4. 12.

2. I have fed you [*therefore*] with milk and not [h] with [*ſtrong*] meat; for hitherto ye were [4] not able *to bear* [*and digeſt*] *it*: neither yet now are ye able.

h Heb 5. 12, 13.

3. For ye are yet Carnal: For whereas there is among you [*ſuch*] [5] envying [*one anothers Gifts,*] and [i] [*upon this*] ſtrife [k] and diviſions, are ye not carnal, and walk [l] as [6] men [*yet in the fleſh*]?

i Gal. 5. 20.

k Factions.

l According to men.

1 By reaſon of the imbecillity of his reaſon; and yet more, from the carnality and oppoſition of his affections. (See Rom. 8. 5, 6, 7.)

2 1. Many, ſpiritual, become afterward carnal. Gal. 3. 3, 4. -1 Cor. 5. 1. -6. 9. -2 Cor 12. 21. as it is oppoſite to Grace and Salvation. 2. Moſt, or all, ſpiritual are to ſome degree carnal. Gal. 5. 17. 3. Spiritual, may be, at the beginning of their converſion, in ſome great degree carnal; but whilſt ſpiritual, theſe ſenſual inclinations of nature and the fleſh, in them continue decreaſing, and Grace increaſing, and rooting them out, tho in ſome ſooner, ſome ſlower. -And amongſt the Corinthians (likely) there were of all theſe ſorts.

3 Carnal abſolutely none are called but the irregenerate: Carnal comparatively ſome Regenerate are, viz. thoſe who are but as yet Babes in Chriſt, and who have not as yet ſo well maſtered and mortified their former natural, ſenſual, and carnal luſts as thoſe more perfect and ſpiritual have: tho in general there is a predominancy of the Spirit, and this Carnality ſtill dying, in them. Where note that the ψυχικὸς ἄνθρωπος 1 Cor. 2. 14. may be applied as to the Heathen Philoſopher and the obſtinate Jew, ſo in ſome degree to theſe Corinthians, yet in a great part Carnal, compared with the more Spiritual and perfect, which alſo ſuits well with the context, and with 1 Cor. 2. 6. -3. 2, 18.

4 Men ordinarily are made capable of divine knowledg, and Graces, by degrees: thoſe not firſt prepared by the lower, cannot attain the higher. See Jo. 16. 12.

5 Envying begets ſtrife, and ſtrife diviſions.

6 Doing the things, that pleaſe themſelves, not that pleaſe God.

4. For

4. For while one ſaith [*For my part*] I am of Paul; and another, I *am* of Apollos; are ye not carnal?

5. Who then is Paul? and who is Apollos? But miniſters [*only*] by whom [*preaching*] ye believed: even, as the Lord gave [*the gift*] to every man, [*of you, to believe, and of them, to preach.*]

6. I have planted, Apollos watered [*you*:] But [1] God [*only*] gave the [*Growth and*] Increaſe.

[a] 1 Cor. 1. 28. 2 Cor. 12. 11. Gal. 6. 3.

7 So then, neither is he that planteth, [a] any thing [*to you*]; neither [*is*] he that watereth, but God [*all in all,*] that giveth the increaſe.

8. Now he that planteth, and he that watereth, are one [*in their end and deſign, under God.*] [b] [c] And every man [*of them*] ſhall receive his own reward [*differently*] according to his own labor.

[b] But. [c] Gal. 6. 3, 4, 5.

9. For we are labourers together with God [*the cheif workman; and*] ye are Gods [*Field and*] husbandry, ye are Gods [d] Building.

[d] Heb. 3. 6 tillage.

10. According to [*my office and*] the [e] Grace of God, which is given unto me, as [*an Apoſtle, and*] a wiſe [f] Maſter builder, I have laid the [*right*] foundation, and another [*afterward*] buildeth thereon: But [*yet*] let every man take heed, how, [*and with what materials*] he buildeth [2] thereupon.

[e] Rom. 15, 15, 16. [f] Architect.

11. For other [*true*] foundation can no man lay, than that is laid [*by me,*] which is Jeſus Chriſt.

12. Now if any man build on this Foundation, [*ſolid, and pure matter*] Gold, Silver, precious Stones; [*or on the contrary weak and corruptible*] [3] wood, hay, ſtuble; [*at his peril be it*]

13. [*For*] every mans work ſhall be made manifeſt; for the [4] day [*of the Lord*] ſhall declare [*what*] it [*is*]; [g] becauſe [h] that [*day*] ſhall be revealed by Fire; And [i] the fire ſhall try every mans work of what ſort it is.

[g] For it is revealed. [h] 2 Theſſ. 1. 7, 8. 2 Pet. 3. 7. [i] 1 Pet. 1. 7.

14. If any mans work, which he hath built thereupon, abide [*this fire,*] [k] [l] he ſhall receive a [5] reward.

[k] It ſhall receive, [l] Verſe 8.

1 God compared to the ſoil, or the Sun, out of, and by which, all things grow.

2 That he build nothing unſuitable or contrary to it.

3 Wood, Hay, Stuble, Human wiſdom, verſ. 18 ſecular Eloquence; curious queſtions, ſcience falſly ſo called; unprofitable, or alſo wicked, doctrines; as many ſuch were amongſt the Corinthians. As lawfulneſs of eating in the Idols Temple; The Reſurrection paſt; allowing of Inceſtuous marriage, &c.

4 *Vulg. dies Domini*: The day of Judgment. See verſ. 8. and verſ. 15 [the man ſaved] which refers uſually to that Day. See 2 Theſſ. 1. 7, 8. 2 Pet. 3. 7. -1 Pet. 1. 7. -1 Cor. 4. 5.

5 Reward extraordinary, above common ſalvation, which the other attains. There being many degrees of the Glory of the Saints in Heaven. See the ſame expreſſion. 1 Cor. 9. 16, 17, 18 where, the preachers for wages are ſaved, yet not ſo highly rewarded, as the preachers Gratis.

15. If

15. If any mans work shall be burnt, he shall ſuffer [*the*] loſs [*of a reward for it.*] But he himſelf [*the foundation not being deſtroied by Him*] a shall be ſaved, yet ſo as [*he muſt firſt be refined as it were*] 1 by fire; 2 [*And well if he eſcape ſo lightly for his fault.*]

a Shall eſcape, but ſo as thro fire.

16 Know ye not that 3 ye are the [*building and*] Temple b of God? and that the ſpirit of God dwelleth in you [*as its Sanctuary?*]

b Verſe 9. -1 Cor. 6. 19.

17. If any man c [*then dare to ſpoil or*] defile the Temple of God, [*with his work, or bad materials*] him ſhall God 4 [*ſpoil and*] 5 deſtroy: for the Temple of God is Holy [*and that may not thus be violated:*] which d *Temple* ye are.

c Corrupt. Deſtroy.

d Heb. 3. 6.

18. 6 Let no man deceive himſelf: If any man among you ſeemeth to be wiſe in [*the wiſdom or learning of*] this world, let him become a fool [*to this wiſdom*] that he may be wiſe [*to God.*]

19. For the wiſdom of this world is 7 foolishneſs with God, [*by Him deteſted, and by him confounded.*] For [*as*] it is written; e He taketh [*and ſnareth*] the wiſe in their own craftineſs.

e Job. 5. 13.

20. And again: f The Lord knoweth the g thoughts of the wiſe, that they are vain.

f Pſ. 94. 11. g Machinations.

21. Therefore let no man glory in [*the factious-ly preferr'd abilities or authority of*] men [*or depend upon them*]; For all things are yours, [*and appointed of God only for your ſervice; not you for their glorying; or they for your glorying in them.*]

h Rom. 8. 38.

22. Whether 8 Paul, or Apollos, or Cephas, h or the

1 The Apoſtle alludes to the fire of the laſt day, melting and purging all things; as alſo S Pet. 1. Ep. 1. 7. but, in what manner, tis curioſity to enquire into what is no further revealed only this ſeems to be ſet down in Terrorem, to thoſe, that build unſound doctrines, &c. qualifying with this ſuffering, their ſalvation; See 1 Cor. 5. 5. Mat 12. 36. perhaps meant ſo; or, in higher treſpaſſes, threatning them with deſtruction verſe 17.

2 Or [*yet ſo, as by fire*] which fire conſuming his work, ſhall loſe Him (to his great greif) all the reward he expected for it. Gods ſtrict trial of all mens works in that day being alſo called a fire; who alſo is alwaies, and then eſpecially ſhall be, a conſuming fire. See Heb. 12. 29. -Exod. 3 2. 24. 17. Gen 15. 17. -Deut. 4. 24. -Numb. 16. 35. Pſal. 97 3. -Dan. 7. 9, 10. -Joſh. 24. 19, 20. -Pſalm. 18. 8. [*A devouring fire ſhall go out of his mouth.*] And this trial is ſpoken, here, of preachers; whoſe more ſpecial labors might more expect a great reward in the world to come.

3 The Church.

4 The ſame word in the Original for both. Juſt do to him, as he to the Temple.

5 Punish Him greivouſly for his fault; with utter deſtruction, if he deſtroying the foundation; or with the purgation of fire, if he caſting upon it unprofitable matter.

6 Relating to the matter of the firſt chapter ver. 17. &c. and the ſecond chapter v. 1, 4 &c. and the 7th verſe of this.

7 Human Policy, Wiſdom, Philoſophy, Reaſon, Eloquence, &c. not ſubordinating and ſubmitting it ſelf to Gods wiſdom, and providence; factoring for worldly ends; at leaſt failing far ſhort of divine matters; and, mean while, puffing up the mind. 1 Cor. 8. 1.

8 Heb. 1. 14. Angels ours, much more men.

world

world [*ye converse in,*] or [*this*] life, or Death [*concluding it,*] or the things [*that are*] present, or the things [*that*
a Rom. 8. 28. *are*] to come: a all are yours, [*serving in common for your use, and instrumental for your good.*]

23. And ye are [*only*] Christs, [*who hath provided them*
b 1 Cor. 11. 3. -15. 28. *for you*;] and Christ *is* b God's, [*the Father's, who hath given all things to Him.*] 1

CHAP. IV.

c Officers. 1. [YET] let a man so [*honorably*] account of us, as of the c ministers of Christ, and Stewards [*and dispensers*] of the mysteries of God.

2. Moreover; it is required in [*such as are*] Stewards, that a man be found faithful [*in doing, to the uttermost, his duty.*]

3. But with me, [(*whether I be found so, toward God in this my office*),] it is a very small thing, that I should be
d Day. judged of you, or of [*any*] mans d judgment. Yea, I, [*who should know my own conscience best,*] judg not mine own self [*how acceptably I have perform'd it*;]

4. For I know nothing by my self [*wherein I have neglected it*;] yet am I not hereby justified [*from all deficiency:*] But he [*only*] that judgeth me [*righteously,*] is the Lord.

e Matt. 7. 1. Rom. 14. 4, 10. &c. 2. 1. f Season. g Who will also enlighten. h Rom. 2. 29. -1 Cor. 3. 8. i Thus darkly set down. 5. Therefore e judg [*ye*] 2 nothing [*concerning me, or others*] before the f time; until the Lord [*Jesus*] come, g who both will bring to light [*all other*] hidden things of darkness, and [*also*] will make manifest the [*secret*] Counsils of the hearts: And then shall every man, [*however here esteemed,*] have [*his just*] praise h of God [*according to his work.*]

6. And these things [*hitherto,*] Brethren, I have, i in a figure, transferred to my self, and to 3 Apollos, for your sakes, [*to spare the naming of others,*] That ye might learn

1 Or, ye are Christs [*to attend upon his service:*] and Christ is God's [*the Father's; Christ in all his servants, to promote his Fathers Glory.*]

2 Of the things of other men, that cannot perfectly be known to you: as here, of the integrity, and efficacy, of their Teachers.

3 Apollos, a Jew very eloquent, and well read in the Scripture, at first preached at Ephesus, acquainted only with the baptism of John, and some small knowledg of our Savior; there being instructed more perfectly by Aquila, afterward, in Pauls absence, he went to Corinth; and there out of the scriptures mightily convinced the Jews, and strengthened the brethren. Acts 18. 24. &c.

in

in [*the example of*] us, [*who are nothing*], not to think of [*other*] *men* above that which is written [*here before* [1];] that no one of you be puffed up for one [*Teacher*] against another. a 1 Cor. 3. 7, 22. -1, 31.

7. For who [b] maketh thee, [*what Teacher soever thou art,*] to differ [2] [*in any gift*] *from another* [*thy fellow-minister?*] And what [*Grace*] hast thou, that thou didst not receive? Now, if thou didst receive it, why dost thou [3] glory, as if [*it were thine own, and that*] thou hast not received it? b Distinguisheth.

8. [c] Now ye [*Corinthians, and your Doctors,*] are full [*of all wisdom and Eloquence*;] now ye are rich [*in Gifts*]; ye have reigned as Kings [*in all tranquillity, and honor*] without [*any want of*] us, [*in our absence*:] And [*indeed*] I would to God ye did reign; that we, [*poor, persecuted*] also might [*partake, and*] reign, with you. c Ye are already full.

9. For, I [*am to*] think, that God hath set forth us the Apostles [4] last [*of all men*;] as it were men appointed to Death. For we are [*every where ignominiously exposed, and*] made a [*public*] [5] [d] spectacle unto the [6] World, and to [e] Angels, and to men. d Theater. e Heb. 12. 1.

10. We *are*, [*in much plainness, accounted as*] fools for Christs sake; but ye [*in all learning, and eloquence,*] *are* wise in Christ: we *are* [f] weak, but ye *are* strong: ye *are* honorable, but we are despised. f 1 Cor. 2. 3. g 2 Cor. 4. 8. -11, 23.

11. Even unto this present hour [*after all our service to the Churches*] [g] we both hunger, and thirst, and are naked, and are [h] *beaten and*] buffetted, [i] and have no certain dwelling place. h Act. 23. 2. i And are in no certain condition.

12. And [k] labor, working with our own hands: being reviled, we [*are glad to*] bless; being persecuted, we [*must, no remedy,*] [l] suffer it. k 1 Thes. 2. 9. 2 Thes. 3. 8. Act. 18. 3, 11. -20. 34. l Forbear.

13. [m] Being defamed, we [*still*] intreat: we are made, as [n] the filth of the world. And *are* the off-scouring of all things [o] unto this day. m Matt. 5. 44. n The vileſt. o Verſ. 11.

14. I write not these things to [7] shame you [*for your self-conceit, faction and pride*;] but I [*write them to*] warn you

1 Or, as it is written [every where in Scripture recommending Humility unto us.] See 1 Cor. 1. 31.

2 The Apostle speaks of any, natural, or supernatural, endowments conferred on a man; which are all Gods Gifts. See 1 Cor. 7. 7.

3 The Corinthian Doctors vain glorious, as their followers factious.

4 Or, us last Apostles, Paul, Barnabas, &c. as it were men, &c. See 1 Cor. 15. 8. Perhaps S. Paul traduced by some, as an abortive Apostle. Or, Apostles *last*, [after the Prophets.] See Matt. 5. 12.

5 Allusion to the bloody spectacles of persons then frequently presented to slaughter, in the Amphitheaters.

6 All abroad, in every place.

7 With other Churches.

[*for the future*] as my beloved Sons, [*not to follow strange Teachers, but me.*]

15. For, tho you have 10000. [*other*] Inſtructors in Chriſt, yet *have ye* not many Fathers, [*as I am*:] for in Chriſt Jeſus I have begotten you, thro the Goſpel.

16. Wherefore I beſeech you be ye followers [1] of me [*your Father, rather then of your new Teachers*]

17. For this cauſe have I ſent unto you [2] Timotheus, who is my beloved [2] Son, and faithful in the Lord; who ſhall bring you into remembrance of my waies [*both for* [3] *doctrine and cuſtomes,*] which are [*uſed by me*] in [*the Goſpel of*] Chriſt, as I teach, every where in every [*other*] Church.

18. Now ſome [*amongſt your Teachers*] are [*inſolent and*] [a] puffed up [*in their own ſenſes, and conceits,*] [b] as tho I would not [c] come to you [*again at all, to rectifie their diſorders.*]

19. But I will come to you ſhortly, if the Lord will; and will know not the ſpeech [*and eloquence*] of them which are [*thus*] puffed up, [*whether this be beyond ours*;] but the [*ſpiritual*] [d] power [*and efficacy of their miniſtry.*]

20. For the Kingdom of God [*reigning in your Hearts*] is not in [*wiſdom of*] words, but in [e] power [*of the Spirit.*]

21. What will ye? ſhall I come unto you with a [4] rod [*as a Father to Children diſobedient?*] or [*will you firſt amend your diſorders? that I may come to you*] in love, and in the ſpirit of meekneſs?

a Verſ. 7.
b Becauſe I come not.
c Phil. 3. 12.
d 1 Cor. 2. 4.
e 1 Cor. 2. 5.
f 2 Cor. 10. 5. -13. 10.

1 In the ordinances I have, and Timothy ſhall, deliver you from me. See 1 Cor. 11. 1, 2. and in the example of humility, and ſufferings, I have given you. See 2 Theſſ. 3. 9. -Phil. 3. 17.

2 Attending on the Apoſtle from his youth. See Phil. 2. 19.

3 Of which doctrines he ſtates ſeveral, afterward in this Epiſtle.

4 Power, of confounding all high Imaginations, and exalted thoughts: of ſending conviction of Guilt, ſhame, and ſelf-condemnation into the conſcience: power, of Excommunication; and this accompanied with the expoſing them to the tormenting of Satan; and the inflicting of blindneſs, diſeaſes, death; as in Elymas, and Ananias, and Simon Magus, and Felix, and Hymenæus, &c. See 1 Cor. 14. 24, 25. -2 Cor. 10. 2, 3, 4, 5. -13. 2, 3, 4, 10. -Act. 5. 5. -8. 24. -24. 25. -2. 37. -Tit. 3. 11. -Jo. 16. 8. -Act. 6. 10. -1 Tim. 1. 20. -1 Cor. 5. 5. -1 Cor. 11. 30. This power of inflicting on ſinners extraordinary corporal pains, which the Apoſtle ſpeaks much of, likely was communicated to him only with a very few beſides. Which pains, in his abſence alſo, by vertue of his commiſſion and order, probably were laid on the inceſtuous Corinthian. (See cap. 5. 3, 4, 5. and again removed from Him in the ſame manner, 2 Cor. 2. 5.)

CHAP.

CHAP. V.

1. [WITH *a rod I may ſay. For*] it is commonly reported *that there is* fornication among you; and ſuch fornication, as is not ſo much as named [*or countenanced*] among the Gentiles, that one ſhould have his [1] Fathers wife.

2. And ye [*meanwhile*] are [a] puffed up, [*concerning the florishing condition of your Church, as if this were none, or no great, fault*;] and have not rather [2] mourned [*for ſuch a great offence, and taken care,*] 3 that he, that hath done this deed, might be [b *purged out, and*] [2] taken away from among you. a 1 Cor. 4. 8. b Verſ. 7.

3. For I verily, [*according to my Authority over you, and power to inflict Gods Judgments on ſuch ſinners,*] as [c] abſent in body [*indeed,*] but [*yet*] preſent [4] in [*my*] Spirit, have [d] judged [*and given ſentence*] already, as tho I were preſent [*in body*], concerning him that hath ſo done this deed: c Col. 2. 5. d Determined.

4. In the name of the Lord Jeſus Chriſt, when ye [5] are gathered together [*in your eccleſiaſtical meetings to celebrate the Chriſtian Communion,*] and my ſpirit [*with you,* [6] *aſſiſted*] with the [f] power of our Lord Jeſus Chriſt. f 2 Cor. 2. 10.

1 His Stepmother, contrary to the Jewiſh, (Lev. 18. 8.) dictated by God, and alſo to the Roman, Laws, dictated by nature; and therefore much more contrary to the ſtrictneſs of the Chriſtian profeſſion, to whoſe zealous piety rather leſs liberty is granted in the obſervance of all ſuch precepts, that contain in them a general morality, then was to the hardheartednes of the Jew: See Mat. 19. 8.

2 In the Ancient Church faſting, and public Humiliation was uſed, at the excommunication, and for any great offence, of any member thereof. (See 2 Cor. 7. 10, 11. -12. 21. -Joſh. 7. 11, 12. &c. -verſ. 6.) out of compaſſion; for fear of contagion; to divert Gods judgment; to procure for the lapſed member his pardon: &c. 1 Cor. 12. 26. -2 Sam. 24. 15, 17. -Joſh. 22. 18. Deut. 13. 5. -23. 21, 22.

3 This crime, under the Moſaick law, was punished with death, Lev. 20.

4 Spoken to encourage the Corinthians in the ſtrange effects, on the body alſo, of their juſt excommunication. Now, the being preſent in ſpirit where abſent in body; or, by divine revelation, in ſpirit, beholding things, that are abſent, is an honor God hath done to many of his more ſpecial ſervants; and ſo doubtleſs to S. Paul. See 2 King. 5. 26. -Jo. 1. 48. -2 Cor. 12. 2. -Col. 2. 5. -Act. 5. 3. Being a favor many Holy men alſo, ſince the Apoſtles times, are ſtoried to have received from God. Like to this is that gift of knowing mens ſecrets, and thoughts. 1 Cor. 14. 24, 25.

5 Approbation and conſent of the Church, (uſed in the Apoſtles times, in Eccleſiaſtical cenſures, &c Act. 15. 23, 22.) much advanced the effect of them, in making the people forbear ſuch mens company; and them the more aſhamed: In vindicating more publickly the Chriſtian profeſſion from ſcandal; and in frighting others from the like offences. See 1 Tim. 5. 20. -2 Cor. 2. 6, 10. -Mat. 18. 17.

6 Not only to inflict ſpiritual but alſo corporal punishments. See chap. 4. 21. note: of which effect the Corinthians in the Apoſtles abſence, tis probable, were ſomewhat incredulous.

a Mat. 16. 19. -8. 18. -Jo. 20. 23. 1 Tim. 1. 20.
b 1 Pet. 1. 5.
c Gal. 5. 9.

5. [*By your excommunication*] a To deliver ſuch *a one* unto [*the* 1 *tormenting of*] Satan, for the 2 deſtruction of the flesh, [*and the luſts thereof*;] 2 That the ſpirit [(*by repentance*)] 3 may be ſaved b in the day of the Lord Jeſus.

6. Your glorying [*whilſt ye tolerate this,*] is not good: know ye not, that a c little leaven 4 leaveneth [*and corrupteth*] the whole lump?

d Foraſmuch as you are.
e Jo. 1. 29.
f Slain.
g Holiday.

7. Purge out therefore the old leaven [*of ſuch horrid offenders as theſe,*] that ye may be [*now*] a new lump, d as ye are unleavened [*by your profeſſion*;] For our paſſover *even* [*the* e *Lamb of God*] Chriſt, is f ſacrificed for us:

h Naughtineſs.
i Purity.

8. Therefore let us keep the 5 g Feaſt [*of our Chriſtian Paſſover,*] not with the old leaven [*of former uncleanneſs,*] neither with the [*ſowre*] leaven of h malice, and wickedneſs, but with the [*pure and ſimple*] unleavened 5 bread of i ſincerity, and truth [*in our holy Chriſtian profeſſion.*]

9. I wrote unto you in an 6 Epiſtle not to company with fornicators.

k Inordinate luſters.
l Forcers.

10. Yet not altogether with the fornicators of this world, or with k the covetous, or l Extortioners, or with Idolaters, [*that are not Chriſtians,*] for then muſt ye needs go out of the world.

m Contumelious perſon.

11. But now, I have written unto you not to keep company, if any man, that is called a Brother, be a Fornicator, or covetous, or an Idolater, or a m 7 railer, or a 8 drunkard, or an Extortioner, with ſuch a one, no, 9 not to eat.

12. For [*as for others,*] what have I to do to judg [*w*

1 See 1 Tim. 1. 20. -Job. 2. 4. -1 Sam. 26. 14. -1 Cor. 4. 21. note. -2 Cor. 12. 7. Horror, and Agony of Spirit, pains of the body, are the works of Satan ſtill in many, poſſeſſed, or ſtrangely diſeaſed, who is the ordinary executioner of Gods Judgments.

2 The offender at his death, and many times not till then, upon his repentance, being (anciently) abſolved.

3 Temporal afflictions and eſpecially corporal many times occaſion repentance, and ſo eternal ſafety.

4 Renders the whole lump unſavory to God, and obnoxious to his Judgments, and by little and little ſpreads infection into it.

5 The Apoſtle here more ſpecially alludes to the Communion celebrated at all, or moſt of, their eccleſiaſtical meetings from which ſuch perſons were chiefly to be debarred.

6 That Epiſtle loſt, as ſome others: Phil. 3. 1. -Coloſ. 4. 16. or, in this Epiſtle. c. 5. v. 2.

7 Such as cauſe diviſions, carry tales, and ſpeak ill of the abſent; whoſe company to us is moſt miſchievous. See Rom. 16. 17. -2 Theſ. 3. 14.

8 A drunkard, a dangerous and infectious companion at our table.

9 See Matt. 18. 17. -2 Joh. 10, 11. -2 Theſſ. 3. 14. eſpecially not to admit them to your Feaſts of charity or the Table of our Lord. See -2 Pet. 2. 13. -Jude 12. This command more ſtrictly obſerved in the primitive times. See Aug. Conf. 3. 11. Where S. Auguſtins Mother would not dine with him, perverted by the Manichees. Yet in any caſe of neceſſity, as in public praiers, in receiving the communion, &c. (where I have an Obligation to do my duty, and no power to exclude them,)

inflict

inflict censures on] them also that are without, ? [*over whom God hath given me no authority?*] Do not ye [*in civil matters*] judg [*only*] them, that are within [*your Jurisdiction?*]

13. (But them, that are without, God judgeth [*and will punish:*)] Therefore, [*according to your ecclesiastical power and duty*] put away from among your selves that wicked person.

CHAP. VI.

1. DARE any of you, [*therefore, so much despise the Churches wisdom, and authority, over those who are within, as,*] having a matter against another, go to law before the unjust, and not before [2] the Saints [*rather?*]

2 Do ye not know, that the Saints [*at the last day, as assessors with Christ,*] shall [3] judg [*the rest of*] the world? And, if the world [*one day*] shall be judged by you, are ye [*now*] unworthy [c] to judg the smallest matters?

3. Know ye not that [*in that day*] we shall judg [*immortal*] [4] Angels, how much more the [*temporal*] things that pertain to this life?

c Of the smallest Judicatures.

In trading, (where I cannot with others,) and in some cases of their edification, especially to some persons, this prohibition obligeth not, see vers. 10. fin. -Matt. 9. 12. -2 Thess. 3. 14. But Else, we are generally forbid also ordinary and civil conversation with notorious sinners continuing impenitent, (*i.e.*) continuing in the custome and practice of the same vice. As appears by the Apostles objection vers. 10. made to his former words. Neither doth admonishing them, 2 Thess. 3. 15. imply at all keeping them company; Because this we ordinarily may do, and do to those, with whom we do not consort. See 2 Jo. 10. 11. The Jews did not eat with the Samaritans, nor Publicans: And this place means such a not-eating with these, as the Corinthians might use with Heathens; therefore not spoken of sacred Feasts only.

2 Arbiters agreed upon for deciding your controversies, vers. 7. See Jam. 2. 1, 2. &c. perhaps spoken of Courts, kept in the christian Synagogues; as the Jews did, in theirs, which our Savior also speaks of, Matt. 18. 15, 17.

3 The Saints, when judged or absolved, themselves; meeting our Lord in the Air, 1 Thes. 4. 17. and descending with him to the Judgment of the rest of the world: not only passing their vote of approbation, but exercising the office of Judicature over others, Christ deputing them, as the Father Him. See Luk. 22. 30. -Mat. 19. 28. See also Apocal. 2. 26, 27. -5. 10. -20. 4. -Dan. 7. 22, 27. Speaking also of a precedent reign of our Lord, and so of all his Saints, in a flourishing state of the Church, that shall be victorious, at last, and ruling, over all its former enemies, and false Religions, before the General Judgment.

4 The Apostate Angels, then, arraigned, and condemned to Hell-fire. See Rev. 20. 10. -2 Pet. 2. 4. -Jud. 6. And perhaps, the Good Angels admitted then to greater bliss, under their, as well as our, Head, Christ, See Eph. 1. 10. -Col. 2. 10. -1. 20. Which their imploiments on Earth do not so much admit of, for the present. See Heb. 1. 14. -Rev. 8. 3. Heb. 2. 5. -Zech. 4. 10. -Job. 1. 6.

4. [2] If

a If therefore ye have any ſecular controverſies.
b Who are ſet at nought.

4. a If then ye have [*a ſuit or*] judgment of [*ſuch momentany*] things pertaining to this life, [*in defect of better, even*] ſet them, b who are leſt eſteemed in the Church, to judg [*it, rather then ſue before unbelievers.*]

5. I [*may*] ſpeak [*this*] to your ſhame. [*But*] is it ſo [*then,*] that there is not [*to be found*] a wiſe man amongſt you, [*within the Church?*] No not one, that ſhall be able to [*arbitrate, and*] judg between his Brethren?

6. But Brother goeth to law [*and into the Courts of Plea's*] with [*his*] Brother, and that before [1] the unbelievers?

c A defect.

7. Now therefore [2] [*in this alſo*] there is utterly c a fault among you, becauſe ye go to law one with another. Why do ye not [*rather*] take wrong? why do ye not rather ſuffer your ſelves to be defrauded?

8. Nay you [*alſo*] do wrong, and defraud, and that your Brethren.

d Gal. 5.21. -Eph. 5. 5. -1 Tim. 1. 9. Col. 3.5,6. e Eph. 5.6.

9. Know ye not, that [4] the [5] d unrighteous [*whatſoever*] ſhall not inherit the Kingdom of God? Be not deceived [*with vain words*]: e neither Fornicators, nor Idolaters, not Adulterers, nor Effeminate, nor Abuſers of themſelves with mankind,

f See c. 5. v. 10.

10. Nor theives, nor f covetous, nor drunkards, nor revilers, nor extortioners ſhall inherit the Kingdom of God.

g Tit. 3. 3. -1 Pet. 4. 2, 3. -Col. 3. 7. b Ye have bin waſhed.

11. g And ſuch were ſome of you [*heretofore:*] But h ye are [*now*] 6 waſhed [*from theſe ſins committed in the time of your infidelity;*] but ye are ſanctified, [*now;*] but ye are juſtified in the name of the Lord Jeſus, [*who ſuffered for you;*] and by the Spirit of our God, [*all ling in you.*]

12. [*Take heed therefore of taking liberty again to walk in your former converſation, eſpecially in Fornication, and Idola-*

1 To the ſcandal of Chriſtianity.

2 Tis unlawful to ſue for revenge, or (perhaps) for repair of loſſes or other injuries, eaſily ſupportable; and tis more commendable, and a higher degree of perfection (for other greater things) not to ſue at all. See Mat. 5. 39, 40. Luk. 6. 29. -Rom. 12. 19. -Rom. 12. 18. -Heb. 12. 14. -Matt. 18. 32. -1 Cor. 13. 5.

3 A fault in the one party in giving occaſion of a ſuit by doing wrong: and in the other too by proſecuting it, if this done thro impatience of receiving any offence or damage, when this of no ſuch Quality or conſequence, as that in Chriſtian prudence, charity, and equity, one ſhould not rather paſs it over, than ſo moleſt his Neighbor.

4 Neither thoſe, who live in the habit, and cuſtom of any of theſe ſins, without a change of their lives; nor, who commit a deliberate act of them, without Humiliation, and repentance for it, (the Grace of which amendment, and repentance, yet is not granted by God to every one) ſhall inherit. &c.

5 It may be taken more particularly for unjuſt defrauders. See 1 Theſſ. 4. 6.

6 By baptiſm.

try

try and the feasting and excess, and also scandal, that accompanies it.] 1 All things are lawful unto me [*now,*] but all things [*therefore*] are not [a] expedient [*to use to excess, or at all, when they signifie false worship, or at least give offence:*] [b] all things are lawful for me, but I will not [*therefore*] be brought under the power of, [*and enslaved to*] any, [*so, as that for just reasons, I cannot, or will not forbear it.* [c]]

13. [*For, for a while*] [2] meats for the belly and the belly for meats, [d] but God shall destroy [*shortly*] both it, and them, [*and there shall be no more eating.*] Now the Body [*not long for meats, much more*] *is* not [*at all*] for Fornication, but [e] for the Lord, [f] *as its husband and head;*] 3 and the Lord for the Body, [*as his Spouse, and members.*]

14. And God [*will not destroy it, but*] hath both [*already*] [g] raised up the Lord, and will also raise up us [*in it*] by his own power.

15. Know ye not, that your bodies [*since your espousals to Him*] are [h] the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16. [*For*] what? know ye not, that he which is joined to an Harlot is one body [*with Her?*] for two (saith he [*speaking of carnal conjunction,*)] shall be 4 one flesh.

17. But he, who [*regenerated by communication of the Spirit*] is joined unto the Lord, 5 is [*likewise*] one Spirit [i] [*with Him.*]

18. [*Therefore especially*] flee Fornication: 6 Every [*other*

a Profitable.
b 1 Cor. 10. 20, 33. - Act. 15. 29.
c Rom. 15. 2.
d 1 Cor. 15. 50. - Rom. 14. 17. - Col. 2. 22. Mat. 22. 30.
e 1 Thess. 4. 3.
f Eph. 5. 23.
g Rom. 8. 11.
h Eph. 5. 28, 29, 30.
i Jo. 3. 6. 17. 21. &c. Eph. 4. 4.

1 This verse is repeated chap. 10. and there applied to Idolatry, see vers. 23. compared with the 14th. See Act. 15. 29. where, these two are joined in the Apostles prohibition, abstaining from meats offered to Idols, and from Fornication. And this Injunction perhaps was misunderstood by the Corinthians, in equalling the defilements of their bodies by meats, and by Fornication, to the diminishing of the sultiness of the latter of these. Betwixt which therefore he shews a great difference verse 13. and aggravates this sin so much the more, by how much more they slighted it.

2 The Apostles Antithesis is; the belly is for meats, and meats for the belly, but both to be *destroyed*: i. e. as to the use of eating and drinking. Therefore as no great matter what meats we use, so neither, what forbear, upon just occasions. But the Body is for the Lord, and the Lord for the body: And One is already, and the other is to be, *raised again*: therefore the body must be no longer for Fornication or joined to any other, besides to the Lord.

3 See vers. 15. and 17. Allusion to Eve and the mysterial unity of Matrimony, by which two become one flesh. See Gen. 2. 23, 24. - Eph. 5. 28. &c. and 1 Cor. 6. 16.

4 Gen. 2. 24. True of all carnal conjunction, (ordained by God, to be enjoied only in legitimate wedlock; and to be a type of the mystical Union, Spiritual, of Christ and his Spouse the Church,) which man cannot annul by his abuse of it.

5 See Eph. 5. 32. The Spiritual Union of Christ and his Spouse the Church or any member thereof greater, than that, of Man and Wife, of Adam and Eve. See Eph. 5. 30, 32. compared with Gen. 2. 23.

6 The City of Corinth infamous for this vice; where was a famous Temple of Venus; and an infinite number of light and debauched women devoted to that Goddess. Another Temple of Cothys a God of obscenity. See Herodot. Clio. Strabo. l. 8. Suidas. and the practice of Fornication called κορινθιάζειν.

sin,]

sin,] that a man doth, is [1] without [*any proper infamy to*] the body, [*or giving the power thereof to another;*] but he, that committeth Fornication sinneth [*not only in, but*] [2] against, his own body, [*in* [a] *degrading it to so near an alliance to be the same with that vile Creature with whom he sinneth.*]

a 1 Thes. 4. 3, 4. 1 Cor. 7. 4.

19. What, know ye not, that your body [*now*] is the [b] Temple of the Holy Ghost, *which is* [*really*] in you, which ye have of God, [*and by which ye are made sure unto Him,*] and ye are [c] not your own [*now, to dispose of your body to any other?*]

b 2 Cor. 6. 16. c Rom. 14. 7.

20. For ye are bought [d] with a [3] Price, [*Christ having giving Himself for you* [e];] therefore [*now serve, and*] [4] glorifie God [*both*] in your body, and in your spirit, which are God's [*by the right of his purchase, and by the possession of his spirit.*]

d 1 Cor. 7. 23. e Eph. 5. 25.

CHAP. VII.

1. NOW, concerning the things whereof ye wrote unto me; [*and, first, of the preheminence of Marriage, or Celibacy, I judg,*] it is good for a man not [*to marry at all, nor*] to touch a woman:

2. Nevertheless [*rather, than not*] *to avoid* Fornication, let every man have his own wife; and let every woman have her own husband.

3. [*And*] let the Husband render unto the wife due [f] benevolence, and likewise also the wife unto the Husband.

f The kindness which is due.

4. [*For after the mutual band of marriage*] the wife hath [g] not power of her own body [*now,*] but the husband; and likewise also the Husband hath not power of his own body, but the wife.

g 1 Cor. 6. 15, 16.

5. [*Therefore of this Duty*] defraud you not one the other,

1 From the particular defilement this sin bringeth to the body, it only hath the name of uncleanness; and done alone, or with others, is a violation of that Virginity (which ought to be presented to Christ, the Lord) of the body. See 1 Thess. 4. 4. - 2 Cor. 11. 2.

2 In other sins, which concern the body, we abuse some external object, as the drunkard wine, &c. but the fornicator abuseth his own body.

3 As anciently in those Countries the husband paid a dowry to her Father for his wife. Gen. 34. 12. Exod. 22. 16, 17. 1 Sam. 18. 25. So Christ bought the Church; and gave Himself for Her. Eph. 2. 25.

4 In some Greek Copies, δοξάσατε, καὶ βαστάσατε.

except

except *it be* [2] with consent for a time, [1] that ye may [*without such hinderance*] give your selves to fasting, and praier; and [*then*] come ye together again, that Satan tempt you not, [*being severed, to do something unlawful,*] [b] for your Incontinency [*and inability to forbear.*]

6. But I speak [2] this [*I have said*] [c] by [3] permission [*only as delivering my advice,*] and not by [4] commandment.

7. For I would [*indeed*] that all men were [*single*] even as [d] my self: but every man hath his proper gift of God, [5] one after this manner, and another after that.

8. Therefore [3] I say [*my advice*] to the unmarried, and widdows, It is good for them, if they abide, even as I.

9. But if they [e] [f] [6] cannot contain, let them marry: For it is better to [7] marry, than [8] to burn [*and be inquieted with Lust.*]

a By compact.
b By reason of your not being able to contain.
c By way of advice, not by way of precept.
d 1 Cor. 9. 5.
e Have not power over themselves.
f Mat. 19. 11, 12.

1 The deserting of sensual, tho lawful, delights, and particularly those of the marriage bed, for the exercise of voluntary humiliations, and devotions, (with which they cannot so well consist,) is here recommended by the Apostle; was practised by the Jews, and by the purer Christian times; and enjoined by ancient Canons. See Exod. 19. 15. -1 Sam. 21. 4. -Zechar. 7. 3. -Joel. 2. 16. -Matt. 9. 15. -1 Cor. 7. 34. -1 Thes. 4. 4. -1 Cor. 6. 20. -2 Cor. 7. 1.

2 *This*, which I said verse 1. that it is good not to touch a woman see verse 8, 12, 25, 40. Or *this* said verse 2. by permitting, not enjoining, marriage.

3 See vers. 8, 12, 25, 40. The things the Apostle delivers here, as also in the 14th chapter, and some other parts of this Epistle, are many of them advices about what was best to be done in many particular cases, to which, the general precepts, or revelations of the Gospel to this Apostle did not descend, nor determine, or did not require and exact; and some of which, as celibacy, are not commanded under penalty of sinning; but recommended, as something better, verse 38. Yet are these also the Directions or Counsels of our Lord concerning what is better or more expedient, delivered to the Apostle by the infallible inspirations of the Holy Spirit, as appears by comparing, 1 Cor. 14. 37. and 2 Cor. 1. 17. and 1 Thes. 4. 1, 2, 8. with 1 Cor. 14. 40. and as faithfully delivered by him. See verse 25. and -2 Cor. 2. 17. -4. 2. -13. 3. And therefore is the Corinthians assent, and belief required to them, as such. See the like advice concerning some particular charities of the Corinthians, 2 Cor. 8. 8, 10. the Apostle distinguishing between the commands of God, which none may disobey without sin, and these advices concerning, not what is necessary, but what is more fitting, and worthy; which as he (by the Spirit doubtless) directs, that it is better to observe; so he acknowledgeth, there is no command, that makes it unlawful to omit, them. See verse 28. So the Apostle distinguisheth also of his own sayings, not making all equally obligatory. See verse 26. compared with 29.

4 See Note verse 25.

5 Some superior, some inferior, Graces; some Virginal, some only conjugal, chastity, verse 9. according to every mans capacity, (Matt. 25. 15.) or indeavours. See Matt. 13. 11. compare 12. Some likewise a natural temper, less; some, more, subject to concupiscence, and to be tempted.

6 Cannot master their will, or cannot induce themselves to use the means, whereby they may arrive to master it in this matter.

7 Not, that after any burning all are bound to marry: since, after this, many have attained the gift of continency.

8 Not to be understood of the first motions of concupiscence, from which none are free Rom. 7. 23. but of their breaking out into Fornication, or any uncleanness or morose delectation, &c. before they be suppressed. See verse 2.

10. And unto the married I command, *yet* not I, but [1] the Lord; let not the wife [a] depart [*or procure a divorce*] from her husband:

11. But and if she depart, [2] [*or be put away upon any cause*,] let her remain unmarried; or be reconciled [*also, if she can,*] to her Husband. And let the husband [*likewise*] not put away his wife.

12. But to the reſt [*you mention to me, who are coupled with unbelievers*] ſpeak I, [*tho*] not [*by any expreſs command from*] the Lord. [3] If any brother hath a wife that believeth not, and she be pleaſed to dwell with Him, let him not put her away.

13. And the woman, which hath an husband that believeth not, and if he be pleaſed to dwell with her, let her not leave him.

14. For the unbelieving husband [b] is ſanctified, [*in the uſe, and fruits of Matrimony,*] by the wife; and the unbelieving wife is ſanctified by the husband. Elſe were your children [c] unclean, [*unacceptable to God, and unadmittable into the Church, or to baptiſm without the Parents deſire or conſent;*] but now are they [5] Holy [*by reaſon of the believing parent.*]

15. But if the unbelieving [*will be divorc'd, and*] [6] depart, let him depart: a brother or a ſiſter is not [c] under [d] bondage [*to live unſeparate from him*] in ſuch *caſes*: But God hath called us, [*for our parts,*] [d] unto [*all conjugal*] peace, [*and compliance.*]

[a] Be ſeparated.

[b] Hath been ſanctified.

[c] Inſlaved.
[d] In peace.
[e] Rom. 14. 19. 1 Cor. 14. 33. -Heb. 12. 14. -Rom. 12. 18.

1 Uncertain, whether he means command by particular Revelation, ſee verſ. 25. or by Chriſts publick Doctrine, Matt. 5. 32. -19. 6, 9. -Mark. 10. 11, 12.

2 The being forſaken upon any cauſe not diſſolving the bond of Matrimony, warrants not the innocent party to marry again, as is clear from this verſe and from Matt. 5 32. and 1 Cor. 7. 39. And in the other caſe; namely, whether adultery diſſolves matrimony, and ſo the innocent party may remarry (and ſo, upon his marriage, the party offending likewiſe may remarry), if ſuppoſed any way dubious, the ſafe ſide, [i. e. to forbear marriage,] is rather to be choſen; eſpecially conſidering the benefits of ſingle life; and Gods ſpecial aſſiſtance for continency therein, if they uſe the means; which gift of continency is not wanting in the husbands, or wives, being corporally diſeaſed or otherwiſe debilitated; and it would be a great temptation to committing Adultery, if thus they can diſſolve the wedlock they diſlike, and enter into another they luſt after: whilſt the unjuſtly divorced, or diſmiſſed, are granted here to be prohibited any ſuch liberty; and, ſince theſe are not denied the gift of continency, in their celibacy, neither are the other.

3 But it was not lawful to marry an unbeliever. 2 Cor. 6. 14. -verſ. 39.

4 All things, defiled with ſin, unclean before God, if they are not ſanctified in Chriſt. See Tit. 1. 15. -1 Tim. 4. 3. -Rom. 14. 14. -Luk. 11. 41.

5 The promiſe of the Spirit by which we are ſanctified, was made to Abraham, and to his ſeed, i. e. to the children of the faithful, ſee Gen. 17. 7. compared with Act. 2. 38, 39. So Infants of Abrahams ſeed were admitted to circumciſion; and, accordingly, thoſe of believing parents, (but not ſo of unbelieving,) to baptiſm.

6 She is not under bondage, ſo as to look after, recal, or further offer, that conjugal duty to him which he refuſeth.

16. For

16. For what knoweſt thou, O Wife, whether, [*by dwelling with Him,*] thou ſhalt [*at laſt convert and*] [a] ſave thy Husband? or how knoweſt thou, O Man, whether thou ſhalt ſave thy Wife?

17. But [*however;*] as God [*in any condition*] hath diſtributed [*his grace*] to every man, [*and in that ſtate*] as the Lord hath called every one [*to the faith,*] ſo let him walk [*ſtill in the ſame condition.*] And ſo ordain I in all [*other*] Churches.

18. Is any man called [*to the Faith*] being circumciſed? let Him not [b] become [1] uncircumciſed: Is any man called in uncircumciſion? let him not be circumciſed.

19. Circumciſion is [2] nothing, and uncircumciſion is nothing: [2] but [*all conſiſts in*] keeping the commandments of God [*from which no condition hindereth us.*]

20. Let every man [*ſtill*] abide in the ſame [*temporal*] calling, wherein he was called [*to the knowledg of the goſpel.*]

21. Art thou called *being* a Servant? [d] care not, [*nor be much ſolicitous*] for it, [*as if, inconſiſtent with thy Chriſtian profeſſion.*] But if thou maiſt [*lawfully*] be made free, uſe it rather, [*as more advantagious for thy ſervice of God.*]

22. For he, that is called in the Lord, *being* a Servant, is the Lords [e] Freeman [*delivered from his former ſervice to Sin:*] likewiſe alſo he, that is called, *being* free, [f] is [*now no longer maſter of himſelf, but*] Chriſts ſervant [*to yeild him conſtant obedience.*]

23. Ye are [g] bought with a price [*for the ſervice of God,*] [h] be [1] not ye the ſervants of men [*in any thing unlawful and prohibited by your maſter.*]

24. Brethren, let every man [*in the condition*] wherein he was called [*to the Goſpel, ſtill*] therein abide with God [*and in his ſervice.*]

25. Now [4] concerning [*the diſpoſing of your daughters that are*] Virgins, I have no [5] commandment of the Lord

[a] 1 Pet. 3. 2.

[b] Uſe means to become.

[d] 1 Cor. 7. 27.

[e] Made free.

[f] 1 Cor. 6. 20. -9 21. -1 Pet. 2. 16.

[g] 1 Pet. 1. 18.

[h] 1 Cor. 7. 21.

[i] Be not ye made.

1 See 1 Maccab. 1. 15. by drawing forward the foreskin.

2 Gal. 5. 6. faith working by love, Gal. 6. 15. a new creature. Rom. 14. 17. Righteouſneſs and peace: all ſignifying the ſame thing.

3 Reſume not the condition of a ſervant, that, being free, ye may be at more liberty for the ſervice of God, ſee verſ. 21. which is adviſed alſo for freedom from the bonds of matrimony. See verſ. 27. Or, be not ye the ſervants of men in any thing repugnant to the ſervice of God. Or, be ye no longer admirers, and factious followers of, or glorying in, men. See 1 Cor. 3. 4, 7, 21. Matt. 23. 8, 9, 10. But he that glorieth let him glory in the Lord. 1 Cor. 1. 31.

4 Another matter, wherein the Corinthians had conſulted Him.

5 Either in the hiſtory of the Goſpel, or by particular *Revelation*, by which S. Paul had alſo the knowledg of the Goſpel. See Gal. 1. 12. -1 Cor. 14. 37. -2 Cor. 8. 8, 10. -Eph. 3. 3. -1 Cor. 11. 23. -15. 3. -2 Cor. 12. 1, 7. By which alſo, perhaps, he ſpeaks of ſome things, not mentioned in the Goſpel. See 1 Cor. 15. 6, 7.

[*against their marrying.*] Yet I give [*you*] [1] my judgment, a 2 Cor. 2. 17. -4. 2. 1 Thes. 4. 3, 2, 8. -verſ. 40. as one that hath obtained mercy of the Lord to be [a] faithful [*in adviſing you, which is the beſt of two things, neither unlawful.*]

b Neceſſity. 26. I ſuppoſe therefore, that this is good, [2 *eſpecially*] for the preſent [3 b] diſtreſs; *I ſay*, that it is good, for a man ſo to be [*ſtill, as they are; free from marriage.*]

27. Art thou bound unto a wife? ſeek not to be looſed; [*yet*] art thou looſed from a wife? ſeek not a wife.

28. But and if thou marry thou haſt not ſinned; and, if a Virgin marry ſhe hath not ſinned: nevertheleſs ſuch ſhall have [*more*] [4] trouble [*and croſſes,*] in [*this ſatisfying of*] the fleſh. But [*from theſe troubles*] I [*would*] ſpare you [*in adviſing you celibacy.*]

d Verſ. 31. e Rom. 13. 11. 1 Pet. 4. 7. 2 Pet. 3. 8, 9. f As they that have none. g As thoſe that weep not. h As thoſe, that uſe it not. i 1 Jo. 2. 17. 29. But this I ſay, Brethren, [*to be obſerved by you all:*] the time [d *of this preſent world*] is [*but*] [e] ſhort: It remaineth [*that every one wean their affections from the things of it:*] that both they, that have wives [*here*] be [f] as tho they had none;

30. And [5] they that weep [*for any afflictions here,*] [g] as tho they wept not; And they, that rejoice [*for any proſperity,*] as tho they rejoiced not: and they, that buy [*and poſſeſſe here,*] as tho they poſſeſſed not.

31. And they that uſe this world, [h] as not [6] abuſing it [*by paſſion in the purſuit, or intemperance in the fruition, of it:*] for the faſhion of this world [i] paſſeth [*ſpeedily*] away.

k Verſe 4. 32. But I would have you [*in it, as much as may be*] without carefulneſs. [*Now*] he, that is unmarried [7] careth [*only*] for the things that belong unto the Lord, how he may [*beſt*] pleaſe the Lord.

33. But he, that is married, careth [*alſo*] for the things that are of the world, [k] how he may pleaſe his wife.

34. [*And ſo for the woman:*] there is [*the ſame*] difference alſo between a Wife, and a Virgin: the unmarried woman careth [*only*] for the things of the Lord, that ſhe

1 See verſe 6. note.

2 But for other reaſons alſo befitting all times, (ſee verſ. 31, 32, 34.) as this, the preſent.-Unleſs by preſent diſtreſs he means the diſtreſſes of this preſent life. See verſe 29.

3 See 1 Cor. 4. 8, 10. -2 Cor. 8. 14. The Church, then, perſecuted in ſome other places: and that of Nero, more general not long after.

4 Mentioned verſe 32, 33. to which may be added childbearing.

5 To uſe no vehement paſſion about tranſitory trifles.

6 Not uſing it any way, but to our beſt ſpiritual advantage. See the like acception. 1 Cor. 9. 18.

7 How fit this condition therefore more eſpecially for the Clergy, the Miniſters of God?

may

may be holy both in [1] body, and in ſpirit: but ſhe, that is married, careth for the things of the world, how ſhe may pleaſe her husband.

35. And this [*I ſay in commendation of ſingleneſs*] I ſpeak for your own profit, not that I [a] may caſt a [*needleſs and unfitting*] ſnare [*of reſtraint*] upon you; but [b] for that which is [*now moſt*] comely [*and ſuiting with your profeſſion*;] and that you may [2] attend upon the Lord without diſtraction.

a Lay a ſnare in your way.
b That you may decently wait.

36. But if any man think, that he [3] behaveth himſelf [4] uncomely toward his Virgin, if [*by his neglect*] [c] ſhe paſs the flower of *her* age, [*unbeſtowed,*] and need [*in reſpect to his daughters inclinations,*] ſo require, let Him do what he will; he ſinneth not; let [5] them marry.

c Be above age.

37. Nevertheleſs, [*for the former conſiderations,*] he that ſtandeth ſtedfaſt in his heart, having [*on his daughters behalf,*] no neceſſity [*laid upon him*;] but [6] hath [*ſo much*] power over his own will, [7] and [d] hath ſo decreed in his heart, that he will keep his Virgin [*as ſhe is,*] doth well.

d Hath determined this to keep.

38. [e] So then he that giveth her in marriage, [*in ſome ſort*] doth well, [*not ſinning at all in it*:] but he, that giveth her not in marriage, [8] doth better.

e So that both he that marries doth well.

39. [9] [*As for wives and widdows; know that*] the wife is bound by the law, as long as her husband liveth: but, if her husband be dead, ſhe is at liberty to be married to whom ſhe will; only [*let her marry*] [f] in the Lord, [*not an unbeliever.*]

f 2 Cor. 6. 14.

40. But ſhe is happier, if ſhe ſo abide; in [*that her liberty without remarrying, after*] my Judgment: and I think alſo [10] that I, [*& as well as your other teachers,*] have the ſpirit of God [*and am enabled thereby in theſe things to direct you aright.*]

1 In the Virginal purity thereof untoucht with carnal pleaſures; wherein as there is a peculiar Holineſs of the body, beſides that of the Soul, in abſtaining from thoſe carnal pleaſures unlawful, Fornication, Uncleanneſs, [2 Cor. 7. 1. 1 Theſſ. 4. 4. 1 Cor. 6. 20. compared 13.] more eſpecially oppoſed to Holineſs then other vices are, Rom. 6. 19. 1 Theſſ. 4. 7. Eph. 5. 3: So there ſeems to be a higher degree of it in abſtaining from the lawful, thoſe of marriage. See Rev. 14. 4. and note on verſe 5.

2 See verſ. 32, 29. Mat. 6. 31, 33. Luk. 10. 41. -8. 14. -21. 34.

3 Children in marriage, diſpoſed of by their parents.

4 Alluding to comely in the verſe before.

5 She and her Suitor.

6 Or, hath liberty of his will, to do what he pleaſeth.

7 In reſpect of progeny, and other ſecular advantages, foregone by keeping his daughter ſingle.

8 There is alwaies ſomething better then what is lawful; of which the perfection of the Goſpel makes frequent recommendation.

9 Another Queſtion propoſed by the Corinthians.

10 Or, that I have the Spirit of God [to guide me in making this judgment; tho I have no expreſs precept for it.]

CHAP.

CHAP. VIII.

1. NOW as touching [*the eating of*] things offered unto Idols, [*in which your great knowledg takes so much liberty*:] [1] We know [*well*] that we all have, [*or pretend to, much*] knowledg. [2] Knowledg puffeth [*us*] up, but love edifieth [*us.*]

2. And if any man think, [*and please himself in this*] that he knoweth any thing [*not ordered to love,*] he [a] knoweth nothing yet, [3] as he ought to know.

3. But, if any man [b] love God, the same, [*only, what ever he knoweth,*] is [c] known, [*and accepted*] of Him.

4. As concerning therefore the eating of those things, that are offered in sacrifice unto Idols, we [*most of us*] know [*well,*] that an idol is [4] nothing in the world [*as for any Deity;*] and that there is none other God, but one.

5. For tho there be [*things*] that are called Gods, [5] whether [*things*] in Heaven or Earth, (as [*to Idolaters,*] there be Gods many, and [6] Lords many;)

6. [d] But to [7] us [*Christians*] there is [*known to be*] but [8] one God the Father, of whom are all things, and [e] we [f] in Him; and [g] one Lord, Jesus Christ [h] by Whom are all things, and we [9] by Him.

a 1 Cor. 13. 12. compare 8th. Gal. 6. 3. 1 Tim. 6. 4.
b 1 Cor. 13. 13.
c Gal. 4. 9.
d Yet.
e To, or, for, him.
f Act. 17. 28. Rom. 11. 36.
g Eph. 4. 5.
h Jo. 1. 3. Col. 1. 16. Heb. 1. 2.

1 Upon occasion of their pretending knowledg in eating so freely, (with offence to weaker brethren,) of things offered, &c. the Apostle prefaceth this of knowledg in general; coming to the particular, vers. 4.

2 The knowledg of our liberty [one way,] but not, of our duty, [another.]

3 In not knowing this likewise: that he ought, to order it to the practice of love towards God, and his Neighbor; nor to presume of it, being so imperfect. 1 Tim. 6. 4.

4 Perhaps alluding to, 1 Sam. 12. 21. Or to the Hebrew word לֹא (from whence the word Elilim Idols in that tongue is derived) which signifies nothing, or that which hath no existence. This *nothingness* the Gnosticks urged, for to have their liberty to frequent the Idol-Feasts. Now tho the Idol is formally nothing of that it is taken for, and nothing materially but a lifeless piece of wood, stone, or the like; yet relatively something it is, and the worship and sacrifice offered to it, is not offered to nothing, but to Devils: who in and by these Idols much deluded the Heathen. See chap. 10. 20. And this caused the unlawfulness of partaking of such Sacrifices either in respect of any such worship exhibited to them, i. e. to Devils, or of scandal, as if we concurred in it.

5 In Heaven, Angels, Sun, Moon, &c. in Earth, deceased Princes, and many other things, deified.

6 Baalim.

7 The Idolatrous Gentiles being said to be without God in the world. Eph. 2. 12.

8 As it were fountain in the Trinity, from whom the Son is by Generation; and the Holy Ghost by procession. See Jo. 17. 3. Therefore called *God*: And the Son, under Him, the Maker, Governor, and Heir, of all things; therefore, ordinarily stiled *the Lord*. See Act. 2. 36. 1 Cor. 15. 24.

9 Both in the first, and in the new, creation. Gal. 6. 15.

7. Howbeit

7. Howbeit there is not in every man that [a] knowledg, [*that an Idol, which is nothing, cannot defile our meat*:] for ſome, [b] with conſcience of the Idol, unto this hour [*ſeduced by your liberty,*] eat it as a thing [1] [*unclean, becauſe*] offered unto an Idol; and their conſcience, being weak, [2] is defiled.

8. But [*meanwhile*] meat, [*wherein we take ſuch unneceſſary liberty,*] [c] commendeth us not to God; For, neither if we eat, [d] are we the better [*Chriſtians,*] neither if we eat not, [e] are we the worſe.

9. But take heed, leſt by any means this [*fruitleſs*] [f] liberty of yours become a ſtumbling block to thoſe, that are weak, [*whilſt they eat with you, againſt conſcience.*]

10. For if any man ſee thee, which haſt knowledg, ſit at meat in the idols Temple; [3] ſhall not the conſcience of him that is weak [*and ſo ſins in it*] [g] be imboldened [h] to eat [*likewiſe*] thoſe things which are offered to Idols?

11. And [*ſo,*] through thy knowledg, ſhall the weak brother [i] [4] perish, [k] for whom Chriſt died.

12. But when ye ſin ſo againſt the Brethren, and [*by your liberty*] wound their weak conſcience, ye ſin againſt Chriſt [*their Head, and Redeemer.*]

13. Wherefore, if meat [l] make my brother to offend, I will eat [5] no fleſh while the world ſtandeth, leſt I make my brother to offend.

a Verſe 4.
b With the cuſtome of the Idol until this time.
c Rom. 14. 17.
d Have we the more.
e Have we the leſs.
f Power.
g Confirmed, edified.
h Verſe 7.
i Rom. 14. 20, 23.
k 2 Pet. 2. 1. Rom. 14. 15, 20.
l Scandalize my brother.

1 Or, thinking alſo there is ſome vertue in the Idol, and ſanctity in thoſe meats; Forbidden Exod. 34. 15. Numb. 25. 2. Pſal. 106. 28. Ezech. 18. 6. Act. 15. 29.

2 For to him that eſteemeth any thing to be unclean, to Him it is unclean. Rom. 14. 14, 23.

3 Tho thou maiſt lawfully do this, in reſpect of any uncleanneſs, that is in the meat. (See 1 Cor. 10. 23, 26, 29.) But if thou either doſt it having ſome relation to the Idol, or giving offence to thy brother, (in which reſpects that prohibition. Act. 15. 29. is to be underſtood) tis unlawful; and the one Idolatry. 1 Cor. 10. 14, 21, 22. &c. the other, want of charity, verſ. 11. 12.

4 By doing a thing againſt his conſcience. Rom. 14. 14.

5 How much more we to avoid thoſe meats, wines, or other things, tho lawful, which occaſion our own ſinning againſt God. See Eph. 5. 18. Better for ever abſtain from any thing pleaſant to us, then commit our ſelves, nay, then occaſion to another, one ſin. (Rom. 14. 21.) which to recommend the more to them, the Apoſtle ſhews his own practice of abſtinence from things lawful.

CHAP. IX.

1. AM [1] not I [*who do all this*] [a] an Apoſtle, [*to enjoy any the priviledges thereof?*] Am I not free [*to do what any other may?*] have I [*alſo*] not [2] ſeen Jeſus Chriſt our Lord? Are not you my [b] work in the Lord, [*from whom I may claim all the Reſpects and Rights of a Founder?*]

2. If I be not an Apoſtle unto others, yet, doubtleſs, I am to you: For the [3] *cheif* ſeal [*and Teſtimony*] of mine Apoſtleſhip are ye in the Lord [c *being converted by me with many ſigns and wonders done among you.*]

3. Mine anſwer to them that do examine me [*and, from this my reſtrained practice, queſtion mine Apoſtolical Authority*] is this:

4. Have not we [*alſo lawful*] power to eat and to drink [4] [d (*without uſing ſo much abſtinence,*) *and* e *that too, upon the charge of the Churches without working at a manual trade?*]

5. Have we not power [*alſo*] [g] to [5] lead about a Siſter, a Wife, [6] as well as other Apoſtles, and as the Brethren of the Lord, and [*as*] Cephas?

a See chap. 11. 1.

b 1 Cor. 4. 15. Gal. 4. 19.

c 2 Cor. 12. 12.

d See verſe 27. 2 Cor. 11. 27.

e See ver. 6.

f Act. 18. 3. 1 Cor. 4. 12. 1 Theſſ. 2. 9.

g To carry about a ſiſter woman.

1 He takes occaſion here to anſwer ſome of the Corinthians queſtioning his Apoſtleſhip, as he not making uſe of the priviledges thereof, who alſo wrought at a trade in Corinth for his maintenance. Act. 18. 3. And ſo alſo afterward at Epheſus, Act. 20. 34. both for his own and other mens neceſſities that were with him.

2 The Lord Jeſus, not only at his converſion, but often afterward, appeared to S. Paul. See Act. 22. 18. Act. 18. 9.

3 One of the richeſt and moſt populous Churches: converted before Epheſus, where the Apoſtle was encouraged, by Chriſt appearing to Him; and ſojourned a long time: Act. 18. 10 &c. wrought many wonders and mighty deeds. 2 Cor. 12. 12. and had them, for the general, very obſervant of Him.

4 Or, [without uſing diſtinction of meats.] See verſe 22. 1 Cor. 8. 11, 13. 10. 23. 6. 12. Rom. 14. 21.

5 To carry about a Siſter woman, as Dr Hammond renders it according to the moſt literal and proper ſignification of the Greek, as *viri fratres*; a ſiſter, i. e. in Chriſtianity, for making proviſion of diet and other neceſſaries for them, ſuch as are the uſual imploiments of women. As alſo certain women accompanied our Lord when on earth, and his 12 Diſciples, to miniſter neceſſaries unto them, ſee Luk. 8. 2, 3. And of theſe women, who helped in the ſervice of the Goſpel, we find ſeveral mentioned in S. Paul's ſalutations. See Rom. 16. 2, 3, 6. Phil. 4. 2, 3. And S. Paul being a ſingle perſon, 1 Cor. 7. 7, 8. and ſo reſolved to live, 'tis probable would ſpeak rather of his carrying about a Siſter in Chriſt, than a Wife; tho it is not here denied, either that ſome of the Apoſtles had wives: or, that theſe might alſo accompany them in their travels. S. Paul alſo had a ſiſter. See Act. 23. 16.

6 And this perſon alſo to be nouriſhed by thoſe, whom we ſerve in the Goſpel.

6. Or

6. Or I only, and [1] Barnabas, have we not power to forbear working [*our ſelves for our living; and to receive maintenance from the Church, as others?*]

7. Who goeth to warfare any time [*for another*] at his own charges? who planteth a Vineyard, and eateth not of the Fruit thereof? or who feedeth a Flock, and eateth not of the milk of the flock?

8. Say I theſe things, [a] as a man, [*only, from common reaſon, or cuſtome?*] Or ſaith not the law the ſame alſo?

9. For it is written in the law of Moſes. Thou ſhalt not [b] muzle the mouth of the Oxe, that treadeth out the Corn. Doth God take care [*ſo much*] for Oxen?

10. Or ſaith he it [3] altogether for our ſakes? For our ſakes no doubt *this* is written: that he, that [c] ploweth, ſhould plow in hope [*of reaping thereby ſome harveſt;*] and [*that*] he, that thresheth in hope, ſhould [*alſo*] be [*made*] partaker of [*what is*] his hope.

11. If we have ſown unto you ſpiritual things, [d] is it a great thing, if we ſhall reap [*a portion of*] your carnal things?

12. If others be partakers of this power over you [*for their maintenance,*] *are* not we rather, [*that founded you?*] Nevertheleſs we have not uſed this power; but we ſuffer [*want of*] all things, leſt we ſhould [*any way*] hinder [*the uttermoſt* 4 *advancement of*] the Goſpel of Chriſt.

13. [e] Do ye not know; that they which miniſter about Holy things [*in the Temple,*] [f] live of the [*holy*] things of the Temple? and they, which wait at the Altar, are [g] partakers [*of ſome portion of the ſacrifice*] with the Altar?

14. Even ſo hath the Lord [*Jeſus*] ordained, [h] that they, which preach the Goſpel, ſhould live of the Goſpel.

15. But [*yet*] I have uſed none of theſe things; neither have I written theſe things, that it ſhould be ſo done unto me. [i] For it were [5] better for me to dy, [6] than that any man [*among you, who ſeeks occaſion any way to diſparage me,*] ſhould make [*this*] my glorying void.

16. For, [k] tho I preach the Goſpel, I have nothing to glo-

a According to man.
b Deut. 25. 4.
c 2 Tim. 2. 6.
d Rom. 15. 27. Gal. 6. 6.
e Deut. 18. 1.
f Feed.
g Lev. 7. 6.
h Mat. 10. 10. Luk. 10. 7.
i 2 Cor. 11. 10.
k If.

1 Barnabas named here, becauſe he was Pauls companion, ſeparated for the Apoſtleſhip of the Gentiles, Act. 13. 3. who was one of them, among the Apoſtles firſt Converts, that having land in Cyprus ſold it, and laid the mony at their feet, called by them the *Son of Conſolation*; and, it ſeems here, in his peregrination with S. Paul, wrought together with him for their living, that they might not be burthenſome to their new converts.

2 Muzle, whilſt he is treading it, as ſome uſed.

3 Cheifly.

4 By making it chargeable to any, or incurring the ſuſpition of worldly deſign.

5 Death would not afflict me ſo much; an Hyperbolical expreſſion.

6 Or, dy [and be famiſhed almoſt for want of ſuſtenance.]

a Act. 9. 17. -13. 12. Gal. 2. 7. of, [*in comparison, for doing this* :] for a [a] necessity is laid upon me [*to do it* ;] yea, [1] woe is me, if I preach not the Gospel.

17. For [*then only*], if I do [*somewhat in*] this thing [*which I am appointed to,*] willingly [*and beyond command and necessity*], I have a [*special*] [2] reward: but, if against my will, [*only upon obedience to command,*] an [[3] *accountable*] dispensation [*and charge or Stewardship*] *of the Gospel* is committed unto me, [4] [*and I can challenge nothing extraordinary for doing that, to which I am obliged in duty.*]

18. What is, then, my reward [*extraordinary, and that I can glory of?*] Verily, that, when I preach the Gospel, I may [*also*] make the Gospel of Christ without charge [*to men* ;] that [b] I [c] abuse [5] not my power in the Gospel [*of living upon it, in using this power any way to the less advantage thereof.*]

b I use not. c See 1 Cor. 7. 31.

19. For tho I be free from all men, [*and unengaged to such observance,*] yet have I made my self servant unto all, that I might gain the more.

20. And unto the Jews I became as a Jew, [*in observing ceremonies,*] that I might gain the Jews: To them, that are under the law, as [*if I also were*] under the Law, that I might gain them, that are under the law.

21. To them, that are without the law, as without law; [*yet*] being [6] not without law to God, but under the law [4] to Christ, { *to observe his commandments still, tho not Moses his Ceremonies,*)] that I might gain them, that are without law.

d See Matt. 5. 17, 18, 19. -1 Cor. 7. 19. -2 Cor. 3. 6.

22. To the weak became I as [7] weak, that I might gain the weak. I am made all things to all men, that I might by all means save some.

23. And [*all*] this I do for the Gospels sake, [*and the greater advancement thereof,*] that [e] I [*my self*] might be [f] partaker [*of the promises, and rewards*] thereof, [*together*] with you [*to whom I teach it.*]

e See vers. 27. f Copartner of it.

24. Know ye not, that they which run in a race, run [8] all, but [g] one [*that holds out*] receiveth the prize? So

g 2 Tim. 2. 5.

1 Being sent, and prepared by Grace, and illuminated, for this office; and so deferring it, I must expect Jonas's, or a worse, punishment.

2 Reward is taken here for something above promised wages.

3 Οἰκονομία as Luk. 16. 2.

4 Or, [and I have only right to the common stipend promised to it.]

5 Rather [so, that I use not.] See the word in the same sense, 1 Cor. 7. 31. For this plain, verse 14. that those, who made the Gospel a charge, abused not their power.

6 This parenthesis inserted, lest any should say, he liv'd lawless.

7 In descending to their capacities; tolerating their infirmities; forbearing lawful things, offensive to them; &c.

8 At the beginning of the race, or carelessly, in the rest of it.

run,

[a] run, that ye may [*be formoſt, and ſo*] obtain [*the reward.*]

25. And [*ſo likewiſe*] every man, that [*is a wreſtler; and in the* [1] *liſts*] [b] ſtriveth for the maſtery, [c] in all things [d] is [2] temperate, [*and obſerves a ſtrict abſtinence:*] [e] now they *do* [*all,*] *that*, to obtain a [3] corruptible Crown; But we, an incorruptible.

26. I therefore [*ſtrive*] ſo [*to*] run, [e] not as uncertainly, [*and carelesly, miſſing the Goal;*] ſo fight I, not as one that beateth the Air, [*and miſſing my mark.*]

27. But [f] I [*chaſtiſe and*] [g] keep under my body [*for it,*] and bring it into ſubjection [*and command:*] leſt that, by any means, when I have preached to others, [*and taught them how to run and fight,*] I my ſelf ſhould be a [4] caſt-away, [5] [*caſheired, beaten, the laſt of the company.*]

a 2 Jo. 8.
b Is a combatant.
c Obſerves a ſtrict abſtinence.
d See verſ. 27.
e As not at uncertainties.
f I ſtrike my body and get it under me.
g Rom. 8. 13. Col. 3. 5. 2 Cor. 11. 23. &c.

CHAP. X.

1. [h] MOreover, Brethren, [i] *to make you the more diligent, and circumſpect, in your Chriſtian race, and to keep you from preſumption of your ſpiritual calling and gifts*] I would not, that ye ſhould be ignorant, how that all our Fathers, [*the former Church of God, did partake of ſuch his favors,*] [6] were under the [*Miraculous*] Cloud, and all paſſed thro the [*divided*] Sea.

2. And were all [(*as we*)] [7] baptized unto Moſes [*their Leader, and Redeemer, as the type of Chriſt*] in the Cloud [8] and in the Sea, [*thro which they paſſed from their former Ægyptian bondage and pollutions, as we now, thro the waters of baptiſm.*]

h But I would not have you ignorant.
i See verſ. 6, 8, 12.

1 Iſthmia were celebrated by the Corinthians: But the Roman Amphitheatrical paſtimes, doubtleſs, were frequented there too.

2 Abſtaining eſpecially from the uſe of Venery, exceſs of diet, drinking of wine. Qui ſtudet optatam, &c. -multa tulit, fecitque puer, ſudavit, & alſit. Abſtinuit Venere, & Vino. --

3 Of Olive, Pine, Lawrel, &c. leaves and flowers ſuddainly fading.

4 The ſame word tranſlated elſewhere reprobate. 2 Cor. 13. 5. 6.

5 Perhaps he alludes to the cuſtome of the Schools of Fencing, &c. where they were, firſt, taught, and thoſe found leſs fit for ſervice diſmis't. -

6 As the Corinthians abounded in ſpiritual gifts.

7 All was type: their redemption from Ægypt, of that from ſin: Wilderneſs, of the afflictions of this life: Moſes their Captain, of Chriſt: Canaan, of Heaven: Red Sea, of Baptiſm: Manna, from Heaven, water out of the ſmitten rock, of the Communion of the Body and blood of our ſuffering Savior, &c.

8 See Exod. 14. 19. For whilſt the fiery Cloud, that was before them, removed behind them, they paſſed thro it: a Type of that fire our Savior was to baptize with, Matt. 3. 11.

3. And, [*after this*,] did all eat the ſame [1] ſpiritual meat, [*the heavenly Manna, Chriſts body in Type*;]

4. And did all drink the ſame [1] ſpiritual drink, [*Chriſts blood in Type*:] For they drank of that [2] ſpiritual [*water, that iſſued out of the ſmitten*] Rock, [2] that [a] followed them [*with its ſtreams*; 3] [4] and that Rock was [*the figure of*] Chriſt. 5

a Went with them.

b The moſt.

5. But [*notwithſtanding theſe divine favors yet*,] with [b] many of them God was not well pleaſed: for they [6] were overthrown [*by Him*] in the Wilderneſs.

c Theſe were types of us. Our figures.
d Numb. 11. 4, 5.
e Exod. 32. 6 Pſal. 106. 14.
f To be wanton.

6. Now [c] theſe things were our [*Types, and*] examples, [*who ſucceed them in the ſame mercies*:] to the intent we ſhould not luſt after [7] evil things, as they alſo [d] luſted. 7

7. Neither be ye Idolaters [8] as *were* ſome of them, as it is written; [e] The people ſat down to eat and drink [*of the ſacrifice offered to the golden Calfe*;] and [*then*] roſe up [f] to [*ſport and*] play. 9

g Numb. 25. 1, 9. Rev. 2. 14.

8. Neither let us commit Fornication, as ſome of them committed [*after theſe Idol-Feaſts, when they were invited to the Sacrifices of Baal-Peor*;] and [*for it*] fell in one day three and twenty thouſand. [g]

9. Neither let us tempt Chriſt [10 *our Lord and Savior*]

1 Sacramental, Myſtical.

2 This miracle was done twice by Moſes upon two Rocks: the one Exod. 17. before thoſe that came out of Ægypt: the other Numb. 20. before thoſe born in the Wilderneſs, that were to enter into Canaan: one at the beginning, the other at the end, of the 40. years: and no Miracle was done with ſo great ſolemnity, God ſtanding on the top of the Rock when ſmitten: and Moſes, for ſome miſcarriage in the buſineſs, not ſuffered to go into the Holy Land.

3 Being a great River of water, ſee Pſal. 78. 20. -105. 41. perhaps that. Deut 9. 21.

4 Followed them ſo, as that till the 40th and laſt year of their journy at Kadesh or Meriba they are not found, in their ſojourning in thoſe dry wilderneſſes at any time to have complained of want of water.

5 See Jo. 19. 34, 35. -Jo. 4. 14. Eſai. 55. 4.

6 Even all of them, ſave only two, died there: and very many of them died of violent deaths from the hand of God, in his great diſpleaſure. See Numb. 26. 64, 65.

7 See Pſal. 78. 18. A faulty curioſity and longing after other meats in a place not proper for them when they had Manna not only a ſufficient, but delicate, food. The Apoſtle ſeems to have a reſpect to the Corinthians frequenting Idol-feaſts.

8 By your going to their Idol-ſacrifices and Feaſts. See chap. 8. 7. -10. 15.

9 This was followed, as ſuch Idol-feaſts uſed to be alſo among the Gentiles, with much diſſolution, and wantonneſs.

10 The Son of God, by an Angel repreſenting his Humanity, was the Conductor of the people in the Wilderneſs: and, every where, the Governor of the Church alſo, under the old Teſtament. See Exod. 23. 20, 21. compared with Exod. 33. 2 3, 12, 14. Deut. 4. 34. Eſai. 63. 9. Act. 7. 38, 39. Heb. 11. 26. 1 Pet. 1. 11. Mal. 3. 1. Eſai. 6, 1. compared with Jo. 12. 41. Gen. 19. 24. and Pſal. 110. 1. compared with Matt. 22. 44. Hoſ. 12. 4, 5. Exod. 3. 2. compared with Exod 4. 16, 7, 14.

provoke

provoke his wrath,] [a] as ſome of them alſo tempted, [1] and [*for this*] were deſtroied of Serpents. [2] a See verſ. 21, 22.

10. Neither murmur ye, [3] as ſome of them alſo murmured, [4] and [*with peſtilence*] were deſtroied of the [5] deſtroier.

11. Now all theſe things happened unto them [*of former times*] for [6] [*types* [c] *and*] enſamples: and they are written for our admonition upon whom the ends of the world are come, [*and all types both of Gods mercy, and juſtice are compleated.*] c Rom. 15. 4. verſ. 6.

12. Wherefore let Him, that thinketh he ſtandeth [7] [*ſure from temptations, by theſe examples*] take heed [d] leaſt he fall. d Rom. 11. 20.

13. There hath [*hitherto*] no temptation, [*trial, ſuffering, or perſecution, for your religion*] taken you, but [e] ſuch as is common to man, [8] [*and hath happened to others before you*:] But [*in them all, if born patiently* [f],] God is faithful; who will not ſuffer you to be tempted at any time above that ye are able: but will, with the temptation, alſo make a way to eſcape [g] [*the over-preſſure of it,*] that ye may be able to bear it. e Human. Moderate. f See verſ. 10. g Jer. 29. 11. 2 Pet. 2. 9.

14. Wherefore, my dearly beloved, [h] [*conſidering Gods former judgments upon his own people,*] [9] flee from [*all partaking of*] [i] Idolatry. [10] h See verſ. 22. i 1 Jo. 5. 21. compared Rev. 2. 14.

15. I ſpeak as to wiſe men: Judg ye [*the reaſonableneſs of*] what I [*ſhall*] ſay.

15. [*At the Table of our Lord in the Chriſtian Feaſt and Sacrifice,*] the [*ſacred*] cup of Bleſſing, which we [*ſolemnly,*

1 See Numb. 21. 4, 5, 6. Exod. 17. 2. 7. Pſal. 95. 9. -78. 18. Queſtioning his wiſdome, providence, power, diſliking the Manna, wherewith he fed them, and the tediouſneſs of the way wherein he conducted, and went before, them. After ſo many wonders wrought by him, ſtill diſtruſting his omnipotency, demanding more ſigns of him in disbelief; whereas in any wants they ſhould have made humble addreſſes to him by prayer with all confidence in his power and goodneſs to be ſupplied with all neceſſaries: A practice they never uſed from the very firſt. See Exod. 13. 11.

2 An Emblem of being given over a prey to Satan.

3 Repine at the ſtrictneſs of Chriſts commands, or at any croſſes, or afflictions for the Goſpel. See verſ. 13.

4 See Exod. 14. 11. -15. 24. -16. 2. -17. 2, 3. Numb. 11. 1, 4. -14. 2. -16. 41, 49. -20. 3. Deut. 9. 7. endleſs murmurings, amongſt infinite benefits.

5 Numb. 11. 1, 33. -14. 29. -16. 49. Gods vengeance executed ordinarily by Angels, good, or bad; eſpecially that of peſtilence. Exod. 12. 23. compare Pſ. 78. 49, 50, 51. 2 Sam. 24. 16. 2 King. 19. 35. Rev. 7. 3. Eccl. 5. 6. [before the (puniſhing) Augel.]

6 Gods wiſdom hath made the former times, in all things, patterns of the latter: but his latter works are ſtill the greater, and compleater, and ſome way tranſcending the former.

7 Thinketh himſelf full of knowledg. 1 Cor. 8. 1, 11. and high in Gods favor. 1 Cor. 1. 7.

8 He alludes to the ſufferings of the Iſraelites in the wilderneſs, entertained with great murmuring.

9 Or [conſidering Gods certain protection in your ſufferings.]

10 In going to their Idol-Sacrifices, or Feaſts.

after

after the example of our Lord,] [1] bleſs [*and conſecrate,*] [2] is it not the [a] Communion, [*to you that drink of it,*] of the blood of Chriſt? the bread which we break [*to you,*] is it not the Communion of the body of Chriſt?

[a] Communication.

17. For we being many are [*by this made all*] one bread, [3] and one body [*both with Chriſt, and with one another,* 4] for [*that*] we all are [*Communicants, and*] partakers of that [b] one [5] bread. 4 5 6

[b] Jo. 6. 33, 35.

18. Behold [*the*] Iſrael [*that is*] after the flesh, [*and yet obſerving the legal ceremonies:*] are not [*all*] they, which eat of the Sacrifices, partakers [*of the benefits*] of the Altar,

[c] Lev. 7. 20, 15. -3. 3. [d] 1 Cor. 8. 4.

[*and* [c] *Holineſs of thoſe offerings, part of which the Lord Communicates to them?*]

19. What ſay I [*in this,*] then? That the Idol is any thing [7] [*of a Deity* [d] ?] Or that which is offered in ſacrifice to Idols is any thing [e] [*or in its nature altered, or polluted, by the Idol?*]

[e] Rom. 14. 14. Tit. 1. 15. 1 Cor. 10. 25.

20. [f] [*No.*] But [*this*] *I ſay,* [*that*] theſe things, which the Gentiles ſacrifice [*to an Idol,*] they [*indeed*] ſacrifice to Devils, [8] and not to God; [*and the things ſacrificed to them confer* 9 *a Communion with thoſe Divels* :] and I would not, [*Brethren,*] that ye ſhould [h] have fellowship with Divels.

[f] No; but that.

[h] Be partakers.

21. Ye [i] cannot [*both*] drink the cup of the Lord, and the cup of Divels; ye cannot be partakers of the Lords

[i] 2 Cor. 6. 15.

1 This ſeems to be ſaid to make the ſolemnity of the Euchariſt run paralel with the religious ceremonies of ſacrifices; called ſpiritual meat and drink. Verſ. 3.

2 The ſolemn bleſſing and breaking was performed by the Apoſtles afterward, according to the pattern, as our Savior did it firſt, (Matt. 26. 26.) Who, beſides the bleſſing of meat, (uſual,) before the meal. (See Matt. 15. 36.) after ſupper made another conſecration of this bread, and cup, continued ever ſince by the Holy clergy.

3. Loaf.

4 For, quæ conveniunt in tertio conveniunt inter ſe; they, that are all one with a third thing, are all one amongſt themſelves.

5 For whoſoever eat of the Euchariſtical ſacrifice have communion with the Deity. (See Pſal. 106. 28.) whoſe bread it is. Lev. 21. 6.

6 Alluſion to Manna. Verſ. 3.

7 See note on, chap. 8. 4.

8 See Lev. 17. 7. Deut. 32. 17. Pſal. 106. 37. The Devil is the Father of all Idolatry, ſet up by him in oppoſition to the worſhip of God; neither did any men ſacrifice barely to an image but to ſome ſpiritual, and conceived powerful agent, underſtood by it; which image, whatever the God was called, it was the Devil that acted and quickned as it were; and many ways, ſo far as he was permitted, anſwered their ſacrificing and worſhip of Him, in Oracles, &c. See 2 King. 1. 2. Zec. 13. 2. Hoſ. 3. 4. Exod. 7. 12. 2 Theſſ. 2. 11. Deut. 13. 1. 2 King. 21. 6. Eſai. 8. 19. Lev. 19. 31. 1 Sam. 28. 7. compare 6.

9 As one committing Fornication becomes one body with an harlot from the primary inſtitution of marriage; (1 Cor. 6. 16.) So eaters of the Sacrifices to Idols, doing it with relation to them, (1 Cor. 8. 7.) have fellowship with the Idol, from the inſtitution of that unitive virtue of the Sacrifices, and of the Euchariſt, that is, in the true religion. See Pſal. 50. 5.

Table

Table, and of the Table of Devils; [*and entertain a Communion with both.*]

22. Do we [*dare thus to*] provoke the Lord to jealousie [1 2]? Are we ſtronger then he, [b] [*that we need not fear his revenge?*]

23. [c] All things are [2] lawful for me [*in this buſineſs of meats, which are freely given me,* [d]] but all things are not [*therefore*] [3] expedient, [*and alwaies fit to be done:*] all things are lawful for me; but all things edifie not [*others.*]

24. [4] Let no man ſeek his own, [*only:*] but every one [e] anothers wealth.

25. Whatſoever is ſold in the ſhambles [5] that eat ye, asking no queſtion for conſcience ſake, [*as if ye were obliged in ſome caſes to forbear it, knowing that nothing is impure.*]

26. For: [f] the earth is the Lords, and the fulneſs thereof: [*the uſe of which is ſanctified to all his ſervants, receiving them to his glory.*] [g]

27. [h] [*And*] if any of them, that believe not, bid you [*to a feaſt,*] and ye be diſpoſed to go, whatſoever is ſet before you, eat, asking no queſtion for conſcience-ſake.

28. But if any man [6] ſay unto you, this is offered in ſacrifice unto Idols, eat not for his ſake that ſhewed it; and for conſcience ſake. [7] [*For*] the earth is the Lords, and the fulneſs thereof; [*therefore ſo to be uſed, as may be* [i] *for his greateſt Glory.*]

29. Conſcience [*therefore*] I ſay; not thine own, but of the others. [8] For [*elſe for my own conſcience, abſtracting*

a Alludes to Deut. 32. 21. as verſ. 20.
b 1 Cor. 11. 30, 31.
c 1 Cor. 6. 12.
d Verſ. 25, 26.
e That which is anothers.
f Pſal. 24. 1. quoted. Deut. 10. 14.
g Verſ. 31.
h But if.
i Verſ. 31.

1 In joining our ſelves to Idols in their ſacrifices, as to our Lord in the Euchariſt; and Communicating with them in the one, as with Him in the other.

2 The prohibition in the Law, Exod. 34. 15. Numb. 25. 2. as it had reference to the uncleanneſs of ſuch meats, being annulled: and, the prohibition, Act. 15. 29. being not abſolute in reſpect of the meats themſelves; but where any perſon eating in relation to the idol, or offence to our Brother; in which alſo the Apoſtle here continues the force of that prohibition.

3 Things offered to Idols, tho in themſelves things indifferent and lawful to be eaten, even when known to be ſo offered, yet are unlawful to be eaten, 1. With having any relation to the idol; for ſuch eating is down-right Idolatry of which the Apoſtle hath ſpoken from verſ. 14. 2ly, with giving any offence to others, either our Brethren, or unbelievers. See verſ. 32. whilſt they imagine thereby, that we concur in the Idol-worſhip (which ſcandal to Religion muſt be given when any one eats in the Idol-Temple,) or the other, following our evample, eats againſt his conſcience, not being ſatisfied of the lawfulneſs of it.

4 See the ſame exhortation, after the ſame matter, Rom. 13. 1, 2. Phil. 2. 4. 1 Cor. 13. 5.

5 As part of the ſacrifice often was ſold to the Butcher by the Prieſts.

6 Heathen, or Chriſtian, ſee verſ. 32. thinking that after you are told what it is, in your partaking the meat, you concur in the worſhip.

7 This repetition left out in many Copies.

8 This ſpoken, in vindication of Chriſtian liberty, becauſe the weaker brethren were apt to cenſure the knowing, as wronging their own conſcience in this their freedom.

from

from the ſcandal annexed, all things being clean to a right believer,] why is my [*lawful*] liberty judged [*as faulty*] of another mans conſcience; [*which, only, is weak, and my ſelf guiltleſs?*]

[a] Thanksgiving.

30. For if I, by [a] Grace, be a [*lawful*] partaker [*of all Gods Creatures,*] why [*or how*] am I [*juſtly*] evil ſpoken of, [*as if there were any offence made againſt my own conſcience,*] for [*freely enjoying*] that, for which [*firſt*] I give [*God*] thanks?

[b] Col. 3. 17.

31. [*Thus*] therefore, [b] whether ye eat, or drink, or whatſoever [*elſe*] ye do, do all [*things*] to the [*greater*] Glory of God. [1]

32. Give none offence neither to the [*unbelieving*] Jews, [c] Greeks. [2] nor to the [*Idolatrous*] [c] Gentiles, [3] nor to [*the* [2] *weaker members of*] the Church of God.

[d] 1 Cor. 9. 19, 22.

33. Even as [*ye ſee*] [d] I pleaſe all men in all things; not ſeeking mine own profit, but the profit of many [*others,*] that they [*alſo*] may be ſaved.

CHAP. XI.

[e] 1 Cor. 4. 16.

1. [4] BE ye [*therefore*] followers of me [e] [*in this thing,*] even as I alſo [*in it*] am of Chriſt. [5]

[f] The traditions.

2. Now I [6] praiſe you, Brethren, that you remember me in all things [*I have taught you;*] and keep [f] the [7] Ordinances, as I delivered them to you.

[g] Eph. 5. 23.

3. But [*there are ſome, wherein I muſt further advertiſe you.* [8] *And firſt concerning men and womens being covered, or uncovered, in the Church;*] I would have you know, that the Head [9] of every man is Chriſt, [[g] *ſupreme Lord of all things:*]

1 Do all to the glory of God, and ye have your liberty. But give none offence &c. Or, do all ſo, as God may be no way diſglorified thereby, in your giving offence to others, &c.

2 Who may be offended, and ſcandalized, in his miſconceit, that you worship an Idol.

3 Who may be confirm'd by it in his Religion.

4 The ſenſe continued to the former chapt.

5 Who undertook ſo many ſufferings for others ſalvation. See Rom. 15. 2, 3. Eph. 5. 1, 2.

6 Not but that ſome few things were ſtill amiſs; and ſome men amongſt them faulty. See verſ. 16, 17.

7 Παραδόσεις Traditions. See 2 Theſ. 2. 15. 1 Cor. 4. 17.

8. As 3 here concerning womens being veiled in the Church. verſ. 5. Concerning Feaſts of Charity, and the Euchariſt, verſ. 17. Spiritual Gifts. Chap. 12. 1. Reſurrection. -15. 1. Collection for the Saints. -16. 1.

9 The word Head, implying ſuperiority with relation to that, of which it is the Head; of all men Chriſt the ſupreme.

and

and the Head of the woman is the man [1], [*to whom she is subjected.*] And the Head of Christ is [a] God,] *of, and from, whom he receives his universal Dominion.*]

4. Every man [*therefore* (*being the Head of the woman*) *in the time of*] praying, or [2] prophecying, having his head covered, [3] [*as women have,*] dishonoreth his Head, [*and the glory of the man.*]

5. But every woman that [*in the time of praying, or* [4] *prophecying*] praieth, or prophecyeth [5] with her head uncovered, [*as men are,*] dishonoreth her Head, [*in doing a thing contrary to her Sex:*] for this is even all one, as if she were shaven [6] [*also, like men.*]

6. For if the woman be not covered, [*nor veiled, as that sex useth,*] let her also [*quit the covering by nature given Her, and*] be shorn: But if it be a shame to a woman, [*usurping the property of another Sex,*] to be shorn or shaven, let her [*also, for the same shame,*] be [7] covered.

7. For a man indeed ought not [*to use this sign of bashfulness, and subjection, as*] to cover his Head; forasmuch as he is the [b] image and [*representative*] glory [8] of Gods [*Majesty;*] But the woman is [*only*] the [*image, and*] [c] glory of the man.

8. For the man is not of the woman, but the [d] woman of the man.

9. Neither was the man created for the woman; but the woman, [e] for the man.

[a] Jo. 14. 28. 1 Cor. 3. 23. Phil. 2. 7, 8, 9. 1 Cor. 15. 27, 28.

[b] Gen. 1. 26.

[c] Gen. 3. 23.

[d] Gen. 2. 22.

[e] Gen. 2. 18.

1 Woman, Inferior in the Creation: man first formed. 1 Tim. 2. 13. she made of Him. Vers. 8. of this chap. made for Him; vers. 9. Weaker then he in natural endowments, strength, understanding. 1 Pet. 3. 7. inferior in civil imploiments. 1 Cor. 14. 34, 35. 1 Tim. 2. 11, 12. Soone deceived, and first in the transgression. 1 Tim. 2. 14. And, for the punishment of this, in the fellowship of Matrimony, subjected to the mans commands: He ruling over Her, and regulating her desires, Gen. 3. 16. 1 Pet. 3. 1, 6.

2 Prophecying promiscuously taken, for, foretelling things future; expounding scripture-mysteries; praising God with inspired, or also usual, Psalmes. See Numb. 11. 25. 1 Sam. 10. 5, 10. 19. 20. 1 Chron. 25. 1. 1 Cor. 14. 3, 24. Exod. 7. 1. Luk. 1. 67.

3 The Head signifies the Head, and face both: womens heads, and faces also, being then, customarily, covered with a veil.

4 The gift of prophecying communicated also to women, Miriam, Deborah, Hulda: 2 King. 22. 14. to Philip the Evangelist's daughters, Act. 21. 9. But they were not, except they had this extraordinary Gift, (or perhaps also if they had it,) to speak, or teach in the Church: lest they should seem to usurp some authority over the man. See 1 Cor. 14. 34. 1 Tim. 2. 11, 12.

5 i. e. Concurreth in the actions.

6 Contrary to nature, which hath given her long hair for a natural veil unto Her, vers. 15. Womens hair naturally growing much longer then mens; and God, who commanded distinction in their habits, Deut. 22. 5. (calling, there the confusion of these an abomination) having also differenced them in their natural Head-attire.

7 The sign of modesty, reverence, and subjection, the duties of the woman towards the man.

8 *Glory*, i. e. a beam or reflexion of it. See 2 Cor. 3. 33.

a A covering, in sign that she is under the power of her husband.
b Verſ. 13, 15.
c Verſ. 7.
d Was out of.

10. For this cauſe ought the woman to have [a] power over her head [*in a* [b] *decent veiling of it, if not*] becauſe of the [*preſence of men, yet of the*] Angels, [1] [*alſo in theſe Holy Places and Aſſemblies; who alſo veil their faces in the preſence of God, whoſe image* [c] *to Her the man is.*]

11. Nevertheleſs, neither is the man, [*for all this preeminence,*] without the woman: neither the woman without the man, in [*the wiſdom of*] the Lord [*ſo ordering it.*]

12. For as [*I ſaid that*] the woman [*firſt*] is [d] of the man, even ſo is the man [*ſince*] alſo by the woman: but [*both he, and ſhe, and*] all things [*primarily*] of God, [*in whom alſo they are all equal.*]

13. [*But*] Judg in your ſelves, [*without the former conſiderations,*] is it [*in it ſelf a*] comely [*thing,*] that a woman [*appear in publick, and*] pray unto God uncovered?

e Wear his hair at length.

14. Doth not even [2] nature it ſelf, [*that hath diſtinguiſhed Sexes,*] teach you, [*no reſpect being had to Chriſtian cuſtom,*] that if a man [e] have long hair, [*like a woman,*] it is a ſhame unto Him?

15. But, if a woman have long hair, it is a glory to her: for her hair is given to Her [*by God*] for a [*natural veil, and*] covering.

16. But if any man, [(*after this ſaid,*)] ſeem [*ſtill*] to be contentious, [*that women may appear in divine ſervice unveil'd: Know ye, that*] [3] we have no ſuch cuſtome; neither [*any other*] Churches of God.

17. Now, in this [*other thing, concerning your religious aſſemblies,*] that I [*ſhall*] declare *unto you,* [4] I praiſe you not: That [*in them,*] you come together, not for the [*being made*] better [*by the uſe of thoſe holy myſteries,*] but for the worſe: [*not for edification, but* [g] *condemnation.*]

g Verſ. 34.

1 Or, *Angels*? [in whoſe preſence (eſpecially aſſiſting religious aſſemblies, Pſal. 108. 1.-107. 7. compare Heb. 1. 6.) as well as mens, all decency and modeſty is to be obſerved.] See 1 Cor. 4. 9. Gen. 28. 12, 17. Eccleſ. 5. 5. Pſal. 138. 1. compare. 2.-68. 17. where Angels are called his Chariot: ſo were the Cherubims. See Ezech. 1. And therfore perhaps it is Cherubims that are called Thrones by the Apoſtle. Col. 1. 16. and Pſal. 104. 4. and 18. 10. Heb. 1. 7. Which ſeem to deſcribe God riding upon the wings of the Angelical ſpirits as upon wind or flames. And ſuch probably was Eliahs charet and horſes. 2 King. 2. 11. compared 2 King. 6. 17. and ſuch our Saviors Cloud, wherein he aſcended. The Temple therefore, where God hath a more ſpecial preſence, are to be ſuppoſed full of Angels.

2 See verſ. 5. note. *Nature.* It being every where, not only amongſt Chriſtians, eſteemed an undecent thing. Cuſtomes of all Nations are grounded on ſome reaſon in Nature.

3 Neither the Chriſtian Churches planted by me, nor thoſe, by others.

4 Oppoſed to verſ. 2.

18. For

18. For [1] first of all, I hear, that when ye come together in the Church, there be [2] divisions [*and sidings*] among you; and I, partly, believe it.

19. For [*I know by the spirit, that*] [b] there [2] must be also [c] heresies [*in the Church of God, and*] among you, that [*the faith and constancy of*] [d] those, who are approved, [*and stand orthodox,*] may [*by these temptations*] be made [*more*] [3] manifest, [*and commendable,*] among you; [*and their irreligion and instability also manifested, who are otherwise.*]

20. When ye come together, therefore, into one place, [*and there be such dissentions among you,*] *this is* [f] not to [*celebrate and*] eat the Lords supper, [*in such a communicative and charitable manner as ye ought.*]

21. But [4] in [*your*] eating [*there*] every one [*as he cometh sooner,* [g] *without tarrying for his fellow-communicants,*] taketh before [*and without,*] others his own supper, [*he brings*]: and one [*poor, or coming later,*] is Hungry, [*and gets nothing*:] and another [*with his own provision*] is [*a glutton, and* 5] drunken:

22. What, [*if any mans* [h] *hunger hasten him to meat,*] have ye not houses [*of your own*] to eat and to drink in? Or [*in these separated doings*] despise ye [*the rest of*] the Church of God, and [*indeavor to*] [i] shame them [*poor people*] that have not [*the like; whilst* [k] *ye deprive them of your provisions?*] What shall I say to you? shall I praise you in [*such a feast of Love, and such a cost made on it, and in such a celebration of the Lords supper,* [6] *as*] this? [*No*] I praise you not. [6]

a 1 Cor. 1. 10. - 3. 3. See v. 21, 22. Schisms.
b 1 Tim. 4. 1. 2 Tim. 3. 1. 2 Pet. 2. 1. - 3. 3. Mat. 10. 34.
c Sects.
d The sincere.
e 1 Jo. 2. 19.
f Ye cannot eat,
g Verse 33.
h Verse 34.
i Put them to shame that have nothing.
That are poor.
k Verse 33. 2 Jam. 2. 6.

1 First, he speaks of their disagreement in opinion, and factions, then of their misbehavior, and making of parties, in their feasts of charity, and in the receiving the Holy Sacrament of the Lords Supper; next, in the 12, 13, 14, chapters, of some abuses in the management of their Spiritual Gifts, &c.

2 The flesh, the Devil, tempting: God permitting, for greater good ensuing.

3 All easily, and immeritoriously, stand, in, where no temptations are to fall from, the truth.

4 See mention of this common eating or feasting together at the celebration of the communion, Act. 2. 42. 2 Pet. 2. 13. Jude 13. whether the Eucharist was celebrated then, at Corinth at the beginning of this Agape, or feast of Charity, after which the remains were eaten and drunk in common; or, at the end thereof, as it was administred by our Lord after supper, which also the Apostle mentions here, verse 25. seems somewhat uncertain. But, however, it seems the rich, assisted by the Pastors, to whom they were more addicted, having brought plentiful provisions, went presently to the celebration thereof, and to their prepared Feast of Love, without staying for their poorer neighbors, or for a general assembly, or for others of a contrary Sect: and so fed, and drunk to excess; nothing being left for the poor, that (perhaps hindred with necessary imploiment) came later. For which disorder God sent a sickness among them, v. 30.

5 Drinketh to excess.

6 Intemperance and drunkenness: (ver. 21.) division and faction, (ver. 19, 21.) uncharitableness towards the needy and poor, (vers. 22.) things most opposite, that can be, to feasts of charity, and the Holy Communion of the Blessed Body, and Blood, of Christ. Vers. 27, 29.

23 [*For this Holy Ceremony was not instituted by us, for eating and drinking; but by the Lord Himself, for a sacred solemn commemoration of his Death; and to be approached with*
a Vers. 27. *all reverence and* b *great preparation, as being the Body and*
b Vers. 28. *Blood of the Lord.*] For I [*my self devised not, but*] have received [1] of the Lord, [*who Himself instituted the Holy Sacrament,*] that which also I [*in the self same manner*] delivered unto you. [*Namely*] that the Lord Jesus in the same night, in which he was betrayed [*to be offered up, after supper*] took bread,

c Matt 26. 26. Mark. 14. 22. Luk. 22. 19. d Esai. 53. 4. e For a. f Matt. 26. 27. g Covenant. h See Heb. 9. 15, 18, 20. Exod. 24. 8. i Matt. 26. 28. k Ye declare. Shew ye. l Gal. 3. 1. m Vers. 21, 33. n See Heb. 6. 6. 10. 29.

24. And when he had given thanks c [*or Blessed:*] he brake it and said; Take, eat; This is my Body, which is d broken for you: this do e in remembrance of me.

25. After the same manner also, *he took* the Cup: [2] when he had supped, [f *and gave thanks, and gave it to them,*] saying; This Cup is the new g Testament [h *or Covenant made and ratified,*] in my blood, [i *which is shed for you for the remission of sins*]: this do ye, as oft as ye drink it, in remembrance of me; [*of my Body broken, and blood shed, for you, and, in the institution of this mystery, given to you.*]

26. For as often as ye eat this bread, and drink this Cup, k ye do [*keep a solemn memorial, and do*] [l] shew [*again the Sacrifice of*] the Lords death, [*of his body broken, and blood shed, for you,*] until he come [*again in person from Heaven.*]

27. Wherefore whosoever shall eat this bread, [*of the Lord*], [3] or drink this Cup of the Lord, m unworthily, [4] [*without due reverence, preparation, charity,*] shall be guilty of n [*violating*] the Body and blood of the Lord.

28. But let a man [*first*] examine himself [*what condition he is in, and how prepared,*] and so, [*finding himself such as the Christian profession requireth,*] let him, [*approach with fear to*] eat of that [*sacred*] bread, and drink of that Cup.

o Vers. 30. 29. For he that eateth, and drinketh unworthily, eateth and drinketh [o *judgment, and*] condemnation to Himself, not discerning the Lords body.

p Vers. 31. 30. [*And*] [5] for this cause [*it is, namely your approaching to this sacred board without due reverence and* p *preexami-*

1 Either by Revelation, See 1 Cor. 15. 3. Gal. 1. 12. 1 Cor. 7. 10. Or from relation of the institution of the Lord, Matt. 26. 26. Luk. 22. 19.

2 To distinguish this from the former cup usual at this solemnity. See Luk. 22. 17. compare 20.

3 The Greek, [ἢ] or.

4 As common meat for hunger; or, after drunkenness and excess; or, in divisions, and factions.

5 This known to the Apostle by Revelation.

nation,

nation, that ſo] many [*now*] are weak, and ſickly among you, and [a] many [*alſo*] [1] ſleep.

31. For if we would [*by diſcovering, amending, and afflicting our ſelves for, our faults,* [b]] [c] judg our ſelves, we ſhould not be [*thus*] [d] judged [*of God.*]

32. But [*yet*] when we are [*thus*] judged, we are [*ſtill in mercy* [e]] chaſtened of the Lord [*by temporal punishments;*] that we ſhould not be [*at the laſt day*] condemned with the world, [*to eternal.*]

33. Wherefore, my brethren, when ye come together to eat, [*in theſe Holy meetings* [f],] tarry one for another, [*for preſerving* [g] *unity with your brethren, charity toward your poor brethren.*]

34. And if any man [*pretend*] hunger, let Him eat at home: that [*thro your intemperance, and uncharitable irreverence*] ye come not together, [*as now*], to [*your guilt and*] [h] condemnation. And the reſt [*of your things*] will I ſet in order, when I come.

a Some.
b 2 Cor. 7. 11.
c Examine.
d Verſ. 30.
e Heb. 12. 10.
f Verſ. 21, 22.
g Verſ. 18.
h Judgment.

CHAP. XII.

1. NOW [*in the next place*] concerning [i] ſpiritual *Gifts,* Brethren, [*wherein ye ſo* [k] *abound, and whereabout ye make matter of contention,* [l] *many things there be, whereof*] I would not have you ignorant. [2]

2. Ye know, that ye were Gentiles [*heretofore, devoid of this ſpirit,*] carried away unto theſe dumb [*and impotent*] Idols, even as ye were [*blindly*] led [*by ſeducing Guides.*]

3. Wherefore I [*firſt*] give you to underſtand; [3] That

i The ſpiritual.
k 1 Cor. 1. 4, 5, 7.
l 1 Cor. 4. 7.

1 Dy: yet this term of ſleeping, as likewiſe what follows in the 32. verſe, argues them to be penitents after their fault, or excuſed by their ignorance; and that this temporal death was not followed with eternal.

2 As: That they all are from the free donation of the Holy Spirit: and, tho very diverſe, from but one, and the ſame, ſpirit: That they are not given for oſtentation, or making diviſions, and preferring one before another, (a thing the Corinthians were faulty in. See 1 Cor. 4. 7.) but for edification: That thoſe, amongſt them, are chiefly deſirable, not which are moſt wonderful, and ſtrange, but beneficial to our ſelves, or others: That there muſt be decency, and order, obſerved in the exerciſe of them in the Church of God, &c.

3 This may be ſaid both in relation to the Heathen, and their pretended oracles, and inſpirations; and to the Jews abjuring Chriſtianity in ſuch a Form of Anathematizing Jeſus: (as alſo the Heathens required the Chriſtians male dicere Chriſto. Plin. Epiſt. to Trajan.) And again, to ſome falſe and diabolical ſpirits, that intermingled themſelves in the Chriſtian aſſemblies. See 1 Jo. 4. 1. compare 3. and 2 Jo. 7. The ſumm is, concerning the Holy Spirit in General; to whom it appertains, That none, but Chriſtians, can have it; That none truly Chriſtian, but hath it.

no

no man, [*of any religion contrary to Christ, hath any share of the spirit,* [a] *and that none*] speaking by, [*and in*], the spirit of God, calleth Jesus [b] [*Anathema, or*] Accursed. And [*again,*] That no man can [1] say, [d] *that* Jesus *is* the Lord, [2] but [e] by the Holy Spirit.

4. Now there are [*in the Church, by this Spirit,* [f] *great*] diversities of Gifts, [*greater and lesser to several men;*] [3] but [*yet* [g] *one and*] the same spirit, [*the doner thereof.*]

5. And there are [*many*] differences [(*higher and lower*)] of [h] Ministeries, [*and offices in the Church;*] but [*one and*] the same Lord [*Jesus, which hath* [i] *instituted and appointed them.*]

6. And there are [*many sorts, and*] diversities, of [*miraculous and supernatural*] operations [*in the Church;*] but it is the same God [k] [*the Father, the Effector of these,*] who worketh [l] all in all.

7. But the [*rich*] manifestation of the Spirit [*in these times, in so many various gifts,*] is given to every man to [m] profit, [*there*] withal, [*others, that want them.*]

8. For [*we see, That*] to one is given [4] by the spirit the word of [5] wisdom [*and eloquence, to exhort and convince;*] to another the word of [6] [*deep*] knowledg [*and learning, to teach, and expound,*] [4] by the same spirit.

a 2 Cor. 11. 4.
b Rom. 9. 3.
d The Lord Jesus.
e See 1 Jo. 4. 2. Matt. 28. 19. Jo. 15. 26.
f Rom. 12. 6. Heb. 2. 4. 1 Pet. 4. 10.
g Eph. 4. 4.
h Administrations.
i Eph. 4. 11. 1 Cor. 12. 28. Rom. 12. 7, 8.
k Jo. 14. 10. -10. 25, 32, 37.
l Them all in all men.
m For that which is profitable.

1 With believing it also in his heart, Rom. 10. 9.

2 Not that every one, that faith that Jesus is the Lord, is regenerated; but that he, who faith, and in his heart believeth, that Jesus is the Lord, is illuminated so far, by the Holy Spirit. See Note 1 Cor. 2. 14. But this confession of Christ, or many other illuminations, and powers of the Spirit, profit not without the further Grace of charity; See 1 Cor. 13. 3. Matt. 7. 21, 22, 23. That the Holy Spirit may be said to be in us for one thing when not for another. See Jo. 14. 17.

3 That these Gifts, coming from the Spirit, might not be boasted of: and coming from the same Spirit, might not be opposed one to another, nor the lesser disparaged: Faults at Corinth.

4 By these are meant not only *knowledg*, and *wisdom* absolutely supernatural; but that also, which, as it is given to some by the spirit, so is attainable by some other, other ways: for many things, which some have by excellency of nature, or do acquire by long study, and practice, are conferred, in one instant, on some other, by inspiration.

5 Powerful and eloquent exhortation. Rom. 12. 8. Eph. 4. 11. -1. 17. This word of wisdom seems to be expressed by utterance. 1 Cor. 1. 5. 2 Cor. 8. 7. by speech. 2 Cor. 11. 6. By word. 1 Tim. 5. 17. By exhortation. Rom. 12. 8. 1 Tim. 4. 13. As knowledg is there by teaching, by tongues of Angels. 1 Cor. 13. 1. As human eloquence also is usually called mans wisdom. 1 Cor. 1. 20. -2. 4. &c.

6 Profound and solid Doctors or Teachers. Rom. 12. 7. 1 Cor. 13. 2. Eph. 4. 11. 1 Cor. 14. 6. See also, 2 Cor. 11. 6. -8. 7. 1 Cor. 1. 5. 1 Cor. 8. 1. Expressed by doctrine, and teaching, elsewhere. 1 Tim. 5. 17. 1 Tim. 4. 13.

9. To another, [1] [*a confident and powerful,*] [2] Faith, [*obtaining from God many supernatural effects,*] by the same spirit: To another, [*more particular*] gifts of healing, by the same spirit.

10. To another, [*yet* [2] *mightier operations, and*] [b] the working of [*more transcendent*] miracles: To another, [c] prophecy [3] [*and revelation of supernatural mysteries; of things future, or absent; of the secrets of thoughts, &c.*] [4] To another, [d] discerning of [*the quality, and of the right use of several*] Spirits; To another, [5 *the speaking of*] *diverse* kinds of [*strange*] tongues. To another, the [6 *understanding, and*] interpretation, of [*those*] tongues.

a Matt. 17. 20. Mark. 16. 17. 1 Cor. 13. 2.

b The operations, of powers.

c Jo. 16. 13. 1 Cor. 14. 24. 25. Act. 21. 9.

d 1 Cor. 14. 29. 1 Jo. 4. 1. Act. 16. 16, 17, 18, 2 Cor. 11. 13, 14, 15.

1 A special confidence without any mixture of doubt, given by the Holy Spirit, (which knows in all things the Divine will,) concerning those things, which such persons ask according to his will; whereby they are assured of his will, and that their requests shall be granted them, tho in things supernatural: to the making of which requests also they are interiorly directed, & inclined, by the Spirit. Of which *Faith* much is spoken in Scripture, both as to the operating, and as to the receiving, of Miraculous effects. See Matt. 21. 21, 22. Mark. 11. 24. Jam. 1. 6. Jo. 14. 13. -15. 9. 1 Jo. 3. 22. -5. 14, 15. for the one: and Act. 14. 9. -3. 4. Matt. 9. 22, 28. -14. 30, 31. -13. 58. -15. 28. -21. 21. Mark. 6. 5. -9. 23. -16. 17, 18. compare 16 for the other. See the word *Faith* thus applied to miraculous effects. 1 Cor. 13. 2. Matt. 21. 21. Perhaps mentioned first here, as the general prerequisit to the two Gifts that follow, *Healing*, and *mighty deeds*. In which two this faith useth chiefly to appear, and shew itself: and therefore it is omitted below, vers. 28. and only *Gifts of healing*, and *mighty operations*, named.

2 The original, not σημεια nor τερατα, but ἐνεργήματα δυνάμεων, and δυνάμεις, vers. 29. operatio virtutum, as the vulgar, For Faith, and Gifts of Healing; and these δυνάμεις were (as it were) several parts, or degrees, of a miracle-working faith. (See 1 Cor. 13. 2.) those, who had it in one kind, not attaining it in another. As the Disciples healing the sick could not cast out such a sort of Devils. Perhaps therefore by δυνάμεις are meant those greater works of raising the dead, casting out Devils, inflicting corporal punishments on the disobedient, called delivering to Satan, &c. See Act. 13. 11. 1 Cor. 4. 21. note. -5. 5. See in Mark. 6. 5. δύναμιν mighty works and healing sick, distinguished.

3 Besides that prophecy is distinguished from the word of wisdom, and knowledg, in having a larger extent in its object, it is also these (viz. wisdom and knowledg) in a much higher degree, and extraordinary manner. See 1 Cor. 14. 3, 6. See note on c. 11. v, 4, 5.

4 Whether the effects of those, who seem inspired, proceed from a good or a bad spirit; or only from nature, or some distemper thereof; or be meerly counterfeited.

5 Not to speak them alwaies, but at some times; and then with such an extatical impetus, that, tho the mind was ravished with extraordinary devotion towards God, and themselves much edified whilst they speak; (See 1 Cor. 14. 4, 7, 28.) Yet, in the violence of this rapture, they could make no use of their understanding in an ordinary way to communicate their conceits to others, or relate these their enthusiasms in their own language: So that in this rapture of the Spirit the understanding was quiescent, and suspended as it were. See 1 Cor. 14. 14. &c. (Therefore the Apostle adviseth such to pray to God, that they might be able to interpret. 1 Cor. 14. 5, 13.) yet with great spiritual both profit, and sweetness to the speaker, See 1 Cor. 14. 3, 4, 17. Now it seems, the vanity of the Corinthians most admired this strange rapture, having least of commonness in it, and very glorious in, tho lass profitable to, the Church.

6 Now, as God gave to some, to speak in such tongues matter edifiable to the Church, so to others, not able to speak these tongues at all, knowledg and memory, to understand, interpret, and repeat, the matter of them.

11. But

11. But all these worketh that one and the self-same spirit, [*which actuateth this body of the Church,*] dividing to every man severally [*to some one, to some another, to one greater, to another inferior, gifts,* [1] *even*] [a] as he will.

a Jo. 3. 8. Heb. 2. 4. Eph. 4. 7. Rom. 12. 6.

12. For [b] as the Body is one, and hath many members; and all the members of that one body, [*tho*] being many, [*yet by one Soul animated*] are [*but*] one body; So also is [*the body of*] Christ [*we speak of, but one body, and in it many members.*]

b Rom. 12. 4.

13. For [*in baptism*] by one spirit, [*as it were one soul, then conferred on all,*] are we all baptized into [*the constituting of*] one [*mystical*] body [*of Christ,*] whether *we be* Jews, or [*whether we be*] [c] Gentiles; whether *we be* bond, or free; and, [*likewise in the Eucharist*] have bin all made to [2] drink into [*the partaking of*] one Spirit.

c Greeks.

14. [*All I say*:] for the body is not [*all*] one member, but many [*united; yet each having a several function, and dignity.*]

15. If the [*discontented*] foot shall say; Because I am not the Hand, I am not of the body, [*nor obliged to yeild my service to it*;] Is it, therefore, not [*contributary to the benefits*] of the body, [*because, not the nobler instrument the Hand?*]

16. And [*so*] if the ear shall say; because I am not the eie, I am not of the body, [*nor concern'd in its good*;] Is it, therefore, not of the body?

17. If [*then*] the whole body were [*advanced to be*] an eie, where were the hearing [*supplied?*] If the whole were hearing, where were the smelling?

18. But now God hath set the several members, every one of them [*higher, or lower,*] in the body, [d] as it hath pleased Him.

d Vers. 11.

19. And if these were all one member, where were the Body?

20. But now are they many [*differently-organized*] members, yet but one [*completed*] Body.

21. And [*in it, the more honorable member, as*] the Eie cannot say unto the Hand, I have no need of thee: nor again the Head to the Feet, I have no need of you.

1 This said to make all men acquiesce in his good pleasure; the superior not to presume of his merit, nor the inferior to be discouraged, as if he became such from his own default: when as the nature of the body requires such a disparity of members appointed for several services, tho made out of the same lump of matter.

2 In the Eucharist, as the Symbol of the bread expresseth the body of Christ. So the Cup seems to express the Holy Spirit: without the quickening of which the flesh profits nothing. Jo. 6. 63. -7. 38, 39. -4. 14. Allusion also here is rather to the Symbol of the wine, because it, more than bread, begets, and revives, the Spirits.

22. Nay

22. Nay much more thoſe members of the Body, which ſeem to be more feeble [*and inferior*], 1 are [*to the Body*] neceſſary.

23. And [*ſo it is, that*] thoſe *members* of the body, which we think to be [a] leſs honorable, [b] upon theſe we [*uſually*] beſtow, [*by clothing and adorning them cheifly,*] more abundant honor: and [*by this it happens, that*] our uncomely parts have more abundant comelineſs.

24. For [*indeed*] our [2] comely *parts* have no need: But God hath [*moſt wiſely*] tempered the body together, having given, [*both by a natural, and artificial covering,*] more abundant honor to that part which lacked. 3

25. That there ſhould be no [c] Schiſm in the body; but that the members ſhould [*all*] have the ſame care, [*in furniſhing all neceſſaries*] one for another.

26. And [*we ſee, That,*] whether one member ſuffer [*any pain, or diſgrace;*] all the members ſuffer with it; Or [*any*] one member be honored, [*or adorned above the reſt,*] all the members rejoice, [*and glory,*] with it.

27. Now ye [*all*] are the Body of Chriſt, and [*every one in his ſeveral place and office*] members [*of Him*] [d] in particular.

28. And in [*this body of*] the Church [*in their ſeveral order*] God hath ſet ſome 4; firſt Apoſtles, ſecondarily [e] Prophets, thirdly [e] [*Doctors or*] Teachers; after that, [f] Miracles; then gifts of healings; 5 Helps [*and miniſtring to the neceſſities of the Church, Deaconſhips;*] [6] Governments [*ruling the Church, Epiſcopacy and Presbytery;*] [g] diverſities of Tongues, [*&c. God not giving the ſame offices to all, or all to any*]

29. [*For in this body*] are all Apoſtles? [*or*] are all Prophets? are all [*furniſhed with abilities to be*] Teachers? [h] Are all workers of [*mighty*] miracles?

30 Have all the Gifts of Healing? do all ſpeak with [*ſtrange*] tongues? [*or*] do all interpret [*them*]?

a More dishonorable, or shameful.
b About theſe we put.
c Diviſion.
d Severally.
e Verſ. 8. Act. 13. 1. Eph 4. 11. Rom. 12. 7.
f Verſ. 10. Powerful operations.
g Kinds.
h Have all powers.

1 As the hands and the feet to procure our nouriſhment; the parts nutritive and generative, without which neither the Individuum, nor the ſpecies can ſubſiſt, as they may without an eie, &c. And ſo it is alſo in the body of the Church, that the uſefulneſs of prophecy, is far beyond the glory of Tongues. Chap. 14. and charity, beyond the working of Miracles, Chap. 13.

2 As Face, Hands.

3 As hair; and by fitting them, without hinderance to their functions, to be covered.

4 Offices and Gifts ordered according to their dignity: *Tongues*, which had the firſt with the Corinthians, having the laſt place.

5 For the releif of, and attendance upon, the poor, ſick, orphans, widdows, ſtrangers, &c. See Rom. 12. 7, 8. expreſſed there by *Miniſtry*; *diſtributing*; *ſhewing mercy*. See 1 Tim. c. 5. Act. c. 6.

6 Managing the affairs of the Church by Biſhops and Presbyters. 1 Tim. 3. 15. -5. 17. Act. 20. 28. Phil. 1. 1. Heb. 13. 17, 24. Ability neceſſary to every function being received from the Spirit.

31. But, [*since God dispenseth them as he pleaseth,*] covet [*ye and* [1] *pray*] earnestly [*for, not the most glorious, and most miraculous, but*] the best, [*and most profiting,*] gifts. And yet shew I unto you [a] a [2] more excellent way [*and that is* [b] *to follow cheifly after Charity, the love of our Brethren, and the performance of the several duties thereof, towards them.*] 1

[a] A far more excellent.
[b] 1 Cor. 14. 1.

CHAP. XIII.

1. [FOR] tho I speak with [*all*] the tongues, [*both*] of men and [4] of Angels, and [*with these*] have not [5] charity, I am become [c] as [*a musical, but life-less, instrument, a*] [d] sounding brass, or a tincling cymball.

2. And tho I have the gift of prophecy, and [*tho I*] understand all mysteries, and [*have*] [e] all knowledg: And tho, I have all [6] Faith, so that [*thereby, as our Lord said,*] I could remove Mountains, and [7] [*yet*] have no charity [*with them*], I am nothing.

3. And tho I bestow all my goods [*in Alms*] to feed the [8] poor. And tho I give my body to be [9] burned [*the most cruel of Deaths for the Faith;*] and have not [10] Charity, it [*to the obtaining of life eternal*] profiteth me nothing.

[c] A resounding brass.
[d] Chap. 14. 7, 8, 9, 10.
[e] Chap. 12. 8.
[f] Matt. 17. 20.

1 Gifts of the Spirit, even extraordinary, are acquirable by praier. See Chap. 14. 1, 13. Luk. 11. 13. Eph. 1. 16, 17. Jam. 1. 5. 1 King. 3. 9, 11. Matt. 21. 22.

2 See why more excellent. 1 Cor. 13. -8, 1.

3 Without which all these Gifts, as to our selves, are nothing worth, 1 Cor. 13. 3. and which charity never endeth, as they shall. 1 Cor. 12. 8. and this the more necessary to the Corinthians, because of their dissentions, and emulations about their spiritual endowments.

4 An usual scripture-comparison of excellence in any Thing, see Act. 6. 15. Psl. 78. 25. Act. 12. 22. Gal. 1. 8. Tho doubtless Angels also have to one another some expressions of their conceits, being, (as mens thoughts,) not originally known, save to God only.

5 What the Apostle means by charity here, see vers. 4. where he describes the properties thereof.

6 See chap. 12. 9, 10. note 1. 2.

7 True faith in Christ, infused by the Holy Ghost. (1 Cor. 12. 3.) and consequently doing Miracles, through his name believed on, (Mark. 16. 17. compare Act. 19. 15.) yet may be without Charity, Matt. 7. 22.) See chap. 2. 14. note.

8 As some of these contentious Corinthians in those goods-communicating times, (Act. 2. 44. -4. 34.) perhaps did.

9 Those, who preached Christ of contention, (Phil. 1. 16.) were not void of sufferings in this Service, yet those unprofitable.

10 Alms, (being but one branch of Love or Charity) without the rest (mentioned below) profits us not. We may give plentiful Alms out of vain-glory, not charity. We may do good to some poor, and oppress others: Good to all the poor, and yet be full of envy, debate, detraction, pride, against others. (For there are many things that are matter of contention besides wealth; and much charity or almsgiving is done without Charity.)

4. 1 [*Now*

4. [1] [*Now this*] Charity [*I speak of*] suffereth long, and is [2] kind [*toward all men:*] Charity [2] envyeth not [*superiors;*] charity [3] vaunteth [b] not it self [*over others, as its superiors;*] is not puffed up.

5. Doth not behave it self unseemly; [4] seeketh not [c] her own [*welfare and interests:*] is not [d] easily provoked [*and angry;*] [5] [e] thinketh no evil [*of, or toward, others.*]

6. Rejoiceth not in [*the*] iniquity [*of any, whereby they come to punishment or disgrace;*] but [f] rejoiceth in the [*ir*] Truth, [*and integrity; neither rejoiceth in iniquity and false dealing towards any, but in Truth and sincerity.*]

7. [*In others infirmities*] beareth all things; believeth all [*good*] things [*of them for the present;*] Hopeth all [*good*] things [*for the future; nor hastily despaireth of any; and lastly*] endureth all [*ill*] things [*from them, with expectation of better things hereafter.*]

8. [*And this*] Charity [*is a Gift, that* [6]] never faileth, [*nor ceaseth in us;*] but [*other Gifts shall. For*] whether there be prophecies [*now for the present edifying of our Brethren, hereafter*] *they* [g] shall fail; [*or*] whether there be tongues [*now,*] *they* shall cease; whether there be knowledg [*such, and in such manner, as it is had now,*] *it* shall [7] vanish away.

9. For [*what we know here (so much vaunted of)*] we know [*but*] in part [*and very imperfectly:*] and [*what we prophecy here,*] we prophecy [*but*] in part.

10. But when [*(in the next life)*] that which is perfect is come, then that which is in part [*and imperfect, having much blindness, and darkness with it,*] shall be done away.

11. [*Even as*] when I was a child, I spake as a child, I [h] understood

a Courteous.
b Not rash.
c 1 Cor. 10. 24. Phil. 2. 4.
d Highly provoked.
e Doth not impute the evil.
f Congratulateth with the truth.
g Shall be done away.
h Was affected.

1 Charity, including here also the love of God, (see verf. 8, 13.) yet is described rather by its visible effects to our neighbor: The love of God and our neighbor always growing up equally together. (See St. John's Epistles.) And what the Apostle here makes the fruits of Charity, elsewhere he makes the chiefest fruits of the Spirit, Gal. 5. 22.

2 All wish well to those they love; accounting theirs, as their own, happiness: now none envies Himself. But charity also instead of envying the good things of another, is ready to augment them, by communicating to them its own.

3 Pride grows out of *contempt*, and disparagement of others, which love hath not, but makes all persons equal, where it is: nor can we love, but where there is something we also respect, and honor.

4 Love cannot but be liberal, for by union of Affection, it gives as it were but to it self, what it bestows on others.

5 Misconstrueth nor the actions, or intentions of those, whom it loves.

6 Our love shall still indure in the same manner as now we have it, only more perfected: But as for knowledg, and other not affective, but intellectual, habits, they, as in a much greater measure, so shall be in a much diverse manner, in the next life; as likewise conversant about new objects.

7 Vanish into a perfect illumination, as star-light doth in the day. See Rev. 21. 23. 2 Pet. 1. 19. Rom. 13. 12.

derstood [*and argued*] as a child, I [h] thought, [*and was affected,*] as a Child; But when I became a man, [*and my reason perfected,*] I put away [*and quitted the weaknesses of those former*] childish things. [*Now as childhood to man's estate; such is our present, to our future, condition.*]

12. For [a] now we see [*God and divine mysteries only as it were*] thro a [*thick*] [1] glass, [b] darkly [*and by many reflexions;*] but then [*clearly and*] [c] face to face: now I know [*Him only*] in part; but then shall I know [*Him and his,*] even [d] as I [*with all my things also*] am [*alwaies*] known [*of Him, and shall see Him also, as he now sees me.*]

13. And now [*till that time come, there*] abideth together [*in us*] Faith, Hope, Charity, [*all*] these three [*more eminent and necessary Graces;*] But [*also now,*] the [2] greatest of these, [*and most to be recommended to you,*] is Charity.

h Reasoned.
a We see yet.
b Or in a riddle.
c 1 Jo. 3.2.
d Gal. 4.9. 2 Tim. 2. 19. Rom. 8.28.

CHAP. XIV.

1. FOLLOW-after charity [*then, in the first place;*] and [3] [e] desire [*earnestly, (as ye do,) other*] spiritual gifts [*also;*] but [*amongst them*] rather, that ye may [4] prophecy: [*as this tending more to charity, and being more beneficial to the Church.*]

2. For He, that speaketh in an *unknown* tongue, [5] speaketh not unto men, but unto God, [6] [*who only knoweth what he saith*]; For [*ordinarily*] no man [*there present*] [f] under-

e 1 Cor. 12. 31.
f Heareth.

1 The Law looked thro a veil: The Gospel sees thro a glass. 2 Cor. 3. 18. 2 Cor. 5. 7. Phil. 3. 12.

2 Greatest, not only for the reason, vers. 8. Because faith and hope have no place in the next world, see Rom. 8. 24. 2 Cor. 3. 7. Heb. 11. 1. and because love is the end and crown of the other two: (For Faith beholds a far of, and Hope long expects, love only enjoies, and mutually returns, the embraces it receives;) But also for the reasons, vers. 4, 5. &c because faith, and Hope leaves us short of our duty either to God or our neighbor, which love only is zealous exactly and cheerfully to perform. Therefore S. Paul compleats faith with it. Gal. 5. 6.

3 Lawful to desire spiritual Gifts extraordinary, as those mentioned, chap. 12. 8. So our end be not vain-glory, curiosity, sensual Gust, or the like; but purely Gods greater Glory in our own or others spiritual advancement.

4 Prophecying taken for interpreting Scriptures to the people, as also for praying to, praising, or glorifying God in a superilluminated, and singular, extemporary, manner: yet understandably to the Auditors. See note on c. 11. v. 4, 5. and on 12. 10.

5 Tongues, the first gift bestowed on the Apostles, (Act. 2. 4.) As likewise on the primitiæ of the Gentiles, (Act. 10.46.) more admirable, then beneficial.

6 The ordinary subject of such enthusiasms being praiers, or Psalms, to the magnifying of Gods Glory. See vers. 15, 16. Act. 2. 11.

standeth

ſtandeth Him: [g] Howbeit, in the ſpirit, he ſpeaketh [*excellent*] myſteries. [1]

3. But he, that prophecyeth, ſpeaketh [*theſe myſteries*] unto men [*alſo*] [a]; [] to [*their*] edification [*in the Faith,*] and exhortation [*to holy practiſes,*] and comfort [2] [*in the Evangelical promiſes.*]

4. He [*then,*] that ſpeaketh in an *unknown* tongue, [*beneſiteth and*] edifieth Himſelf [*alone*;] but he, that prophecyeth, edifieth the [*whole*] Church, [*and congregation.*]

5. I would, that ye all ſpake with tongues, [*which I no way vilifie*;] but rather, that ye prophecyed: For greater [*and more honorable*] is he, that prophecyeth, than he that ſpeaketh with tonges; except he [*ſome way*] interpret [3] [*Himſelf,*] that the Church may receive edifying.

6. Now Brethren [*conſider:*] If I, [*your Apoſtle, ſhould*] come unto you ſpeaking with [*ſtrange*] tongues [*only,*] what ſhall I [*herein*] profit you? except I ſhall [*exerciſe alſo ſome other gift*; *and*] ſpeak to you [*intelligibly*;] either by Revelation [b] [*in diſcovering unto you ſome formerly unmaniſeſted truth*;] or by knowledg [4] [*in expounding ſome high matter of Faith to you*;] or by [c] prophecying [5] [*in celebrating Gods praiſes, and the divine myſteries, among you*;] or by doctrine [6] [*in a catechiſtical inſtitution of your life, and manners.*]

7. And even things without life [*artificially*] giving ſound, whether pipe or harpe, except they give a diſtinction in the [d] ſounds, how ſhall it be known, what is piped or harped?

8. For if the Trumpet [*for example*] give an uncertain ſound, who ſhall prepare himſelf to the battel?

9. So likewiſe you, except ye utter by the tongue [e] words eaſy to be underſtood [*by your Auditors,*] how ſhall it be known what is ſpoken [*by you?*] For ye ſhall ſpeak [*elſe unprofitably, and*] into the Air.

10. There are, it may be, ſo many kinds of [f] voices [*and ſeveral languages*] in the world; and none *of them* are without [*their proper*] ſignification; [*but this, only to thoſe that know them.*]

11. Therefore, if I know not the meaning of the [*particular*] voice [*or language*;] I ſhall be unto Him that ſpeak-

[g] Tho he by the ſpirit.

[a] Edification.

[b] Eph. 1. 17.

[c] Chap. 11. 4, . . 14. 15, 16, 17.

[d] Tunes.

[e] Intelligible ſpeech. Significant.

[f] Languages.

1 Things not ordinarily known, or conceived.

2 Amongſt the afflictions of the Goſpel.

3 For thus Tongues alſo yeild the benefit of prophecying. The gift of tongues being not only ſtrange languages; but heavenly myſteries alſo, uttered in them.

4 See note on 1 Cor. 12. 8.

5 See 1 Cor. 12. 10. 1 Cor. 14. 26. Pſal. 12. 6.

6 Rom. 12. 7, 8. Note on 1 Cor. 12. 8, 9.

eth

eth [*only, as an unintelligent*] Barbarian: and [*again*] he, that ſpeaketh, ſhall be [*as*] a Barbarian unto me.

12. Even ſo ye, [*that ye may not be unintelligible and unprofitable,*] foraſmuch as ye are zealous of ſpiritual *gifts* [b], ſeek that ye may excel [*in them, alwaies,*] to the edifying of the Church.

[b] Greek. Spirits.

13. Wherefore let him, that ſpeaketh in an *unknown* tongue, pray, that he may [*alſo have the gift, and ability to*] interpret [a] [*it.*]

[a] See verſ. 24, 2.

14. For if [*endowed with this Gift of languages,*] I pray in an *unknown* tongue, [*this*] my [*extraordinary*] ſpirit [1] [*of tongues*] praieth [*well indeed*;] but my underſtanding [2] is unfruitful [3] [*as to others; without interpreting what I pray.*]

15. What is it, then, [*here to be done?*] I will pray with [c] [*and in*] the ſpirit; and I will pray [4] [c] with the underſtanding alſo [*interpreting thoſe dictates of the ſpirit.*] I will ſing with the ſpirit; and I will ſing [4] [5] with the underſtanding alſo; [*or elſe in the Church keep ſilence.* [d]]

[c] By the.

[d] Verſ. 28.

16. Elſe, when thou ſhalt [*in ſuch unknown tongue*] bleſs, [*or ſing praiſes to God,*] with the Spirit; how ſhall he, that occupieth the room [6] of the [c] unlearned [7] [*join his affection, and intention, with thee, and*] ſay Amen [f] at [*this*] thy giving of thanks? ſeeing he underſtandeth not what thou ſaieſt.

[e] Vulgar perſon. [f] See Deut. 27. 15. Pſal. 106. 48.

17. For thou verily giveſt thanks well: but the other is not edified, [*nor advanced in his devotion thereby.*]

1 See verſ. 12. *zealous of ſpirits*, verſ. 2. ſpeaketh myſteries with the ſpirit. See 1 Cor. 12. 1. 1 Jo. 4. 1. The Apoſtle ſpeaks of theſe gifts of the ſpirit as of a ſuperior faculty or power, or principle of action in a Chriſtian above his Soul, or underſtanding. In which ſenſe perhaps that diſtinction is made. 1 Theſſ. 5. 23. So he praies elſewhere, that they may be filled with the Spirit; grow in the Spirit, &c. and elſewhere mentions ſome ſentiments and affections, in the ſpiritualized Soul, that paſs knowledg; paſs underſtanding. See Phil. 4. 7. Eph. 3. 19.

2 Spirit and underſtanding oppoſed; not, that He, that praies thus with the ſpirit, underſtands nothing of what he then acts: for how then edifieth he Himſelf? See verſ. 4, and 28. But that ſome had this Enthuſiaſm ſo ſtrong; that they, in this rapture, could make no uſe of their underſtanding in an ordinary way, ſo as to interpret, explain, and communicate their inſpirations to the intelligence of others: nor perhaps, (after the enthuſiaſms ceaſed) retain any perfect memory, or give any exact account of them. See verſ. 13, 28. Others, again, had the ſame inſpirations after a gentler manner; ſo, as not overſetting their natural faculties; but that they had the free uſe thereof to interpret, and explain, theſe divine conceptions. S. Paul prefers the latter, more uſeful; before the former, more admirable, and, for the time, more tranſporting:

3 Not to himſelf. See verſ. 4, 28.

4 The ſubject of theſe Enthuſiaſms, various: praiers, pſalms, (verſ. 15, 26.) Thankſgiving. (Verſ. 17.) ſpeaking myſteries, (verſ. 2.) Such thoſe Hymns, Luk. 1. 41, 67.

5 Singing then uſed in Churches. See Matt. 26. 30. Act. 16. 25.

6 There were diſtinct places of the Eccleſiaſticks (upon whom chiefly it ſeems were theſe Gifts beſtowed) from the vulgar, in the Church; as in the Synagogues.

7 Or, he that anſwereth for the people.

18. [1] I thank

18. [1] I thank my God, I [*have this gift myself to*] ſpeak with tongues, more [2] than [*any of*] you all.

19. Yet [*when I am*] in the Church, I had rather ſpeak five words [a] with my underſtanding [*and my being intelligible,*] that [*ſo*] [b] *by my voice* I might teach others alſo; then ten thouſand words in an *unknown* tongue.

20. Brethren, be not children [3] [*thus*] [c] in underſtanding [*and diſcretion*]: howbeit [d] in malice [*and wickedneſs*] be ye [*as harmleſs*] children: but in underſtanding [e] be men, [*and conſider.*]

21. [*For*] in the [*book of the*] law [4] [*to this purpoſe*] it is written [f]: with *men of* other tongues, and other lips, will I ſpeak unto this people: and yet, for all that [*wonder,*] will they not hear [*and obey*] me, ſaith the Lord.

22. Wherefore [*ſtrange*] tongues [*not underſtood*] are [*given cheifly*] for a [*wonder, and*] a ſign; [5] [*and this*] not to them that believe; but to them, that believe not, [*at firſt to aſtonish, and make admire, not to inſtruct, them*:] But prophecying *ſerveth* not for them, that believe not, [*to cauſe wonderment only*;] but for them which believe [*to advance their faith.*]

23. If therefore the whole Church be come together into ſome place, and all [*of you preſently ſhould*] ſpeak with [*ſtrange*] tongues; and there come in thoſe that are [*ignorant and*] [g] unlearned, or unbelievers; will they not ſay, [*not knowing what any of you ſaith, nor you underſtanding one another,*] that ye are mad?

24. But if all prophecy, and there come in one that believeth not, or one unlearned, He is [h] convinced [*of his former errors, and faults*] of all [*of you*;] He is judged, [*and diſcovered to Himſelf,*] of all.

25. And thus are the ſecrets of his heart made [i] manifeſt, [*manifeſt to himſelf by the urgings of his conſcience; and, by Him, to you, in his free confeſſion of his former life; and, by you alſo to him, from the light of prophecy* [k];] and ſo falling down on his face [*in all humility*] he will worſhip God, [l] and report, [*from theſe wonderful effects,*] that God is in you of a truth.

a By.
b I may inſtruct.
c In your affections.
d In wickedneſs.
e Be ye perfect. Of a ripe age.
f Eſai. 28. 11.
g Vulgar perſons.
h Diſcovered.
i Act. 2. 37. Matt. 3. 6. Luk. 3. 10. compare, 8. Act. 19. 18. Luk. 2. 35.
k See Jo. 4. 29.
l Proclaiming that God is really among you.

1 That ye may not think I ſpeak out of envy to any.

2 It ſeems, there were ſeveral degrees in theſe extraordinary gifts, to ſome a much higher meaſure of them then to another.

3 Perhaps alluding to our Saviors frequent advice. Matt. 18. 3. &c.

4 In the old Teſtament. See Jo. 15. 25.

5 So the effects of thoſe, (Act. 2.) in the people, were rather their wonder and amazement, than their edification, or inſtruction, (ſee Act. 2. 6, 7, 12.) And perhaps the gift thereof was more for extraordinary raptures, then ordinary diſcourſe. See 2 Cor. 10. 10. 1 Cor. 2. 3, 4.

26. How

12. How is it then, Brethren? [*Since,*] when ye come together, every one of you [*either*] hath [*a new inſpired*] [1] Pſalm; [*or*] hath a [*new*] doctrine; [*or*] hath a [*ſtrange*] tongue; [*or*] hath a [*new*] revelation; [*or*] hath an interpretation [*of ſuch tongues;*] let all things be done [*in the beſt way*] unto edifying, [*each one of others*]

27. If any man ſpeak in *an unknown* tongue, let it be [*done only*] by two [*ſuch;*] or, at the moſt, by three [*for one meeting;*] and that [*orderly*] by courſe, [*not all together:*] and let [*ſome*] one interpret [*ſtill, what they have ſpoken.*]

28. But if there [*happen to*] be no interpreter, let him, [*that ſpeaks ſuch tongues,*] keep ſilence in the Church [*and*] *a* Verſ. 2,4. *Congregation;*] and let him ſpeak [*mentally*] to Himſelf, [*a*] and to God.

29. [*So likewiſe*] let the Prophets ſpeak [*only*] two, or three, [*at a time:*] and let the other [*Prophets hear, and*] [2] judg [*of what they ſay.*]

30. [*And*] if, [*whilſt one is ſpeaking,*] *any thing* [*happen to*] be revealed to another, that ſitteth by; let the firſt [*not ingroſs all the diſcourſe, but*] hold his peace, [*and give way to the other.*]

b See Rom. 12. 7. 8. *c* Exhorted. *d* God of diſturbance. Tumult. Unquietneſs. *e* 1 Cor. 11. 16. *f* 1 Tim. 2. 11, 12. *g* Verſ. 35. *h* Let them be ſubject. *i* 1 Cor. 11. 3 Eph. 5. 22, 23. Col. 3. 18. 1 Pet. 3. 1. *k* Gen. 3. 16.

31. For ye may all prophecy [*orderly*] one by one, that [*ſo by your mutual conferences*] all may *b* learn, and all may be [*exhorted, and*] *c* comforted.

32. And the ſpirits of the Prophets are ſubject to [*be judged, ſtinted, and regulated, both* [2] *by*] the [*other*] prophets, [*that hear; and by the Prophets themſelves that have them.*]

33. For God [*the donor of ſuch gifts*] is not [*the* *d* *Author*] of [*diſſention, and*] confuſion, but of peace; as [*we ſee ſuch things orderly done*] *e* in all [*other*] Churches of the Saints.

34. [*This for the men. But*] [3] let your women [*altogether*] keep ſilence in the Churches, [*and publick aſſemblies;*] for it is not [4] permitted unto them to ſpeak [*there, either in teaching* *f*, *or queſtioning:* *g*] But *h* *they are commanded* to be under obedience [*and ſubmiſſion;*] as alſo ſaith the law [*of old*] *k*

35. And if they will learn any thing [*they doubt of,*] let them [*be aſk to,*] and aſk their husbands at home: For it is

1 Such as thoſe, Luk. 1. 46, and 68. 1 Sam. 2. 1.

2 Judg of their doctrine, of their ſpirit, by the word of God, and by the gift of diſcerning ſpirits. See verſ. 37. 1 Cor. 12. 10. 1 Joh. 4. 1. There being ſome falſe ſpirits, and likewiſe a poſſibility of making additions or further explications from their own private judgments, to the revelation received by them from the true Spirit.

3 Their women, likely, practiſing contrary. See verſ. 36.

4 Permitted by us, and the cuſtome of the Chriſtian Churches; ſee verſ. 36. being an undecent thing, verſ. 35.

shame

shame for women, [*and misbecoming their duty, and modesty,*] to speak [*publickly*] in the Church.

36. [*And in these things I, your Apostle, require your obedience and conformity to other Churches.*] What, came the word of God, [*or of the Gospel, first*] out from you? Or came it only unto you? [*that you should practice in such things contrary to the directions of me your Apostle, or the example of ancienter Churches in Christ?*]

37. If any man [*amongst you pretend, or*] think himself to be a Prophet, or Spiritual, [*and gifted; if he be truly so,*[a]] let him acknowledg, that the things, I write unto you, are the[b] commandments of the Lord, [*and from divine inspiration, and submit unto them.*]

38. But if any man [*will*] be ignorant, [*and doubting still in these matters,*] let him be ignorant [*at his own peril; since he is sufficiently informed.*]

39. Wherefore, Brethren, [*to conclude:*] Covet [*yea rather*] to prophecy; and [*yet*] forbid not [*any*] to speak with tongues.

40. [*And, in both these,*] let all things be done decently, and[c] in [*due*] order, [*and*[d] *according to appointment.*]

a 2 Cor. 10. 7. 1 Jo. 4. 6.

b See 1 Cor. 7. 26, 40, 25. note 5.

c According to appointment.

d 1 Cor. 11. 34.

a See. v. 12.
b Have ſtood.
c Eſcaped.
d Hold faſt.
e After what manner. By what ſpeech.
f Raſhly.
g Gal. 3. 4.
h 1 Cor. 11. 23.
i Among the principal things.
k Gal. 1. 12.
l Pſal. 22. 16, 17. Eſai. 53. 5, 10. Dan. 9. 26. Luk. 24. 26. 1 Pet. 1. 11.
m Pſal. 16. 10. Eſai. 53. 10.

CHAP. XV.

1. MOREOVER, Brethren, [*As to that great hereſie of ſome amongſt you holding no reſurrection of the Dead*: 1] I [*now again*] declare unto you the Goſpel, which I [*have*] preached unto you [*formerly*], which alſo ye have received [*and aſſented to,*] and [*I hope*] wherein [*ſtill*] ye [b] ſtand.

2. By which alſo ye are [c] ſaved; if ye [*obſerve and*] [d] keep in memory, [e] what I preached unto you, [*as I delivered it*;] unleſs ye have [*all this while*] believed, [*and practiſed your Chriſtianity,*] [f] in vain. [g]

3. For I delivered unto you, [h i] firſt of all, that which alſo received [k]: How that Chriſt died for our ſins according to the [*frequent*] ſcriptures [*of the Prophets, that foretold it.* l]

4. And, that he was [*alſo*] buried: and that he roſe again [2] the third day, according to the [*ſame*] ſcriptures. [m]

1 Some of the Corinthians denied the Reſurrection of the Dead, verſ. 12 thinking ſuch thing impoſſible, verſ. 35. Some ſuch alſo it ſeems there were, afterward, at Epheſus, apoſtatiz'd Converts, Hymeneus, Philetus, Alexander the Copperſmith, ſpoken of, Act. 19. 33. and 2 Tim. 4. 14. whom the Apoſtle excommunicated, and delivered over to Satan; and complains, that their doctrine ſpread as a canker, and overthrew the faith of others. (See 1 Tim. 1. 20. 2 Tim. 2. 17, 18.) who held it ſeems, that the Reſurrection, all that was to be, was paſſed already; taking it only in ſome Metaphorical ſenſe; as, for the Reſurrection from ſin to righteouſneſs, and a renovation of manners, under the Goſpel; Abſtraction from things of this world, and being ſpiritually minded, (See Col. 3. 1.) and holding vertue and piety its own ſufficient recompence, and reward; which alſo the Philoſophers much pleaded. But it ſeems that the ſame perſons denied any immortality of the Soul alſo, happy, or unhappy: (as alſo the Sadducees did, admitting the Pentateuch, but denying the Prophets; and in the Pentateuch, interpreting the Angels mentioned there to ſignify only divine Inſpirations.) Denied the Souls immortality, I ſay, 1. Becauſe the Apoſtle often preſſeth diſſolution of manners, &c. as a conſequent of their tenent. [See 1 Cor. 15. 32. Let us eat and drink &c. and verſ. 33. his ſaying, that their evil communication corrupted good manners; and exhorting the Corinthians to awake to righteouſneſs, verſe 34. and 2 Tim. 2. 19. warning thoſe, who name the name of Chriſt, or thoſe who own his name, to depart from iniquity; becauſe the Foundation of God, and of the Chriſtian faith, ſtandeth ſure; and he will certainly know, and reward his, at the laſt day.] 2ly Becauſe the Apoſtle argues, Chriſtians, if having hope only in this life, to be, by reaſon of their preſent ſufferings, of all men the moſt miſerable, &c. See 1 Cor. 15. 18, 19, and 29, 30. But neither of theſe follow, if the immortality of the Soul at leaſt be capable of, and ſhall hereafter receive, condign rewards or punishments. The ſpreading alſo of it ſhews it a very carnal doctrine: and the Apoſtle's ſo punctually numbring up the witneſſes of our Lords Reſurrection intimates, that theſe perſons were willing at leaſt to have made alſo ſome doubt of it.

2 For the 3d day, ſee Hoſ. 6. 3. and Jonah. 1. 17. and Gen. 22. 4. On the 3d day Iſaac freed from his [intended] ſlaughter on the Altar.

5. And

5. And that He was [*after it*] ſeen of Cephas; [a] then of the whole [*ſociety of the*] twelve [1 *Apoſtles* [b] *on the day of his Reſurrection, and on the eighth day after it.*]

6. After that he was ſeen of above five hundred brethren at once [*in Galilee*;] [2] of whom the greater part remain unto this preſent, but ſome are fallen aſleep.

7. After that he was ſeen of James; [2 3] then [*again*] of all the Apoſtles [4 5] [*at his Aſcenſion.*]

8. And laſt of all, [*after his aſcenſion,*] He was ſeen of [c] me alſo, as of [*an abortive, and*] [d] one born out of due time.

9. For I am the leaſt [e] [*and laſt*] of [*all*] the Apoſtles, that am not meet to be called an Apoſtle, becauſe I [*ſo*] perſecuted [f] the Church of God.

10. But by the [g] grace of God [*notwithſtanding,*] I am what [*now*] I am; and his Grace, which was *beſtowed* upon me, was not in vain, [*or unfruitful in me*:] But I [*have*] labored more abundantly [*for the large extent of my labors*] then they, [*any of them*] All [h]: yet not I [*of my ſelf,*] but [i] the Grace [k] of God, which was with me [*both to inable, and proſper, my labor.*]

11. Therefore whether it were I, or they, [*who were the cheif promulgators of the goſpel,*] ſo we [*both unanimouſly*] preach, and ſo ye [*firmly*] believed.

12. Now if Chriſt be [*thus ſurely*] preached, that he roſe from the dead, how ſay ſome among you, that there is no reſurrection [*of men*] of the Dead [l]?

13. But if there [*can*] be [6] no reſurrection of the dead, then is Chriſt not riſen.

14. But if Chriſt be not riſen, then is our preaching vain; and your faith [*in all other things taught or believed,*] is alſo vain.

15. Yea, and we are found falſe witneſſes of [*matters concerning*] God [*himſelf*:] becauſe we have teſtified of God, that He raiſed up Chriſt; whom he raiſed not up, if ſo be that the dead riſe not [*at all.*]

16. For if the dead riſe not, then [a] is not Chriſt, [*who was dead, yet*] raiſed.

17. And if Chriſt be not raiſed, [*but detained a priſoner*

a Luk. 24. 34.
b Luk. 24. 36. Jo. 20. 19.
c Act. 9. 3. 1 Cor. 9. 1.
d An abortive.
e Eph. 3. 8.
f Gal. 1. 13. 1 Tim. 1. 13.
g Favor.
h 2 Cor. 11. 5, 23.
i The grace of God with me.
k Eph. 3. 7, 8. Matt. 10. 20. 2 Cor. 3. 5. Phil. 2. 13.
l See note verſ. 1.
a Then neither hath Chriſt bin raiſed.

1 Other Greek Copies ἐφάπαξ.

2 Theſe 2 apparitions are not mentioned elſewhere. The firſt, probably, the great manifeſtation in Galilee foretold, and preappointed, Matt. 26. 32. 28. 7.

3 Probably him that is called the Lords brother. Act. 12. 17. 15. 13. Gal. 1. 19.

4 At his aſcenſion, ſee Act. 1. 4, 12. Luk. 24. 50. Or that, Jo. 20. 25.

5 Apoſtles here including more than the twelve verſ. 5.

6 Or, if there ſhall be none of other men, then not of Him; becauſe the raiſing alſo of others, that are his, is an inſeparable effect and vertue of his reſurrection: therefore none or al. See Jo. 11. 25. 1 Theſ. 4. 14. 1 Pet. 1. 3. Jo. 14. 19. Rom. 4. 29. 2 Cor. 5. 15.

still in the grave,] your faith [*of redemption and deliverance by Him*] is vain; ye [*destitute of a Mediator*] are yet in
b Rom. 4. 25. Act. 5. 31. your sins, b [*unpardoned; and slaves to Death, unconquered.*]

18. Then they also, which are fallen asleep in [*this faith of*] Christ, [*and much have suffered for Him*], are [*also utterly*] perished. 1

c Have hoped. 19. [*For*] if [*for the advantages*] in this life only we c have hope in Christ; we [*so persecuted continually for his name*] are of all men most miserable.

20 But now [*Blessed be God*] Christ is risen from the
d Act. 26. 23. Col. 1. 18. Rev. 1. 5. dead; *and* become the d first-fruits 2 of them that slept [*in God*]; *whom also the whole harvest in due time shall follow, in like resurrection.*]

e 1 Thess. 4. 14. 21. For [*so to God it seemed meet, that*] e since by man came death [*into the world,*] by man *came* also the resurrection of the dead.

f Seeing. g Rom. 5. 14, 15, 17. 22. For as in [*the man*] Adam all [*partakers of his nature*] dy; even so in [*the man*] Christ shall all 3 [*partakers of his nature*
h 2 Pet. 1 4. i Jo. 11. 25. *and spirit*] be made alive [*again*] 4

23. But every man in his own order, [*not all at once;*]
k 1 Thess. 4. 15, 16, 17. [*First*] Christ, the first fruits; afterwards, they that are Christs at his [*second*] coming. k

1 Both in body and soul. For, if Christ be not raised, sin remaining unpardoned, renders both miserable. The parts of one whole (as sinning, or justified) being destined to happiness or misery, both equally. And, a temporal death being inflicted on the body, as well as a spiritual on the Soul only for sin, therefore, upon sin remitted, the bodies punishment must be removed, if the souls be: since both, or none, are redeemed. An happy immortality of the Soul and non-resurrection of the Body are inconsistent. (See Mat. 22. 32.) and the soul owes its happy immortality, as much to Christs rising again, as the Body doth its Revivification. And those who denied the bodies resurrection denied also the souls immortality; as the Sadduces. Act. 23. 8. and the Apostle's arguments here seem framed against these Corinthians, as denying both these. See note (1) vers. 1.

2 First in order; 2ly the earnest of the same thing to be performed to the rest of his members by the same Spirit residing in, and raising, them both. (See Rom. 8. 11.) Allusion is made here to Lev. 19. 24. Deut. 26. 2. All the harvest was consecrated and sanctified by the first fruits offered. (See Rom. 11. 16.)

3 None raised, i.e. to glory and to the similitude of the resurrection of the 2d Adam, but only his children; and this by the power of the same quickning spirit of God in them both. Now of this resurrection to glory only, the Apostle speaketh here, as also. 1 Thess. 4. The wicked also shall have a resurrection, but not to eternal life, but death: nor to any spirituality, but to all manner of molestful passibility, infirmity, putrefaction, and corruption; save only that implying a second dissolution of their being: nor in glory, but in vileness and deformity; not by Christ, as the 2d Adam their father but as their Judge, not by, the participation of his spirit, but the power of his justice.

4 And as like resurrection, so shall have the like ascension also, and be carried up in the Clouds. (See 1 Thess. 4. 17.)

24. [*And*] then, [*Death being vanquished and the resurrection accomplished,*] *cometh* the end [*of this world, and of our Saviors present government thereof* :] when, [*having finished the work of our Salvation,*] he shall have delivered up the Kingdom, [1] [*he, as his Fathers substitute, now administreth*] to God and the Father; when he shall [*first*] have [a] put down all [*adverse*] rule, and all [*opposite*] authority, and power.

25. For he, [*the man Christ Jesus,*] must [*continue this his*] reign [*under God* ;] [b] till [*according to the Psalmist* ; [c]] He hath put all enemies under his feet.

26. [*And one, and*] the last, enemy *that* [d] shall be destroied [*by Him*] *is* death ; [e] [*which shall be done in the resurrection of his Servants from it, who are as yet detained prisoners by it.*]

27. For He, [*namely the Father,*] hath put all things under his feet [*saith the Prophet.* [f]] But when he [*thus*] saith ; All things are put under Him, It is manifest, that he is excepted [*from any subjection, or quitting his throne,*] who did put all things [*thus*] under Him, [*only as his Lieutenant.*]

28. And [*therefore,* (*as before I said*)], when all things shall be [*at last*] subdued unto Him, then shall [*this*] the Son also himself, [*giving up this Vicarial and Temporary power, together with the rest of his Redeemed,*] be [*come a*] Subject [g] unto Him, that put all things under Him : that [*thereafter*] God [*in the Blessed Trinity*] may be [*Himself immediatly*] All in All ; [*Communicating himself in all fulness to all his Saints, and admitting them to an Union with the Deity without further intermise, and intercession, of a Mediator. And* All in All *without any further opposition or contradiction of any thing that offends* [h] *within his Kingdom.*]

29. [*Such things shall be after the resurrection. Which resurrection seems to be granted also by the practice of some amongst you.*] [k] Else what [*matter to purpose*] shall they do, which [l] are baptized for the dead, [2] [*that converted to Christianity,*

a Take away or bring to nought.
b So long until he put.
c Psal. 110. 1. Act. 2. 34. Heb. 1. 13. 10. 13.
d Is destroied.
e Rev. 20. 14.
f Psal. 8. 7. Heb. 2. 8.
g 1 Cor. 3. 23. 11. 3.
h Matt. 13. 41.
i For.

1 Christs kingdom hath no end, Luk. 1. 33. Only, then, shall be a transition thereof from the present exterior administration of it, by the service, of Christ (as man) and of the Angels, and of men, Christs substitutes ; and by the operation of second causes, &c. to a far greater perfection, (after all opposition removed,) by the more immediate rule, and Energy of the Blessed Trinity ; His Saints being now more closely united, and, if I may so say, annihilated into his Greatness. (See Jo. 17. 5.) Such, as we may conceive his dominion to have bin, when as yet the world was not.

2 Baptized, for some catechumens, that died before baptism, out of an opinion of the necessity of baptism (so Grotius.) as likewise (saith Diodat) that such deceased might be enrolled, and commemorated, and a happy resurrection praied for them, together with other faithful deceased.

and

and desiring Baptism, chance to dy before it;] If the dead rise not at all, why are they [a] then baptized for the dead: [*since such must grant, it nothing besteads them*?]

30. And why [b] stand we in jeopardy [*es of our life*] every hour, [1] [*if no reward after it*?]

31. I protest by [c] your rejoicing [d] which I [*also*] have [*with you in the middle of these sufferings,*] in Christ Jesus our Lord, I [*run the hazard to*] die [e] daily.

32. If [f] (after the manner of men) I have [*encountred, and*] fought with beasts [2] at Ephesus what advantageth it

a Also.
b Do we run hazards.
c Our.
d 1 Thess. 2. 19.
e Rom. 8. 36. 1 Cor. 4. 9. 2 Cor. 4. 10, 11. Psal. 119. 109.
f According to man. To speak after the manner of men.

1 See vers. 18. note 1.

2 This Epistle seems to be writ from Ephesus or some other place in Asia not far remote from it: and that, before the tumult of Demetrius (mentioned Act. 19. 23.) See for this, 1 Cor. 16. 8, 9. compare Act. 20. 1. 19. 30. So that this his fighting with beasts there was before the said Tumult. As for S. Luke's omitting it in the history, it is no more, then must be confessed of many other signal sufferings of S. Paul; mentioned by Himself, 2 Cor. 11. 23, 24, 25. Yet is nothing said of many of them by S. Luke in the Acts, of his 8. times being scourged only one mentioned, Act. 16. 23. of his often deaths only one mentioned. Act. 14. 19. of his shipwracks (those preceding the writing the 1d Epistle to Corinth) none mentioned. And the reason may well be, because (as Baronius observes) S. Luke reports not things so particularly, save when himself was present. Baron. An. Christ. 58. S. Lucas ea, quibus præsens non fuit, adeo summatim recenset, ut tribus fere verbis res gestas plurium mensium & annorum perstringat. Of which see an example in Act. 20. 1, 2, 3. &c. Now tho we find Luke accompanying St. Paul before this his preaching in Ephesus, Act. 16 10. Yet he seems to have bin left by the Apostle in Macedonia: See Act. 17. 1. compare 16. 10. and 20. 5. (afterwards sent by Him out of Macedonia to Corinth. 2 Cor. 8. 18, 19.) but not to have returned to his attendance on St. Paul, till Act 20. 5. after S. Paul had left Ephesus, and Macedonia: where He writ the 3d Epistle to the Corinthians not long after the writing of the first. These sufferings therefore were in Lukes absence from the Apostle. And this fighting with the beasts seems the rather mentioned, because a thing but newly done; and he seems more to enlarge upon the same thing in 2 Cor. 4. 7, &c. and 1 Cor. 1. 8, 9. where he mentions sufferings in Asia (whereas the Acts mentions none in particular save that of Demetrius;) and such sufferings, wherein he was pressed above strength; despaired of life; had the sentence of death; was at last delivered from so great a death; (it seems, not any ordinary way of dying;) all which very well suit with this being exposed in the Theater to those furious beasts: (A relation of which from some former Historians See in Nicephorus, l. 2. c. 35.) Or, perhaps, with his being, κατ' ἄνθρωπον, i. e. in the purpose of men, the Magistrates, sentenced and condemned to this death, tho delivered and rescued from the execution of this sentence by the Divine providence in some manner, not declared here. S. Pauls being a Citizen of Rome and pleading it here perhaps might free him from such a vile punishment. See this κατ' ἄνθρωπον frequently used by the Apostle also to qualifie his speech. [as a man would say.] Rom. 3. 5. -6. 19. 1 Cor. 9. 8. And thus he saith, 2 Tim. 4, 17. That he was delivered out of the mouth of the Lion) And, then, most probably this may relate to that furious tumult raised there on a sudain by Demetrius and the Silver-Smiths, Act. 19. both against the Christians and Jews, who were equally adversaries to the worship of Diana. But then, since S. Paul staid some time at Ephesus after the writing of this 1 pistle, c. 16. 8. we must imagine his departure thence mentioned Act. 20. 1. not to have bin immediatly after the uproar ceased.

me,

me, if the dead rise not? [*Then, as some of you say,*] [a] Let us eat and drink, [*and take our pleasure,*] for to morrow we die, [*and there is an utter end of us.*]

33. Be not deceived [*by such persons discourse. These*] evil communications corrupt good manners. [1]

34. [b] Awake [c] to righteousness, and sin not, [*seduced by such wicked doctrines, to a disbelief of any future punishments or rewards.*] For [*there are*] some [*amongst you, who*] have not the knowledg [d] [*and fear*] of God. I speak this [e] to [*cause*] your shame, [f] [*either who are such, or who tolerate such amongst you.*]

35. But some man will say; How are the [*faithful, when*] dead [*and consumed,*] raised up [*again?*] and with [g] what [*kind of*] body do they come?

36. Thou fool; [2] That, which Thou [*yearly*] sowest, [*and casteſt into the ground*], is not quickned [*again,*] except it dy, [h] [*and be rotted first.*]

37. And [*again*] that which thou sowest, thou sowest not that body, that shall be, [*and which afterward comes from it clothed and enriched with many new parts and ornaments;*] but [*the naked and*] bare grain; it may chance of wheat, or of some other grain.

38. But God giveth it a [*diverſly fashioned*] body, [*from what it was sown,*] as it hath pleased him; and to every seed his own [*several kind of*] body; [*and these, in their perfection, much differing from one another.*]

39. [*As also amongst animals,*] all flesh [*of them*] is not the same [*manner of*] flesh; but, [*as God hath pleased,*] there is one *kind of* flesh of men: another flesh of beasts; another of fishes; and another of birds.

40. There are [i] also [*both*] celestial bodies, and bodies terrestrial: But the glory of the celestial is one [*much greater;*] and *the glory* of the terrestrial is another, [*much inferior.*]

41. [*Amongst the celestial bodies also,*] there is one glory of the Sun; [*and*] another of the Moon; and another glory of the Stars: For one star differeth [*much*] from *another* star in glory.

42. So also is the Resurrection of [2] the dead: [*A much differently qualified body raised from what is interred: as also much differing the glory of one, (then,) from the glory of another.*]

a Isai. 22. 13. 56. 12.

b Rom. 13. 11. Eph. 5. 24.

c Truly.

d Tit. 1. 16. 1 Sam. 2. 12. Hos. 4. 6.

e That you may be ashamed.

f 1 Cor. 6. 5.

g What kind of.

h Jo. 12. 24.

i Both.

1 A verse in Menander.

2 The Apostle speaks here of the Resurrection in order only to that of the Saints, not of the wicked.

other:] It is ſown [*here*] in corruption, it is raiſed in [1] incorruption; [*and impaſſibility.*]

34. It is ſown in diſhonor [*and ſhame*;] It is raiſed in glory, [2] [*ſplendor, and Majeſty.*] It is ſown in weakneſs; it is raiſed in power, [*ſtrength, and agility.*]

a An animal body: 44. It is ſown [a] a natural body; it is raiſed a ſpiritual [3] body. [*For*] there is a natural body, and there is a ſpiritual body.

b Gen. 2.7. *c* Rom. 5. 14. &c. 45. For ſo it is written. [b] The firſt man Adam was made a living Soul [*the conveigher of an animal life to his poſterity*:] the laſt Adam [c] was made a quickning Spirit; [*the Author*

1 Not only freed from any future diſſolution of Nature, but from all poſſibility from any contrary, which may infer any moleſtation, grief, or pain; an Incorruption the wicked are not raiſed to, but are liable ſtill to all paſſibility, infirmity, putrefaction, &c. (excepting only what implies a diſſolution of their being;) or liable at leaſt to ſuch miſery as much tranſcends them.

2 Glory, i. e. ſplendor, clarity; as before, verſ. 41. One glory of the Sun, another of the Moon, according to that which appeared in our Lord: not in his ſhewing himſelf to his Diſciples after his reſurrection; for then it was neceſſary for his more familiar converſing with them, and ſhewing himſelf to have the ſame Body wherein he ſuffered, ſo to lay aſide this Glory: but in his tranſiguration, Matt. 17. in which he repreſented the Glory of this ſtate, his face ſhining like the Sun. Matt. 17. 2. and in his Apparition, again, to St. Stephen ſtanding before the Council, and to St. Paul in his way to Damaſcus. Act. 9. A reſemblance of which ſplendor was alſo ſeen in the face of Moſes when he deſcended from Gods preſence, Exod. 34. 30. and of S. Stephen, in beholding our Lord in Glory. Act. 6. 15. compare 7. 55. See this Glory and clarity of our Lord, and his Saints mentioned, Phil. 3. 21. 2 Cor. 3. 18. 1 Jo. 3 2. below verſ. 49. Matt. 13. 43. Where our Lord ſaith; that, as the wicked ſhall be caſt into a Furnace of Fire, ſo the Righteous ſhall ſhine as the Sun in the kingdom of their Father. See Dan. 12. 3.

3 Made ſuch by the ſupernatural vertue of the Holy Spirit, communicated by Chriſt to all his members. See Gal. 6. 8. Jo. 6. 51. Rom. 8. 11. Jo. 4. 14. compare 7. 39. By which ſpirit the body ſhall be advanced, in many things to participate the perfections, that are in ſpirits: tho not to be ſuppoſed to be changed into the nature of a ſpirit, or of ſuch Bodies as are tenuious and perſpicuous; but to remain ſtill ſolid, and palpable, (as conſiſting of fleſh and bones ſtill,) as alſo our Lords glorified Body was. Yet, in reſemblance of ſpirits, ſubject no more to any alteration: and its preſent qualities changed, not needing any ſuſtenance, reſt, or ſleep, any more than a ſpirit doth. See 1 Cor. 6. 13. and below, v. 50. Freed from all ponderoſity, moving any way, upward, downward, with an equal propenſion and facility; Again, paſſing thro all mediums of whatever Bodies without reſiſtance, or reſtraint, or retardation, and with all celerity, the ſoul deſireth; and hence ſuddainly any where appearing and diſappearing. An example of which things was ſeen in our Lords Body after his reſurrection; which aſcended into heven, carried up by the power of his own Holy Spirit, without any external aid, or aſſiſtance: Being, when at ſome diſtance from the diſciples, received into a cloud, Act. 1. 9. (Such a cloud alſo ſeen in the Tranſiguration, when Moſes and Elias diſappeared.) Which Body of our Lord alſo entred to the Diſciples, when the doores ſhut; appeared, and diſappeared, at pleaſure. Some reſemblance of ſuch ſtate of the Body in the next life have been ſeen here, in Moſes, Elias, and our Lords, faſting from food for ſix weeks time: In our Lords being carried by the power of the ſpirit into the Wilderneſs, Matt. 4. and S. Philip the Deacon his being rapt by the ſpirit, and ſuddainly removed to Azotus, 40 Miles diſtant from Gaza: and the Church-ſtory is frequent in relating the Bodies of ſome Saints to have bin, as it were by force, elevated from the Ground, when they endeavoring againſt it, in ſome ſtronger Extaſies.

and

and Fountain of a Spiritual life by the ſeed of the Holy Spirit, that is in all his children; conferring the like incorruption, and immortality, on them at the time appointed, as himſelf hath already attained in his paſt reſurrection.]

46. Howbeit, that was not firſt [*made*] which is ſpiritual: but that *which is* natural; and afterward, that *which is* ſpiritual.

47. [*For*] the Firſt man, [*from whom we derive our preſent condition*], *was* of the earth, [[a] *and ſo*] earthy [*and corruptible*; *and*] the ſecond man, [*that is the Fountain of our ſpiritual being,*] *is* the Lord; [(*in that nature, wherein he is our ſpiritual parent*), *deſcending*] from heaven, [b] [*and ſo heavenly and immortal.*]

48. [*Now*] as is the earthy, ſuch are they that are earthy, [c] [*being deſcended from Him*:] and [*again,*] as [*now*] is the heavenly, ſuch *are* they [*to be likewiſe*] that are heavenly, [*the partakers of his linage, and deſcent.*]

49. And as we have [*now firſt*] born the image of the earthy, [d] [*in corruption, and diſhonor*; *ſo*] we, [*as many as are his children,*] ſhall [*hereafter*] bear alſo the image of the heavenly, [e] [*in incorruption, and glory.*]

50. Now this I ſay, Brethren, that [*theſe groſs and earthy ſubſtances of*] fleſh and blood, [[f] *as they are, and unaltered in their Qualities,*] cannot inherit, [*or enter into,*] the Kingdom of God [*in heaven*;] neither doth [*ſuch*] corruption inherit incorruption.

51. Behold [g] I ſhew you a myſtery [*and a ſecret*]; we ſhall not [*at that day*] all ſleep [*indeed, or dy by the uſual diſſolution of nature:*] but we ſhall all be changed [h] [*from what we were; even thoſe alſo, whom that day finds alive.*]

52. [*All*] in a moment [*and*] in the twinkling of an eie, at [*the ſummons of*] the laſt trump [i]: (for [k] the Trumpet ſhall ſound; and the [*already*] dead ſhall be raiſed incorruptible; and we [*that are living then*] ſhall [*alſo*] be changed [l] [*into the like.*)]

53. For this corruptible muſt [*then, univerſally*] put on incorruption; and this mortal muſt put on immortality. [m]

54. So when this corruptible ſhall have [*once*] put on [*this*] incorruption, and this mortal ſhall have put on [*ſuch*] immortality; then ſhall be brought to paſs the ſaying that is [*long ſince*] written. [n] [*That*] Death, [*which ſwallowed up all formerly,*] is [*now*] ſwallowed up [o] [*it ſelf*] in victory [*for ever.*]

55. O Death, where is thy ſting [*then*]? O [p] Grave where [*then*] is thy victory [q]?

a Gen. 2. 19.
b Jo. 3. 13; 31.
c Jo. 3. 6.
d Gen. 5. 3.
e Rom. 8. 28. 2 Cor. 3. 18. Phil. 3. 21. 1 Jo. 3. 2.
f 2 Cor. 5. 1, 4. Rom. 14. 17. 1 Cor. 6. 13. Matt. 22. 30. Col. 2. 22. Jo. 3. 3, 5.
g I tell you a ſecret.
h 1 Theſſ. 4. 15, 16, 17.
i Matt. 24. 31. 1 Theſſ. 4. 16.
k He ſhall ſound the trumpet.
l 1 Theſſ. 4. 15, 17.
m 2 Cor. 5. 4.
n Eſai. 25. 8.
o Rev. 20. 14.
p Hell.
q Hoſ. 3. 14.

56. [*Behold, all*] the ſting of death, [*by which it can wound us,*] is ſin: And [*again*] the ſtrength of ſin, [*by which we are rendred ſubject to it,*] is the law. [z]

z Rom. 4. 15. -5. 20. -7. 5, 8, 13. &c.

57. But thanks be to God, who [*at laſt*] giveth us the victory [*over all theſe,*] thro [*the power of*] our Lord Jeſus Chriſt. [a]

a Rom. 7. 25. 1 Jo. 5. 5.

58. Therefore, my beloved Brethren, be ye ſtedfaſt, unmovable [*in this faith, and alſo*] alwaies abounding in the work [*and ſervice*] of the Lord [b]; for as much as you [*may hereby*] know, that [*ſuch*] your labor is not in vain in the Lord; [*but ſhall receive an excellent reward.*]

b See verſ. 32.

CHAP. XVI.

1. NOW concerning the collection for the [*poor*] Saints [*in Judea,*] [c] as I have given order to the Churches in Galatia [d], even ſo do ye.

c Act. 11. 28, 29. -24. 17. Rom. 15. 26. 2 Cor. 8. 4. -9. 1, 2, 12. Gal. 2. 10.

d Act. 16. 6.

2. [*At your publick aſſembly,*] upon the firſt *day* of the week, [e 1] let every one of you lay by Him [f] [*ſomething*] [g] in ſtore [*for the collection,*] [h] as *God* hath proſpered him, that there [*need to*] be no gatherings when I come.

e Act. 20. 7. Rev. 1. 10.

f Exod. 23. 15. Deut. 16. 16.

g Treaſuring up.

h Whatſoever he gains.

3. And [i] when I come; whomſoever you ſhall approve by *your* letters, them will I ſend to bring your [k] liberality unto Jeruſalem.

i 2 Cor. 8. 16, 19.

k Gift.

4. And if it be [*thought*] meet, that I go alſo, they ſhall go with me [*to ſee all juſtly diſtributed.*]

5. Now I will come unto you [2], when I ſhall have paſſed thro Macedonia [l]: for I [*intend to*] paſs thro Macedonia.

l Act. 19. 21. 2 Cor. 1. 15, 16.

6. And it may be, that I will abide, [*for ſome time,*] yea and winter, with you. [m 3] That [*afterward*] ye may

m See Act. 20. 2, 3.

1 See our Saviors Apparitions, and the Chriſtian aſſemblies on that day; (being the day of our Saviors Reſurrection, and therefore, under the Goſpel, more ſpecially inſtituted and dedicated to Gods more ſolemn worſhip.) Jo. 20. 19, 28. Act. 20. 7. Rev. 1. 10.

2 It is probably gathered, (See Preface) that S. Paul writ this Epiſtle when he was at Epheſus, after Apollo had bin at Corinth. Act. 19. 1. 1 Cor. 3. 6. or at ſome place near it, in Aſia; not long before his journy into Macedonia, whither he went as he purpoſed: But made not this journy to Corinth at the time intended. (See 2 Cor. 1. 15, 16. and the reaſon of his deferring it, 2 Cor. 1. 23.) Howbeit he went thither before his journy into Judea, becauſe the Epiſtle to the Romans appears to be written by Him from Corinth after this time. See preface to the Rom. 2 Cor. 12. 14. -13. 1.

3. S. Paul went, afterward, with the Alms to Jeruſalem: where he endeavored to be at Pentecoſt, Act. 20. 16. and came to Philippi at Eaſter, Act. 20. 6. therefore the time he ſtaied in Greece (which was 3 months. Act. 20. 3.) were winter months.

[*afford*

[*afford me the courtesy to*] bring me on my journy [i] whithersoever I go. [2]

7. For I will not see you now by the way, [3] [*when I cannot stay*]; but I trust [*hereafter*] to tarry a while with you, if the Lord permit. [a]

8. But I will tarry [*still*] at Ephesus until Pentecost.

9. For a great dore [b] and effectual is [*here*] opened unto me [*for introducing the Gospel*] [c]: and [*besides*] there are many adversaries, [*who must be opposed.*]

10. Now [*meanwhile,*] [4] if Timotheus come [*to you,*] [d] see that he may be with you [e] without [*any*] fear, [*danger, or disturbance, from the factious*:] for he worketh the work of the Lord, [f] as I also do.

11. Let no man therefore despise him [*or his doctrine, because of his youth*; [g]] but [*when he shall leave you*] conduct [*ye*] him forth in peace, that he may come unto me: for I look for Him [*together*] with the brethren, [*that accompanied Him.*]

12. As touching *our* brother Apollos, [5] I greatly desired Him to have come unto you with the Brethren; but his will was not at all to come [*unto you*] at this time, [*being letted with business*;] but he will come, when he shall have [*a more*] convenient time.

13. Watch ye [*that ye be no way seduced*:] stand fast in the faith; quit you like men [*in defence thereof*;] be strong.

14. Let all your things be done with charity [h] [*and without faction.*]

15. [i] I beseech you, Brethren, (ye know the house of Stephanas, that it is the first fruits [k] [*in the gospel*] of Achaia: and that they have addicted [*and dedicated*] themselves to [*the service, and*] ministery [6] of the Saints.)

16. That ye submit your selves [m] unto such, and to every one, that [n] helpeth with us, and laboreth [*in the Gospel.*]

17. I am glad of the coming of Stephanas, and Fortunatus,

a Act. 18. 2. 1 Cor. 4. 19. Jam. 4. 15.
b Act. 14. 27. 2 Cor. 2. 12. Col. 4. 3.
c See Act. 19. 1, 9, 23.
d 1 Cor. 4. 17.
e Securely.
f Rom. 16. 21. Phil. 2. 20, 21. 1 Thess. 3. 2.
g 1 Tim. 4. 12.
h 1 Cor. 14. 1.
i 1 exhort.
k Rom. 16. 5.
l Rom. 12. 7.
m Heb. 13. 17.
n Worketh with them.

1 Some converts used to accompany the Apostles in their travels from place to place for their guidance, for their security, and for other assistance. See Act. 15. 3.-17. 4, 15. 20. 38. 1 Cor. 16. 11.

2 To Judea. See 2 Cor. 1. 16.

3 See 2 Cor 1. 16. Such purposes often varied in the Apostle, according to occasions offered.

4 Timotheus and Erastus were sent by the Apostle into Macedonia for the better confirmation of his new plantations there; see Act. 19. 22. and, it seems ordered, from thence to go to Corinth. 1 Cor. 4. 7. and so to return to him to Ephesus.

5 Who taught at Corinth after S. Paul. See Act. 18. 27.-19. 1. 1 Cor. 3. 6.

6 In exercising, the office of Pastors, (probably,) some of them at least, (see, in the next verse, the Apostle requiring submission to them;) or the office of deaconship. See Rom. 12. 7. see vers. 17. Stephanas himself one of the visitants of St. Paul.

tus, and Achaicus; for that, which [*by reason of so great a distance*] was lacking [*to me* [a]] on your part, [1] they have supplied.

18. For they have [b] refreshed my spirit, [c] and [*I presume*] yours [[2] *too, in this service toward me*;] therefore acknowledg ye them that are such.

19. The Churches of Asia salute you. Aquila and Priscilla [d] salute you much in the Lord, with the Church [*the Christian assembly*] that is [*receiv'd*] in their house. [d 3 4]

20. All the brethren [*here*] greet you. Greet ye [*likewise*] one another with an holy kiss. [e 5]

21. The salutation of me *Paul*, [*set to*] with mine own hand. [f 6]

22. If [*there be*] any man [*amongst you, that*] loveth not [*in sincerity*] the Lord Jesus [*together with us,*] let him be Anathema Maranatha. [7]

23. The grace of our Lord Jesus Christ be with you. [8]

24. My [*dearest*] love be with you all, [*in the spiritual cor-relation we have all*] in Christ Jesus. Amen.

a Phil. 2. 30. Phil. 13. Col. 4. 18.
b Quieted.
c 1 Thess. 5. 12.
d Rom. 16. 3. Col. 4. 15. Phil. 2. Rom. 16. 23.
e Rom. 16. 16.
f Col. 4. 18. 2 Th. 3. 17.

1 In their kind visit, comfortable message, Alms, or other assistance given him.

2 Or, my spirit, which is one with yours, for the perfect love I bear you.

3 See Rom. c. 16. v. 3. note.

4 Some copies add: πρὸς ὃν καὶ ξενίσωμεν.

5 A ceremony, in those times, used at the dissolving of their religious meetings, and pronouncing of the benediction; testifying their unity and charity to one another. Justin. Mart. Apolog. 2. When we make an end of praier, we salute one another with a kiss.

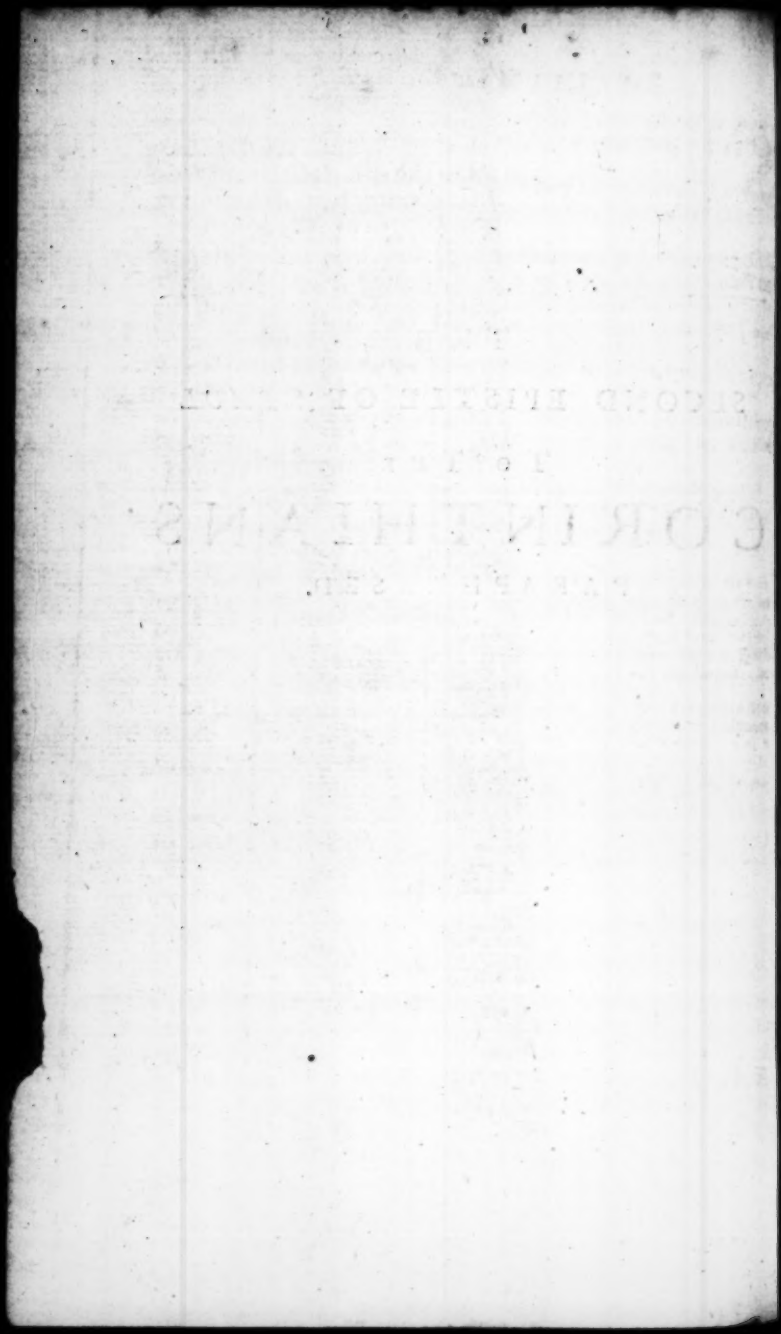
6 The Apostle, when using an Amanuensis for the rest of the Epistle, see Rom. 16. 22. subscrib'd something at the end thereof with his own hand: to give them more solemnly, his benediction; as likewise, the more to assure them, the Epistle came from Him and was not forged. &c. 2 Thess. 3. 17. Col. 4. 18.

7 *Anathema*, accursed: devoted to Gods vengeance, when he cometh to Judgment. *Maran-atha*. The Lord cometh: i. e. to judgment. Jude 15.

8 The constant benediction at the conclusion of his Epistles. 2 Thes. 3. 18.

THE

THE SECOND EPISTLE OF S. *PAUL* TO THE CORINTHIANS PARAPHRASED.



SAINT PAUL writ this 2d Epiſtle to the Corinthians, not long after the firſt, being removed from Epheſus into Macedonia, (he mentioning in both his late great ſufferings in Aſia. See 1 Cor. 15. 32. compare 2 Cor. 1. 16. tho theſe not expreſſed by St. Luke in the Acts.) And here he writ it, after that Titus, whom he had ſent out of Aſia to Corinth to give him a perfect information of their affairs, (of whom he had heard ſome very diſpleaſing reports See 1 Cor. 1. 12.) was now returned to him into Macedonia; and had brought him from thence ſome comfortable news, (ſee 2 Cor. 7. 6, 7.) He had intended indeed a journy to Corinth before his paſſing into Macedonia, but not meeting with Titus at Troas (as he expected) ſo to have heard firſt from him, how all things ſtood there, he altered his purpoſe. (See 2 Cor. 2. 12.-1. 16, 23.-2. 1. 1 Cor. 16. 5.) this tender-hearted Father dreading to come to them with a rod of diſcipline in his hand; and before that he had heard firſt, that all things were well with them, and that they had amended thoſe diſorders, which ſo much offended him. (See 2 Cor. 1. 3.-12. 21, 22.-13, 12.) From Troas therefore he went into Macedonia; from whence, with this conſolatory and kind letter, he re-returned Titus again to them, accompanied with ſome other Brethren of Macedonia, to perfect the Corinthians contribution for the poor Chriſtians in Judea before his own coming thither. (2 Cor. c. 8. c. 9. and 1 Cor. 16. 2, 3, 4.) After this, himſelf from Macedonia made a journy into Greece, and to Corinth, (Act. 20. 1, 2, 3.) And about this time paſſed alſo into Creet, taking Titus with him; and leaving him there, (Tit. 1.) About this time alſo he made an excurſion as far as Illyricum; from ſome part of Greece ſending an Epiſtle to Titus into Creet, and appointing him to meet him at Nicopolis, (Tit. 3. 12.) there being diverſe Cities of this name, probably a Sea-Town in Epirus ſo called, where the Apoſtle intended

to

to winter, as he formerly intended to winter at Corinth; or ſome where in Greece, See 1 Cor. 16. 6. (for he ſpent in Macedonia and Greece the moſt part of a year from Pentecoſt, 1 Cor. 16. 8. till after Eaſter following, ſee Act. 20. 6.) Returned to Corinth he writ the Epiſtle to the Romans, promiſing to give them alſo a viſit, as having now preached the Goſpel every where, and finiſhed his intended affairs in Greece, Macedonia, and his other Oriental plantations, (See Rom. 15. 19, 23.) But from Corinth he firſt purpoſed another voyage into Judea, the neareſt way, by Sea, as he had done formerly. (Act. 18. 18, 19.) carrying with him, for the much perſecuted Chriſtians there, the Alms he had collected from the Gentil Churches of Achaia, Macedonia, Galatia, &c. (1 Cor. 16. 1. 2 Cor. c. 8. c. 9.) But, underſtanding, that he was laid in wait for at Sea (which alſo perhaps made him paſs on foot from Troas to Aſſos, Act. 20. 13.) by the Jews, partly out of hate to his perſon, partly out of avarice for his mony; he returned rather thro Macedonia as the ſafer paſſage; being attended, and guarded with no ſmall number of his Friends, and Fellow-Miniſters in the Goſpel. And there having kept the Feaſt of Eaſter at Philippi, he ſet forward for Judea See Act. 20. 3, 6. &c.

In this 2d Epiſtle, written not long after the former, the Apoſtle gives the Corinthians an account of his delaying his journy to them, contrary to his former intentions; declaring, their many diſorders, (of the reformation whereof, before Titus his return, a little before the writing of this letter, he had heard nothing, as he expected,) to have bin a cheif cauſe thereof, for that he was very unwilling to come to them in ſorrow, and with a rod in his hand. And here, occaſionally, he tells them of his late great ſufferings in Aſia; but yet, of his proſperous ſucceſs in the Goſpel at Troas, in Macedonia, and what way ever he moved; whereupon alſo he magnifies to them the dignity of this Evangelical, miniſterial function beyond the

the former legal. Again; upon the good news brought him by Titus, touching the good effects his former letter, and the ſevere cenſures inflicted therein, had wrought amongſt the Corinthians; and touching the Repentance, ſorrow, humiliation, as well as Reformation, they had ſhewed upon it, he expreſſeth his exceeding joy, and conſolation in it. And in this Epiſtle ſweetens his ſtile; and apologizeth for his former ſharpneſs; takes off his former cenſures; abſolves and receives into favor again the Inceſtuous perſon formerly excommunicated (having now performed a due humiliation for his fault;) and requires alſo their reconciliation to him, excuſing withal the ſeeming ſeverity of his former cenſures truly tending only to their edification. Yet, underſtanding likewiſe from the ſame Titus, that all their diſtempers were not as yet throughly cured, he threatens alſo, at his coming to them, to uſe his Apoſtolical power ſtill on all ſuch, as ſhall obſtinately perſiſt in their known delinquency. In this Epiſtle alternately, as it were, commending and menacing, frowning and ſmiling on, them: ſometimes in the bowels of a moſt tender-hearted Father, and ſometimes in the jealouſies of a moſt vigilant Paſtor: and indeed there appears no other Epiſtle of his, wherein he hath ſo much plaid the Orator. Again, upon the intelligence he had of ſome falſe ſeducers ſtill harbored and acting in that Church againſt him, to hinder any dammage his flock might receive by them, he gravely and authoritatively vindicates his Apoſtleſhip; and remembers them of the Goſpel firſt planted amongſt them by Him; of the manifold ſpiritual Graces diſpenſed among them and miracles wrought by his miniſtery; of his inſtructing them without wages, and meanwhile working for the maintenance of himſelf, and his Fellows, to avoid the appearance of any indirect ends in his Miniſtery. He ſets before them likewiſe his great labors and ſufferings for the Goſpel elſewhere; his Revelations, alſo and rapts, and knowledg in ſpiritual matters, &c. So

that this ſlighting of the Apoſtle hath occaſioned to the world a much more perfect knowledg of his tranſcendent Excellencies, than otherwiſe it could have attained, notwithſtanding all that is delivered of him in the Hiſtory of the Acts. Laſtly, upon his intending ſhortly a viſit of the afflicted Mother Church of Judea, He writes to them to haſten their Contributions; for which buſineſs he returns Titus, and ſome others ſpeedily again to Corinth with ſome new Inſtructions.

THE

THE SECOND EPISTLE OF S. PAUL THE APOSTLE To The CORINTHIANS.

CHAP. I.

1. PAUL an Apoſtle of Jeſus Chriſt by the will of God, [a] and Timothy our Brother, unto the Church of God, which is at Corinth, with all the Saints, which are in all [1] Achaia,

[a] Rom. 1. 1. Gal. 1. 15.

2. Grace *be* to you, and peace, from God our Father, and *from* the Lord Jeſus Chriſt.

3. Bleſſed be [b] God, even the [*gracious*] Father of our Lord [*and Savior*] Jeſus Chriſt, the Father [*and Fountain*] of mercies, and the God of all comfort;

[b] The God and Father.

4. Who comforteth us in all our tribulation, [*which of late we ſuffered at Epheſus very great* [c]], that we may be able to comfort them, which are in any trouble, by [*the experience of*] the comfort, wherewith we our ſelves are comforted of God.

[c] Verſ. 8.

5. For as the [*like*] ſufferings [*to thoſe*] of Chriſt [d] abound in us, ſo our conſolation alſo aboundeth by, [*and from,*] Chriſt.

[d] Upon us abound.

6. And, whether we be afflicted, *it is* [*beneficial*] for your conſolation and ſalvation; which is [e] effectual in [*you for*] the [*more willing*] enduring of the ſame ſufferings, which we alſo ſuffer; or, whether we be comforted, *it is* [*beneficial*] for your Conſolation and Salvation, [*in your expecting confidently the ſame releif.*]

[e] Wrought by. Is wrought.

7. And our hope [*in behalf*] [f] of you is ſtedfaſt; [*well-*] knowing, that as you are partakers of the ſuffering, ſo [g] *ſhall ye* alſo of the conſolation.)

[f] For. [g] You are.

[1] The province, of which Corinth was the Metropolis.

8. For we would not, Brethren, have you ignorant of
a 1 Cor. 15. 32. - 16. 9. 2 Cor. 4. 7. our trouble, a which came to us [*lately*] in Asia; 1 that we were pressed out of measure, and above [*our*] strength, in so much that we despaired even of life.

b Answer. 9. But we had, [*then*,] the b sentence of death in ourselves [*without any ability to prevent it*;] that we should not [*at all*] trust in ourselves, but in God, who [*even*] raiseth [*and reviveth*] the dead.

10. Who, [*then*,] delivered us from so great, [*and so certain*,] a death; and doth [*still*] deliver [*us daily*:] in whom we trust, that he will [*also*] yet [*further continue to*] deliver *us*;

c For the sakes of many. 11. You also helping together by [*your*] praier for us; that, for this gift [*of preservation*,] *bestowed* upon us c by the means [*and intercessions*] of many persons, thanks [*also*] may be given [*and returned to God*] by [*those*] many [*persons*] on our behalf; [*and so God may be the more glorified.*]

d 1 Cor. 2. 4, 13. 12. For, [*amidst these afflictions*,] our rejoicing is this, the Testimony of our conscience [*to us*,] that in simplicity, and godly sincerity, not with fleshly wisdom, d [*worldly eloquence, and designs*] but by [*the spiritual power of*] the Grace of God, we have had our [*uninterested*] conversation in the world, and [*such*] more abundantly
e 2 Cor. 11. 8, 9. 1 Cor. 9. 15. to you-wards e [*especially.*]

13. For [*also in absence*] we write none other things unto you, then 2 what you [*publickly*] read, or [*also*] acknowledg [*and approve for truth*:] and I trust you shall [*always*] acknowledg, [*and approve,*] even to the end.

f 1 Cor. 3. 6. - 4. 15. 14. As also you have acknowledged us in [*some*] part [*at least, as having planted the Gospel amongst you* f,] that we are your rejoicing [*and glory*;] even as 3 you also, [*converted by us,*] are ours, in the [*retribution*] day of the Lord Jesus.

15. And in this confidence [*of your affection, and my former good service,*] I was minded to come unto you before [*this*;]
g Grace. h 1 Cor. 16. 5. that you might have a second g benefit [*from my presence with you*];

16. And to pass by you into Macedonia; h and to come

1 See note on. 1 Cor. 15. 32.
2 i. e. What you, reading, acknowledg, and allow of.
3 See note on. 1 Cor. 9. 2.

Again

again unto you out of Macedonia; and of you to be brought on my way toward Judea. [1]

17. When I therfore was thus minded [*to come to you,*] did I use lightneſs [*in changing ſuch my intention without ſufficient cauſe?*] Or the things that I purpoſe, do I purpoſe according to the flesh, [*carnal, or ſecular, intereſts;*] that with me there should be [*now*] [a] yea yea: and [*anon*] nay nay?

18. But, [*as ſure*] *as* God [*himſelf*] is true, our [b] word [*hitherto*] toward you, [*in whatever we have ſaid, or however ſome may calumnitate us,*] was not [*now*] yea; and [*then*] nay:

19. For the Son of God, Jeſus Chriſt, [*the conſtant ſubject of our diſcourſe,*] who was preached among you by us, *even* by me, and [2] Silvanus, and Timotheus, [*my companions,* [c]] was not [*a matter of*] yea, and nay: but in Him was yea, [*without any contradiction in Himſelf, or in his Meſſengers; and with all miraculous evidence of his truth.*]

20. For all the promiſes of God [d] in Him are yea, and in Him, Amen; [*verified, fulfilled, confirmed to us*] [e] unto the Glory of God, by us [*the promulgers of his Goſpel.*]

(21. Now He, who [*thus*] ſtabliſheth [3] us with you [f] in Chriſt [*the Truth,*] and [*who*] hath [g] 4 anointed us [*with his holy Graces,*] *is* God.

22. Who hath alſo [h] ſealed us [*for his own with the holy Spirit of promiſe,*] and given [h] the earneſt of the Spirit.

[a] Jam 5. 12.

[b] Preaching.

[c] Act. 15. 40. -18. 5.

[d] Are in Him.

[e] To God, for his glory.

[f] Into.

[g] Act. 10. 38. 1 Jo. 2. 20 27.

[h] Ephes 1. 13, 14. -4. 30. Apoc. 2. 17. 2 Cor. 5. 5.

1 Achaia, and Macedonia lying much what at the ſame diſtance from Epheſus (whence S. Paul writ his firſt Epiſtle) the one more on the right, the other more on the left, hand; But Corinth of the 2. nearer for a Sea-voyage to Judea, the Apoſtle intended from Epheſus to go by Sea firſt to Corinth, (in this verſe) and thence into Macedonia, and from Macedonia returning again to Corinth, (1 Cor. 16. 5.) from thence to take ship with his Collections for Judea. But afterward altering his purpoſe, Becauſe he had heard nothing from Titus his return, (whom he had for ſome time expected) in what poſture they ſtood, and how they took his ſharp Epiſtle he ſent; and that he might give them the more reſpit of correcting their manners, leaſt when he came he should be forced to shew ſome ſeverity, (ſee verſe. 23.) and ſo perhaps alſo ſpoil the hopes of their promiſed large contribution to the neceſſitous Saints in Judea; for theſe reaſons I ſay, altering his purpoſe. He firſt paſſed over into Macedonia; and there, Titus bringing him good news from them, writ this Epiſtle to them. After this, he ſending Titus, and ſome others to them again firſt, went at length himſelf to Corinth. But when he parted thence for Judea, for fear of the Jews of thoſe coaſts, he ventured not by Sea as was intended, with his charge of money; but returned again thro Macedonia into Aſia by a ſafer land-paſſage, tho ſomewhat longer. See Act. 20. 3.

2 Silas.

3 Us in our doctrine, and you in the faith of it.

4 Anointed with the Holy Ghoſt in a ſeveral way were both the Miniſters of the Goſpel, and the beleivers: to whom alſo were frequently communicated, and, ſpecially, to the Corinthians (See 1 Cor. 1. 4, 5, 6.) many extraordinary gifts thereof, by the Apoſtles miniſtry. (See Gal. 3. (2.

in

in our hearts [*a pledg of our future redemption and inheritance.*)]

23 [*It was not then out of any levity in me*;] but I call God for *a* record upon my Soul, that [*it was meerly*] [1] to spare you, [*and to defer my using severity towards the yet not-amended offendors among you,*] that I came not as yet unto Corinth.

24. [*To spare you I say*;] not for that [b] we [c] have dominion over your faith; [1] [*to treat as we please those, who entertain the profession of the Gospel, or to punish any, that walk according thereto*;] but are [*desirous rather to be* [2]] helpers of your joy [*and consolation therein.*] For [d] by [*this*] faith [*we vindicate, it is, that*] ye [e] stand, [*and must attain Salvation.*]

a 2 Cor. 12. 20,21. -13. 2, 10. -2. 3.
b Exercise dominion.
c 1 Cor 3.5. 1 Pet. 5. 3. 2 Cor. 13. 10.
d Rom. 11. 20.
e Have stood.

CHAP. II.

1. BUT I determined this with my self, that I would not come again to you in heaviness [*and grief; and therefore deferred my coming, till things were rectified*;]

2. For if I, [*forced to use some severity, should*] make you sorry, [3] who is he then, [4] that [*in these my afflictions*], maketh me glad, but [*even*] the same that is made sorry by me

3. And [*therefore*] I wrote this same [*in a letter*] unto you, [*first, to procure a reformation*;] least when I came, [f] I should have sorrow from them, of whom, [*for my great pains taken among them,*] I ought to rejoice; having confidence in you all, that my joy [*and content*] is *the joy* of you all; [*and that you desire not in any thing to cause my grief.*]

4. For out of much affliction, and anguish of heart [*it was, that*] I [*then*] wrote unto you [g] [*concerning such enormities among you*] with many tears, [5] not [*on design*]

f 2 Cor. 12. 21.
g 1 Cor. chap. 5.

1 To alter and change; to commend, or to blame, any thing therein, according to our ends, and advantages.

2 Our design is to be the Ministers of joy to you, not tyrants and domineerers over you in this your christian profession, in which you must attain salvation.

3 'Or 3 my making him sorry is the 'occasion of making me glad, by the a-'mendment of him, who is made sorry by 'me.

4 The Apostle's chiefest joy in his sufferings were his Converts, for whose Salvation sake He suffered.

5 The Apostles zeal many times, both in his preaching, and writing, pouring forth tears. See Phil. 3. 18. Act. 20. 19, 31. 2 Cor. 11. 21.

that

that you, [*especially the faultleſs,*] ſhould be [a] greived [*and afflicted by me,*] but that [*from this*] ye might know the love, which I have more abundantly unto you, [*and your ſalvation.*]

[a] Made ſorry.

5. But, [*on the other ſide,*] if any [*of you*] have cauſed grief [*to me,*] he hath not greived me, [1] but in part [*only: I receiving comfort from the reſt,* [2]] that I may not overcharge you all, [*as the cauſers of my greif.*]

6. [*And*] ſufficient to ſuch a man [3] is this [b] punishment, [4] which *hath bin inflicted* [*already* [c]] [5] of *ſo* many, [*and ſo publickly.*]

[b] Cenſure.
[c] Before the many.

7. So that contrary-wiſe, [*laying aſide your ſeverity,*] ye ought rather, [*now*] to forgive him, and comfort Him; leſt perhaps ſuch a one ſhould be ſwallowed-up, [*and fall into deſpair,*] with over much ſorrow.

8. Wherefore I beſeech you, that ye would [*readmit Him into your ſociety, and*] confirm *your* love towards him.

9. For to this end, alſo, [d] did I write [*before, for inflicting theſe cenſures,*] that [e] I might know the proof of you, whether ye be obedient to me [6] in all things.

[d] Have I written.
[e] 2 Cor. 7. 12.

10. [*But now*] to whom ye [*think fit to* [7]] forgive any thing, I [*readily*] *forgive* alſo, [*having no private ends, or ſpleen of my own.*] *For* if I have [*heretofore*] forgiven any thing [*at any time,*] to whom I forgave it, [*it was purely*] [8] for your ſakes, [*and with reference to your good, that*] I forgave it, [f] in the [g] perſon of Chriſt, [*and by the authority delegated to me from Him.*]

[f] In the ſight.
[g] 1 Cor. 5. 4.

11. [h] Leſt Satan, [*to whom ſuch offendors are delivered,*] ſhould get [9] an advantage of us, [*in carrying on the ſinner into deſpair, Apoſtacy from the Faith, further abandonment to ſin; or in advancing your zeal againſt ſin to ſome inchar.tableneſs*]

[h] That we be not overreached by Satan.

1 [c] Or: but in part, having otherwiſe [c] now received conſolation from his Repentance.

2 [c] Or: that I may not over charge you [c] all with too much greif for my ſake, or, [c] for this occaſion.

3 The inceſtuous perſon. 1 Cor. 5.

4 Excommunication of Him. See verſ. 9. compare 1 Cor. 5. 2, 5, 13. Some ſay only corporal ſickneſs. A further or longer ſuffering was intended, as due to his fault, but this remitted both for his own penitence, and the general humiliation, in reference thereto, of the whole Church of Corinth. See chap. 7. 7. 11.

5 Executed by the clergy with the conſent, and deſire of the whole Church, or Congregation; (1 Cor. 7. 7. &c.) after this ſentence alſo firſt pronounced upon Him in Chriſts perſon by the Apoſtle, (1 Cor. 5. 3, 4.) and here, accordingly, remitted by Him, in the perſon of Chriſt, (verſ. 10.)

6 In matters of Church-diſcipline, as well as of doctrine, and Faith.

7 Relax any of the ſufferings impoſed and due to his fault.

8 [c] Or, for your ſakes, who have re- [c] queſted ſuch my forgiveneſs.

9 Satans two great machines of drawing men from God are, pleaſures and delights; diſcontents and deſpair.

toward the ſinner; or in repreſenting me to you over-rigorouſly-ſevere, and diſaffectionate.] For we are not ignorant [a] of his devices.

12. [b 1] Furthermore [*that ye may know my great affection toward you*], when [*in the way to you,*] I came to Troas, [c] to *preach* [*there alſo*] Chriſts Goſpel; and [d] a [*large*] dore was opened to me [e] of the Lord, [*for a hopeful propagation thereof in that Region;*]

13. [*Yet*] I had no reſt in my ſpirit, becauſe I found not [*there, as I expected,*] Titus my Brother [*returned from you; from whom I longed to hear, before my further progreſs toward you, the true ſtate of your affairs.*] But taking my leave [*ſuddenly*] of them, I went into Macedonia [*in hopes to find him there; where, as elſewhere, my preaching the Goſpel finds very proſperous ſucceſs; and where alſo he is now arrived, and hath brought me a moſt ſatisfactory meſſage concerning you.*]

14. Now thanks be unto God, who alwaies cauſeth us [f] [*proſper and*] Triumph in Chriſt, and maketh manifeſt [g] the [*gracious*] Savor of [g] his knowledg by us, in every place [*where we come.*]

15. For we are [*alwaies*] unto God [2] a ſweet [*and acceptable*] ſavor of Chriſt, [*our Maſter that ſent us; both*] [h] in them that are ſaved [*by receiving our Goſpel*], and in them that perish [*by rejecting it.*]

16. [i] [*Wzith*] to the one, [*for glorifying Gods juſtice,*] *we are* the ſavor of [*their*] death [*ſpiritual, in rejecting Gods Grace,*] unto [*their*] death [*eternal;*] and to the other, [*for glorifying Gods mercy, we are*] the Savor of [*their*] life [*ſpiritual,*] unto [*their*] life [*eternal.*] [k] And who [*of Himſelf*] is [*a*] ſufficient [*Miniſter*] for theſe [*great and weighty*] things?)

17. [*We are a ſweet Savor, I ſay.*] For [l] we are not, as many [*others*], who [m] corrupt [*and ſophiſticate*] the word of God, [*mixing their own conceits and intereſts therewith;*] but as [*inſpired*] of God, [*and*] in the ſight [*and preſence*] of God, ſpeak we in [*the power of*] Chriſt.

a Eph. 6. 12, 16.
b 1 Cor. 7. 5. Luk. 22. 31. 1 Pet. 5. 8. Jam. 4. 7.
b But.
c For the Goſpel of Chriſt.
d 1 Cor. 16. 9. Col. 4. 3. Eph. 6. 19.
e In.
f Cant. 1. 3.
g The knowledg of him.
h Among them.
i Luk. 2. 34. Jo. 9. 39. 1 Pet. 2. 7.
k 2 Cor. 3. 5, 6.
l 2 Cor. 4. 2.
m Deal deceitfully with.

1 The Apoſtle here reſumes the precedent diſcourſe of. 2 Cor. 1. 23. and chap. 2. verſ. 1.

2 Or, ſending forth a ſweet Savor.

CHAP.

CHAP. III.

1. DOwe [*need to*] begin again [*in this Epiſtle, as in the laſt,* a] to commend our ſelves, [*or the effects of our miniſtery to you?*] Or need we, as ſome *others*, Epiſtles of commendations to you [*in our behalf?*] or *letters* of commendation from you [*to others?*]

2. [*Nay: But*] b ye [*your ſelves*] are our Epiſtle, [*and letters of commendation in your converſion to the faith by us,*] written, [*not with letters, but with the ſpirit,*] in our hearts, [*well*] known [*abroad,*] and read of all men.

3. c *Foraſmuch as* 1 ye [*in your converſion by us*] are manifeſtly declared *to be* the Epiſtle of Chriſt, miniſtred [*and penn'd*] by us [*his inſtrument; an Epiſtle*] written, not with ink, [*or the letter of the Law, like the former miniſtration of Moſes,*] but with the Spirit of the living God; [*written,*] not d in [*hard*] Tables of Stone, but e in [*the*] fleſhy, [*ſoft, and living,*] Tables of the heart.

4. 2 And ſuch f truſt 3 [*of the conſtant efficacy of our miniſtery*] we have 4 thro Chriſt, toward God, [*that enableth us thereto.*]

5. g Not that we are ſufficient of our ſelves, [*ſo much as*] to think, [*much leſs act,*] any [*good*] thing [*as*] of our ſelves; but h our ſufficiency *is* of God.

6. Who alſo hath i made us able miniſters of l the new m Teſtament, not of the [*external*] n letter [*only, as Moſes, and the miniſters of the law were;*] but of the [*internal*] ſpirit [*alſo.*] For the n letter [*only condemns the diſobedient, and* o *ſo*] killeth; but the Spirit [*enableth to obey, and ſo*] p giveth 5 life.

7. But if [*then*] the [*former*] miniſtration of death, [*in the delivery of the law*] q written and ingraven [*only*] in Stones, was r glorious; 6 ſo ſ that the children of Iſrael

a Chap. 2. c. 3. c. 4. c. 9.
b 1 Cor. 9. 2, 3.
c Being manifeſted that ye are.
d Exod. 24. 12.
e Jer. 31. 33. Ezec. 11. 19. -36. 26.
f Confidence.
g 2 Cor. 2. 16. Eph. 2. 8. Phil. 2. 13.
h Jer. 31. 31. Mat 26. 28.
i Enabled us.
l Rom. 2. 27, 29. -7. 6.
m Covenant.
n Writing.
o Rom. 3. 20. -4. 15. -7. 9, &c.
p Quickneth.
q In the writings being ingraven.
r In Glory.
s Exod. 34. 29.

1 Metonymia Subjecti. The ſumm is; The Apoſtle is ſufficiently recommended to all men by Chriſts Epiſtle, [the faith of the Corinthians,] written by the hand and miniſtery of the Apoſtle upon the table of their hearts with, as it were, the Ink of the Spirit; the Gifts and Graces of which were very eminent in theſe Corinthians ſeen and read of all men.

2 This verſe connects moſt fitly, (the 3. former verſes being interpoſed) with the 16th, or 17th verſe of the laſt chapter.

3 'Or: of a ſufficient diſcharging of 'this our miniſtery.

4 'Or, thro the merit of Chriſt, with God.

5 Life ſpiritual; and (its reward) life eternal.

6 'Or, in much g'ory.

could not ſtedfaſtly behold the face of Moſes, [*the miniſtration thereof,*] for the glory of his countenance [1]; which *glory* was to be done away,

8. How ſhall not the miniſtration of the [*life-giving*] Spirit, [*written in your hearts,*] [b] be rather [c] glorious, [*and to be received with greater reverence and Honor, to it, and to its Miniſters?*]

9. For if the [d] miniſtration of condemnation [*to us, by the law,*] be [*in*] glory; much more doth the miniſtration of [*juſtification and* [e]] righteouſneſs, [*by the Goſpel,*] exceed in Glory.

10. For even that, which was made glorious [*once,*] had no [*continued*] glory, in this reſpect; [*but is eclipſed and vanished*] by reaſon of the [*appearance of another*] Glory, that [*now much*] excelleth [*it.*]

11. For if that, which is [*now*] done away [*and obſcured, yet*] was [f] glorious; much more that which remaineth [*never to be reverſed, and of which the former glory was but the ſhadow,*] is [*to be eſteemed*] [g] glorious.

12. Seeing then that we have [3] ſuch hope [*and confidence of the glory and authority of our miniſtery:*] We [*now*]

a Is done away.
b 1 Tim. 1. 11.
c In Glory.
d Adminiſtration.
e Rom. 1. 17. -3. 21.
f By glory.
g In glory.

[1] The Glory of Moſes his countenance ceaſing after a while, or at his death; and the Glory of the Law ceaſing alſo at the coming of Chriſt, and the Goſpel.

2 The delivery of the Goſpel exceeding glorious beyond that of the Law, in many reſpects. Whereas the Law was delivered by Angels to Moſes; This delivered to his miniſters by the Son of God, who is the brightneſs of Gods Glory and the expreſs Image of his perſon, Heb. 1. 3. All men, without any veil interpoſed, beholding the glory of God in Him, chapter 4. 6. and having, by the agency of his Spirit, the like Image and Glory derived upon them. (See verſe 18.) which glory derived from Him is ſtill more and more increaſing upon them (from Glory to Glory, ſaith the Apoſtle, Ibid.) whereas that Glory of Moſes, received at the miniſtration of the law, did more and more diminiſh. -Again the 3. ſelected Diſciples beheld the Majeſty and Glory of our Lord when time was, (Matt. 17.) as to external ſplendor, far ſurpaſſing that of Moſes, (which Majeſty two of them mention in their writings Jo. c. 1. 14. - Pet. 2. Eph. 1. 16, 17.) tho for his familiar converſe with men and for the accompliſhing of his ſufferings this was at other times laid aſide. Again. Thoſe flames of fire at Pentecoſt, that ſate upon their Heads at the firſt manifeſtation of the new miniſters of the Goſpel with a viſible appearance of the 3d perſon of the Trinity, far exceeded the ſhining of Moſes his face; tho the continuance thereof ſuited not with their appointed imploiments and ſufferings. -Again the Goſpel-Miracles, done by our Savior and his miniſters, much tranſcended thoſe done in the wilderneſs and under the times of the law. -But the cheif glory of the Goſpel, which the Apoſtle here inſiſteth on, and which moſt concerns the converts thereof, is the miniſtration of the Holy Spirit, in the large effuſions thereof into mens Souls, giving life here ſpiritual, hereafter eternal, inſtead of death ſpiritual and eternal, coming by the law. All the truth and will of God revealed now to the world by his only Son the Light thereof. Such rich gifts of the Holy Ghoſt for the preſent, ſuch rich promiſes of Salvation and Glory from the Father for the future, theſe are the tranſcendencies of the Goſpel.

3 'Or, ſuch hope and confidence of the 'perfection and perpetuity of the ſubject 'of our miniſtery.

uſe

uſe [*in it*] great [12] plainneſs, [a] [*and openneſs, and freedom*] of ſpeech.

13. And not as Moſes, [*the Miniſter of the Law*] [b]; [c] who put a vail over his face, that the children of Iſrael [d] could not ſtedfaſtly, [*and clearly,*] look-to [e] the end [*and accomplishment*] of that [*ceremonial and typical law*; [f]] which *now*] is abolished [*by Chriſt and his Goſpel*:]

14. But their minds were [*then, and are ſtill,*] [g] blinded: for until this day remaineth the ſame veil [[3] *ſpread over Moſes his writings, and*] untaken away in the [*it*] reading of the old Teſtament; which veil is [*now*] done away in Chriſt.

15. But, [*they not acknowledging Chriſt,*] even unto this day, when Moſes is read [*to them,*] the veil is [*ſtill*] upon their heart.

16. Nevertheleſs when it ſhall [*hereafter*] turn to the Lord [*Jeſus,*] [h] the veil ſhall be taken away [*from this people alſo.*]

17. Now the Lord [*Jeſus*] [i] is [4] that [*life giving*] ſpirit, [*to which our miniſtration* [k] *relates*] and where the [*all-glorious and all-powerfull*] ſpirit of the Lord *is*, there *is* [5] [*all*] [l] liberty, [*and clearneſs, boldneſs and openneſs; and no more veil.*]

18. But wee All [*now,* [m] *under the light of the Goſpel,*] with open face beholding as [n] in a [*clear* [6]] Glaſs [7] the Glory [8] of the Lord [*Jeſus,*] [o] (*as Moſes did that of God in the Mount; but obſcurely and receiving there-from only a decaying Image and reſplendency*), are [*by degrees*] [p] changed into the ſame image [*with Him*] [9] from Glory to Glory, even as [q] by the Spirit [r] of the Lord, [*working in, and transforming us unto, his likeneſs.*]

a Eph. 6. 19.
b Put.
c Exod 34. 33.
d Looked not.
e Rom. 10. 4. Gal. 3. 23.
f Heb. 10. 1.
g Jo. 9. 39. -12. 40. Rom. 11. 7, 25.
h Rom. 11. 23, 26. Iſai. 25. 7.
i 1 Cor. 15. 45.
k Verſ. 8.
l Verſ. 12.
m 1 Tim. 1. 11.
n 1 Cor. 13. 12.
o 2 Cor. 4. 4, 6.
p Rom. 8. 28. 1 Cor. 15. 49. Col. 3. 10.
q Rom. 8. 11.
r Of the Lord the Spirit.

1 'Or, boldneſs of ſpeech. Eph. 6. 19.

2 Tho this be ſcandal and foolishneſs to the carnally minded and worldly-wiſe, 1 Cor. 1. 21. -2. 4.

3 'Or, ſpread upon their heart, verſ. 15.

4 'Or, is the Poſſeſſor, Fountain, Donor, of that Spirit.

5 Liberty from types and ceremonies; from ſervitude to ſin, and ſubjection to the law. (For the veil was a ſign alſo of ſubjection, ſee 1 Cor. 11. 10. Jo. 8. 36.) Liberty and boldneſs, of ſpeech and expreſſion, that ſeeks not, to pleaſe men, or to perſwade them with human artifice. 1 Cor. 1. 17. &c. -2. 4. &c. Gal. 1. 10.

6 Much clearlier then thro a veil; yet not ſo clearly and perfectly, as we ſhall hereafter, in Himſelf. See 1 Cor. 13. 12.

7 All his truth, laſt will, and deſign. (Jo. 1. 17. 18.) all his attributes, ſanctity, and righteouſneſs, juſtice, and mercy, meekneſs and patience; all his Benefits to mankind, as well in their Redemption, as Creation, &c. See Jo. 14. 7. &c. See before 2 Cor. 3. 8. and Heb. 1. 3.

8 'Or, of the Lord in the face of Chriſt, [See 2 Cor. 4. 6.) as the Glaſs, in which all the Glory of God is diſcerned by us; and from which alſo the rayes thereof reflected upon us.

9 Chriſts Image perfected in us at the Reſurrection. 1 Cor. 15. 49. effected by his all-powerful Spirit, Rom. 3. 11.

CHAP. IV.

1. [a] THEREFORE seeing we have this [*so glorious and honorable a*] ministery, [b] as we have received [*from God so great a*] mercy, [c] we [1] faint not, [*nor proceed therein with feares and by-respects.*]

2. But have renounced the [*masked and*] [2] hidden things of [*all*] [d] dishonesty; not walking in craftiness, nor handling the word of God deceitfully, [*and with self-interests;*] but by [*a bold and plain*] manifestation of the truth [f] commending our selves, [*and our sincere dealing and doctrine,*] to every mans conscience, in the sight of God.

3. But if [*after all this*] our Gospel be [*still vail'd*] [g] and hid, [*and not understood,*] it is hid [*only*] [h] to them, that are lost.

4. [*Such,*] in whom [i] [3] the God of this world hath [*first*] blinded, [*and cast a veil over,*] the minds of them, which beleive not; lest the light of the [k] glorious Gospel [4] of Christ, who is the [*perfect*] [l] [5] image [*and brightness*] of God [*the Father,*] should shine unto them [*by our ministery.*]

5. For [*it is*] not our selves [*or our own power or glory that*] we preach, but Christ Jesus the Lord; and our selves [*only*] your [m] servants, [6] for Jesus sake.

6. For God, [n] who [*at first*] commanded the light to shine out of darkness, hath [*now*] also shined in our hearts, [*formerly full of darkness,*] [7] to give [*us*] the light of the knowledg of [8] the glory of God [9] [*shining*] [10] in the face of Jesus Christ.

7. But we have this [*celestial*] treasure [11] in [o] earthen [*and frail*] vessels, [*subject to many pressures and infirmities, as you see;*] [p] that the excellency of the power [*of this our*

a 2 Cor. 3. 4, 12.
b 1 Cor. 7. 25.
c 2 Cor. 3. 12, 7.
d 2 Cor. 1. 17. 1 Thes. 2. 3, 5.
e Shame.
f 2 Cor. 5. 11.
g 2 Cor. 2. 15.
h In.
i Jo. 12. 31. -14. 30. Eph. 6. 12. -2. 2.
k 2 Cor. 3. 18.
l Matt. 11. 27. Jo. 12. 45. -14. 9. Col. 1. 15. Heb. 1. 3.
m 2 Cor. 1. 24.
n Gen. 1. 3.
o Vessels of shell.
p 1 Cor. 2. 5. 2 Cor. 12. 9.

1 [1] Or: tho by some despised, by others [c] hated.

2 Dishonesty loves to be hid.

3 The Devil call'd God for the Divine worship given to Him by worldlings. See 1 Cor. 10. 20. Phil. 3. 19. and for the great power permitted him by God in this lower world, as an instrument here many times of his justice. See Eph. 2. 2. -6. 12. 1 Tim. 1. 20.

4 Alluding to the splendor of Gods Majesty shining from Moses his Face on the people.

5 See 2 Cor. 3. 18. note 7. Heb. 1. 2, 3, 4, 5. 9, 18.

6 To procure his service and glory among you.

7 [1] Or, to give forth to you the light.

8 See before 2 Cor. 3. 18. note 7. v. 5. note 2.

9 [2] Or which we behold.

10 Of which that glory of God, shining in the face of Moses after his vision of Gods back-parts at his second going up into the Mount. Exod. 33. was a type.

11 Allusion to Judges 7. 16.

Apostle-

Apoſtleſhip] may be [*acknowledged to be*] of God, and not of us.

8. [*For, in this glorious miniſtery of ours,*] we are [a] troubled on every ſide; [*but*] yet not [*remedileſly*] [b] diſtreſſed: we are [c] perplexed [*many times,*] but not [*reduc't*] in [*to*] deſpair;

9. Perſecuted, but not forſaken; caſt down, but not deſtroied.

10. Alwaies [*here*] bearing about [d] in the body the [*ſufferings, and*] dying of the Lord Jeſus; [e] that the life alſo [*and vital power*] of Jeſus, [[1] *ſuſtaining us in, and reviving us out of, ſuch ſufferings,*] might be made manifeſt in our body.

11. For we, which [*yet*] live [*ſtill,*] are [*as it were*] [f] alway [2] delivered unto death for Jeſus ſake; that the life alſo of Jeſus, [*reſcuing us there from,*] might be made manifeſt in [*this*] our mortal flesh.

12. So [g] then, [*for the preſent, it is* [h]] death [*that*] worketh in us; but [3] life, [*by it, that worketh*] in you; [*whilſt our many hazards produce your converſion.*]

13. [*Yet*] we having, [*in theſe ſufferings and deaths,*] [4] the ſame [*lively*] Spirit of faith [*ſupporting and animating us to preach unto you, as that of Old:*] according as it is written [i]; [5] I beleived, and therefore have I ſpoken; we alſo beleive, and therefore ſpeak [*ſo confidently.*]

14. Knowing, that [k] he, who raiſed up the Lord Jeſus, [*when delivered to death,*] ſhall raiſe-up us alſo by Jeſus, and ſhall preſent us [*in his Heavenly Kingdom together*] [6] with you [*alſo, whom, thro our ſufferings, we bring to ſalvation*]

15. For [l] all [*theſe*] things, [*we preach and ſuffer,*] are for your ſakes, [*and for your benefit*] [m] that [*ſo*] [n] the abundant Grace, [*communicated to ſo many by our Miniſtery,*] might thro the thankſgiving [*alſo*] of many [*more*] redound to the glory of God.

16. For which cauſe we faint not [*in our labors or troubles;*] but, tho our outward man [*thus*] perish [*and de-*

a Griped.
b Brought to extremities.
c Straitned.
d Gal. 6. 17. Rom. 8. 17.
e 2 Tim. 2. 11, 12. 2 Cor. 1. 5.
f Pſ. 44. 23. 1 Cor. 15. 31. Rom. 8. 15.
g That the death is wrought in, &c.
h 2 Cor. 13. 9.
i Pſal. 116. 10.
k Rom. 8. 11. 1 Cor. 6. 14. 2 Cor. 1. 6. Col. 1. 24. 2 Tim. 2. 10.
l 2 Cor. 1. 11.
m Benefit having abounded.

1 [1] Or, in our inward man daily renew-[1]ed and growing more vigorous thereby, See verſ. 16. - [1] Or in the reſurrection and [1]glory to come hereafter. [See verſ. 14 and Rom. 6. 8. - 8. 17.)

2 In jeopardy of our lives.

3 [1] Or, life and proſperity. [See 1 Cor. 4. 8, 10.]

4. [1] Or. The ſame, and as ſtrong a, ſpirit [1] of faith as you have, notwithſtanding the [1]great diverſity of our preſent exterior con-[1]dition. [See 1 Cor. 4. 8, 10.

5 See Davids beleif and ſpeech in his diſtreſs, Pſal. 116. 3 9 that tho the ſorrows of death compaſſed him about, &c. yet he ſhould walk before the Lord in the land of the living

6 [1] Or. With you, as well as you; not-[1]withſtanding our preſent condition much [1]different.

cay.]

a Rom. 7. 22. Eph. 3. 16. Col. 3. 10. 1 Pet. 3. 4.
b Rom. 8. 18. 1 Pet. 1. 8.
c Moſt ſuperlative.

cay,] yet a the inward [*and ſpiritual*] man is renewed, [*and more fortified,*] day by day.

17. For [*we beleive, that this*] our light affliction [*of our outward man,*] b which is [*alſo*] but for a moment, worketh for us a c far more exceeding, and [*likewiſe an*] eternal, weight of glory.

18. [*We faint not, I ſay;*] while we, [*by the ſpirit of faith,*] look not at the things which are ſeen [*and preſent, good or bad;*] but at the things which are not ſeen. For the things, which are ſeen, are temporal [*and decaying;*] but the things, which are not ſeen, are eternal.

CHAP. V.

d 2 Pet. 1. 13, 14.
e Heb. 9. 11, 24. -11. 10.
f Rom. 8. 23.
g To put on over it.
h We be found clothed, not naked.
i Mat. 22. 11. Gal. 3. 27. Eph. 4. 24. Rev. 3. 18. -16. 15.
k 1 Cor. 15. 53, 54.
l That which is mortal.
m Eſai. 29. 23. Eph. 2. 10.
n This very thing.

1. FOR we know, that, if d our earthly houſe of this Tabernacle [*of our ſpirit, the body,*] were [*once*] diſſolved, we have [*provided for our ſpirit a better dwelling,* 1] a building of God, an houſe e 2 not made with hands, eternal [*and undecaying,*] in the heavens.

2. For in this [*ruinous earthly tabernacle*] f 3 we groan earneſtly, deſiring g to be 1 cloathed-upon, [*rather,*] with [*that*] our houſe, which is from heaven.

(3. If ſo be h that [*at our paſſage hence*] we [*ſhall have the happineſs to*] be [*of thoſe, who are*] found 14 clothed, and not 5 naked.)

4. For we, that are in this Tabernacle, do groan [*as*] being [*much*] burthened [*therewith, but*] not for that we would be [*utterly*] unclothed, but [*yet better*] k cloth-ed-upon [*with our future habitation,*] that [*our preſent*] l mortality might be ſwallowed up of [*an immortal and eternal*] life [*and condition.*]

5 Now m He, that hath wrought, [*and appointed*] us for n the ſelfſame thing, [*this immortal life, and this longing*

1 Eternal glory in the Heavenly Sanctuary, See verſ. 6. compare chap. 4. 17. See agreeing expreſſions of habitation. Heb. 8. 2. -9. 11, 23, 24. -11. 10, 16. of cloathing. Rev. 3. 4. -7. 9. -16. 15. -19. 8, 14. Gal. 3. 27. Eph. 4. 24. 1 Cor. 15. 53, 54. Matt. 22. 11.

2 Of no mens, or mortal facture, or procreation, as all houſes here, and as our preſent bodies be.

3 Thoſe, who here have the ſpirit of God, as men in exile, cannot but continually ſigh and long after God, and their celeſtial country. See verſ. 5. Rom. 8. 23.

4 Clothed with glory. Or, clothed with charity and good works, and other qualities fit for, and capable of, the clothing of ſuch glory. See the Metaphor. 1 Pet. 5. 5. Col. 3. 12.

5 Alluding to Gen. 3. 7. Exod. 32. 25. our natural turpitude of ſin a nakedneſs abominable to God.

after

after it,] is God; who also hath given unto us [a] the earnest of the Spirit [*to assure, and to effect, it*]

6. Therefore, [*thro this Spirit,*] we are alwaies [*in our many pressures and perils*] confident; knowing, that whilst we are [*here*] at home in the Body, [b] we are absent [*and pilgrims*] from the Lord.

(7. For we walk [*here*] [c] by faith [*only,*] not by sight.)

8. We are confident, I say, and [d] willing rather [1] to [e] be absent from the body, and to be present, [*and at home*] with the Lord.

9. Wherefore we labor [*and are ambitious only,*] that whether [*longer*] [h] present [*to the body,*] or [*if he pleaseth*] absent [*from it,*] we may be [*in all our actions and service*] accepted, [*and approved*], of Him, [*when we shall come before his Tribunal.*]

10. For, [*after this mortal tabernacle laid aside,*] we must all [i] [k] appear, [*and totally be made manifest*], before the judgment Seat of Christ; that every one [l] may receive [*the reward of*] the things done [2] in his body, according to that he hath done, whether it be good, or bad.

11. Knowing therefore [m] the terror of the Lord [3] [n] [*in that day,*] we perswade men [*with all sincerity and truth.*] But, [*concerning this,*] [4] we are made manifest unto God: and I trust also are made [o] manifest in your consciences, [*giving testimony hereof.*]

12. For [p] we commend not our selves again unto you [*on this manner, as if, for your selves there were any need thereof* ;] but [*only hereby we*] [q] give you occasion to glory [*to others* (*where need is*)] on our behalf; that ye may have somewhat to answer them, which glory [5] [*only*] in [*external*] [r] appearance [*of much piety, zeal, and fair speeches,*] and not in [*purity of*] heart, [*and upright intentions.*]

13. For whether we [*seem to*] be [*transported* [6] *and*] [s] [t] be-

a Rom. 8. 23. Eph. 4. 30. 2 Cor. 1. 22.

b 1 Chron. 29. 15. Pf. 39. 13. - 119. 19. Heb. 11. 13.

c Heb. 11. 1. 1 Cor. 13. 12. Rom. 8. 23, 24.

d Phil. 1. 23.

e Travel out.

h We be at home or abroad.

i Rom. 14. 10.

k Be made manifest.

l Rom. 2. 6. Gal. 6. 7. Eph. 6. 8. Col. 3. 24, 25. Rev. 22. 12.

m Heb. 10. 31. Job. 31. 23. Jud. 23.

n 1 Theſſ. 1. 10. Mat. 3. 7.

o 2 Cor 4. 2.

p 2 Cor. 3. 1, 2.

q 2 Cor. 1. 14.

r 2 Cor. 4. 2. - 11. 12, 13, 15. 12 Cor. 11. 1, 16, 17, 19.

s Transported.

1 The words ἐκδημῆσαι, ἐνδημῆσαι, The supposed absence from the body, here shews, that the glorified body, which we shall have hereafter, is not the celestial House, and cloathing, here, spoken of, but the Glory Celestial to be enjoied presently after Death.

2 This clause [in his body] may seem to argue this judgment to be when he departs out of it.

3 'Or, towards all, in that day, we perswade men to prepare themselves for it; 'and do declare unto them all the truth.

4 Alluding to Φανερώσθαι, verſ. 10.

5 'Or, glory of themselves in external 'appearance, and not in heart; where 'they know their own hypocrisy and 'guilt.

6 'Or, besides our selves, rapt sometimes in extasies, (which some perhaps 'censured.) 2 Cor. 12. 1.

sides

sides our selves, [*in some high expressions concerning our selves;*] it [1] is [a] to God, [*not our own glory.*] Or whether we be [2] sober [*in our discourses;*] it is for your cause, [*and for your, not our own, Benefit.*]

a) Cor. 4. 5, 4.

14. For the [*infinite*] love of Christ, [*in dying, for us,*] constraineth us [*to live now, and to dedicate our selves, wholly to Him, and his:*] [b] Because we thus judg with our selves, [c] that if one [*so*] died [3] for all, then [4] were all dead [*in their sins, for which he thus died.*]

b Judging this.
c Rom. 5. 15.

15. And [d] that He died for [*them*] all, [e] that they, who [*now*] live [*anew by Him,*] should not henceforth live, [*as formerly,*] unto themselves [*and their own affairs;*] but a spiritual life [5] unto Him, who died for them, and [*so*] rose again [*to a new life.*]

d He died.
e Rom. 6. 11, 12. Gal. 2. 10. 1 Thess. 5. 10. 1 Pet. 4. 2.

16. Wherefore, [*as now risen from the dead,*] henceforth know we, [*or value we,*] no man [6] after the flesh [*and advantages of this world.*] Yea, tho [7] [8] we [f] have known Christ after the flesh [*in a mortal condition conversing with us here on earth,*] yet now henceforth [9] [g] know we Him [*so, and contemplate him as such,*] no more; [*but now, as risen again and changed from that into a spiritual condition.*]

f Had known.
g We know him so no longer.

17. Therefore, if any man [h] [10] be [*ingrafted*] in [*to*] Christ, He is [*also*] a new creature, [*like Him.*] [i] *The* [11] old things [*of the world*] are passed away [*with Him, and*] behold all things are become new, [*and spiritual within Him.*]

h Rom. 8. 9. Gal. 6. 15.
i Allusion to Esai. 43. 18, 19. 65. 17. Rev. 21. 5.

18. [k] And all [*these*] things [*of this new spiritual Creation*] are of God, [*the Author of them;*] who hath [*anew*] reconciled us [*sinners*] unto Himself by Jesus Christ; and hath given to us [*Apostles,*] the [l] ministery of this Reconciliation.

k But all these things.
l Administration.

1 To Gods glory; by whose Grace only we are what we are: and to his service; that men considering what by his Grace we are, our doctrine may be the more credited.

2 [c] Or, sober in not commending our [c] selves, it is for your cause, to give you [c] good example, and teach you like humility, and modesty.

3 For all, in their stead; and as their pattern.

4 [c] Or, then were all to be dead to sin [c] and the world, like Him. [See Rom. 6. verse 4. to the 14 verse.]

5 According to his rule, and for his service.

6 Value no human freindships and favors, their riches, and Honors; nor would be so valued our selves.

7 Perhaps this spoken with reference to some, who boasted of their acquaintance here and conversation with Christ.

8 St. Paul perhaps had seen Christ before his death, being a young man at the stoning of St. Stephen, and educated at Jerusalem. See Act. 7. 58. Act. 22. 3.

9 According to any carnal affections and relations towards Him.

10 By the spirit of Christ received in his regeneration by baptism. See this more fully expressed in Rom. 6. 3. &c.

11 Honor, wealth, human wisdom, carnal affections, self-love, &c. all these mortified.

19. To

19. To wit [*I say*] that God was, in Christ, reconciling the world unto himself: [*and*] not imputing their [*former*] trespasses unto them. And to us hath he [a] committed the word of [*this*] reconciliation.

20. Now then we are Ambassadors [*to you*] for Christ; as tho God did [*beseak and*] beseech you by us, we pray you, in Christs stead [*who purchased our peace,*] be ye [*not deficient on your parts to be*] reconciled to God.

21. For [b] He hath made Him to be sin, [*and punished as a sinner*] for us, who knew no sin; that [*so*] [1] we [*sinners*] might be [2] made [c] the righteousness of God, [*and treated as innocent, pure, and sinless persons,*] in Him.

[a] Placed or deposited in us.

[b] Esai. 53. 6. Gal. 3. 13. 1 Pet. 2. 22, 24.

[c] Rom. 1. 17.

CHAP. VI.

1. WE, then [d], [e] as workers together [f] *with Him*, beseech you also, that ye receive not the grace [*and mercy*] of God [*revealed to you in our Gospel*] in vain; [*but make a seasonable use thereof.*]

2. (For he saith [g] [*in the Prophet*;] I have heard thee in a time accepted, and in the day of [h] salvation have I succored thee: behold [3] now is the accepted time [*(spoken of) in the dispensation to men of the Gospel which we preach; and*] now is the day of Salvation [*come unto you.*)]

3. [*We beseech you, I say,*] [i] giving [*meanwhile*] no offence [k] [*to you*] in any thing; [4] that the Ministry, [*committed to us,*] be not blamed.

4. But in all things [l] approving our selves [*to you*] as the ministers of God, [5] in much patience, in afflictions, in [*many*] necessities [*and wants,*] in distresses,

5. [m] In stripes, in imprisonments, in [*popular*] [n] tumults, in [*manual*] labors, [6] in watchings, [6] in fastings.

6. [*By chastity and*] pureness [*of conversation,*] by knowledg [*of the divine mysteries,*] by long-suffering, by

[d] That work.

[e] 1 Cor. 3. 9.

[f] 2 Cor. 5. 20.

[g] Esai. 49. 8.

[h] Deliverance.

[i] 1 Cor. 4. 2.

[k] Occasion of falling.

[l] 1 Cor. 4. 1. Commending.

[m] 2 Cor. 11. 23.

[n] In tossing to and fro.

1 We for his sufferings accounted innocent; by his Spirit rendred Holy.

2 Might be sanctified and justified in and thro Him.

3 Now, in this life: in this life, when God sendeth his ministers unto you: sendeth his ministers to you, with the Gospel of Salvation not so evidently made known as former times. But such an acceptable time is not alwaies in this life. See Heb. 6. 6, 8. - 3. 10. - 12. 17.

4 In seeking our own corporal, or secular advantages.

5 See these sufferings repeated, chap. 11. 23.

6 Denying our selves our ordinary sleep and food.

kindneſs, by [*the various gifts of*] the Holy Ghoſt [*and*] by [*that the moſt excellent, of charity and*] love unfained.

7. By the [*efficacious*] word of Truth [*unadulterated,*] [a] by the power of God [*aſſiſting it and us with all ſorts of Miracles, and*] [b] by the [*compleat*] [1] armor of righteouſneſs [c] [2] on the right hand and [2] on the left, [*for acting and ſuſtaining.*]

8. By honor and dishonor; by evil report, and good report, [*as they happen:*] As deceivers [*of the world,*] and yet [*found*] true;

9. As [*obſcure and*] unknown, and [d] yet [e] well known [*to God and good men, and conſpicuous in mighty works:*] [f] As dying [*in our paſſing throſo many perils,*] and [*yet*] behold we live [*ſtill:*] [g] as chaſtned, and [*yet*] not killed;

10. As ſorrowful, [*for our ſecular appearance much afflicted, and*] yet alway rejoicing: As poor [*and indigent,*] yet making many [*ſpiritually*] rich; As having nothing, and yet [*in Chriſt our Lord*] [3] [h] poſſeſſing all things.

11. O ye Corinthians, our mouth is open[*ed in free ſpeech*] unto you; our heart is enlarged [*in great affection toward you.*]

12. Ye are not [i] ſtraitned in us, [*nor have a ſmall place in our affections;*] but ye are ſtraitned in your own bowels [*of ſmall affection toward us.*]

13. Now [k] for a recompence, in the ſame [*reciprocal love toward me your Father (for*] I ſpeak as unto *my* children), be ye alſo enlarged [*in your affections toward us and toward the truth taught by us.*]

14. [4] [*And*] [l] be not ye [*any longer ſo affectionately inclined, and ſo*] [5] unequally [*and unſuitably*] yoked [*together, and combined in ſuch amity and freindſhip*] with, [6] unbelievers [*and Idolaters.*] For what [m] fellowſhip hath righteouſneſs with unrighteouſneſs? and what [n] communion hath light with darkneſs?

a 1 Cor. 2. 4. 2 Cor. 10. 4.
b 2 Cor. 10. 4. Eph. 6. 11. 2 Tim. 4. 7.
c For.
d 2 Cor. 4. 2.
e Acknowledged.
f 2 Cor. 4. 10, 11.
g Pſ. 118. 18.
h Rom. 4. 13. 1 Cor. 3. 21.
i 2 Cor. 2. 3.
k By way of this very recompence.
l Do not become more ineligible to.
m Participation.
n Communication.

1 All chriſtian vertues.

2 Sword Eph. 6. 17. and Shield Eph. 6. 16. Offenſive and defenſive: for the ſpiritual conquering of others; for the ſpiritual preſerving of our ſelves againſt men, and Angels.

3 Poſſeſſing all things, in contentedneſs of mind; in the Grace and favor of God; in the inheritance of Glory; in the not wanting any thing temporally neceſſary.

4 The firſt chriſtians few; and, to avoid the croſs, apt to comply with the world, and the former religions thereof, more then was meet; and by their falſe teachers, who alſo ſhunned the Croſs, indulged herein (who alienated their affections alſo from the Apoſtle.) Therefore of this the ſolicitous Apoſtle often admoniſheth them. See 1 Cor. 8. 4, 5. 7. 9, 10. 6. 1. &c. 1 Cor. 10. 14, 19, 20.

5 Unequally: the one being light, the other darkneſs, &c.

6 Idolaters, communicating with them in their Idol-Feaſts, and ſome other religious Ceremonies, as likewiſe in civil affairs, marriages, commerce.

15. And

15. And what concord hath Chriſt, [*our Lord,*] with Belial, [*theirs?*] or what part hath he that believeth with an Infidel?

16. And what agreement hath the Temple of God with Idols? For [a] ye are the Temple of the living God. As God hath ſaid; [b] I will dwell [c] in them, and walk [c] in *them*: and I will be their God, and they ſhall be my people.

17. [d] Wherefore come out [2] from among them, and be ye ſeparate, ſaith the Lord, and [e] touch not the[*ir*] unclean thing[*s*;] and I will receive, [*and accept of,*] you.

18. [f] And will be [g] a Father unto you, and ye ſhall be [h] my Sons and Daughters, ſaith the Lord Almighty.

1 *a* 1 Cor. 3. 16. 6. 19.
b Lev. 26. 12. Ezek. 37. 27.
c Among them.
d Eſai. 52. 11.
e 1 Cor. 10. 20, 21.
f Jer. 31. 1, 9.
g For a Father.
h To me for Sons.

CHAP. VII.

1. HAVING therefore theſe [*high*] promiſes [*of Gods making his habitation within us, and making us his ſons and daughters*;] Dearly Beloved, let us cleanſe our ſelves [3] from all [i] filthineſs [*both*] of the fleſh, and ſpirit; perfecting Holineſs [*and purity both in body and ſoul,*] in the [*reverence and*] fear of [*this holy*] God.

2. [*And*] [k] receive [*ye*] us [*reciprocally into your beſt affections; for*] we have [*in our miniſtery*] wronged no man [*of you,*] we have corrupted no man [*of you,*] [l] we have [m] defrauded no man [*of you.*]

3. I ſpeak not this to condemn, [*or reproach*], *you* [*therewith, but only to clear my ſelf*;] for I have ſaid before, [n] that you are [*moſt affectionately lodged*] in our hearts, to dy and live with *you* [*for the advancing of your good.*]

4. Great, [*you ſee,*] is my [o] [p] boldneſs [*and freedom*] of ſpeech toward you, [*and*] great [*alſo*] is [q] my glorying [*in, and*] of, you: [*now*] I am filled with comfort, [*and*] I am exceeding joyful in all [*theſe*] our tribulation[*s*.]

5. For [r] [ſ] when we were come [*from Epheſus*] into Macedonia our flesh had no reſt, but we were troubled on every

i Defilement.
k 2 Cor. 6. 13.
l Act. 20. 33.
2 Cor. 12. 17.
m Coveted.
n 2 Cor. 6. 12.
o 2 Cor. 6. 11.
p Freeneſs.
q 2 Cor. 8. 7, 24. -9. 2. -3. 2, 3. -7. 14.
r As we went.
ſ 2 Cor. 2. 13.

1 A name ſignifying *Rebel* appropriated to the Devil, or Arch-rebel, or wicked one. No man being called abſtractively Belial; but, a Son, or a man of Belial. See the name firſt uſed. Deut. 13. 13.

2 See Eſai. 52. 11. compare 4. the Prophet ſpeaks of the reduction from the Babilonian Captivity, a type of the delivering of the Gentiles from Idolatry.

3 The Apoſtle ſeemeth cheifly to intend the two great ſins of the unbelievers, Idolatry, and Fornication uſually attending it. Rev. 2. 20. which defile both Soul, and Body. See 1 Cor. 6. 18. -8. 7. and were frequently committed by the Heathen-Corinthians.

a Allusion to Deut. 32. 25.
b The lowly.
c About.
d Zeal for.
e wherefore tho I greived you by that Epistle.
f 2 Cor. 2. 4.
g According to God.
h Greif according to God.
i See vers. 11.
k Not repented of.
l Your being greived according to God.
m How great diligence.
n Apologizing.

side: [2] without *were* [1] fightings [*from the unbeleivers,*] within *were* [2] fears, [*for you and others already converted.*]

6. Nevertheless God, that comforteth [b] those who are cast down, comforted us by the coming of [*our Coadjutor*] Titus [*thither to me.*]

7. And not by his coming only, but by the consolation, wherewith he was comforted [*also*] [c] in you; when he told us your earnest desire [*of rectifying all things*], your [*sad*] mourning, your [3] [d] fervent mind towards me; so that I rejoiced [*now*] the more [*exceedingly from the occasion of my former greif.*]

8. [e] For, tho I made you sorry with a letter, I do not [*now*] repent, [f] tho I did [4] repent: For I perceive [*and am glad,*] that the same Epistle made you sorry, tho it were but for [a] season [*and much for your benefit.*]

9. Now I rejoice, not that ye were made sorry; but that ye sorrowed to repentance, [*and amendment.*] For [*I perceive by Titus, that*] ye were made sorry [g] after a godly manner; that ye might receive dammage by us in nothing, [*either spoken or written by us.*]

10. For [*such*] [5] [h] Godly sorrow worketh [i] a [6] repentance [*tending*] to Salvation, [*and*] [k] not to be repented of; but [7] the sorrow of the world [8] worketh death, [*and we have reason to be sorry for it.*]

11. For behold this selfsame thing, [l] that [*upon receit of my threatning letter*] ye sorrowed after a godly sort, what [m] carefulness [*of any way so offending God or us*] it wrought in you; yea *what* [n] clearing of your selves [*from such guilt,*] yea *what* indignation [*against such offences*;] yea *what* fear [*of partaking such faults or incurring my censures*;] yea *what* vehement desire [*to have these faults amended*;] yea *what* zeal [*against,*] yea *what* revenge [*used upon, such delinquencies.*] In all things, [*and by all waies,*] you have approved your selves [*to me*] to be clear in this matter, [*and not involved and chargeable with those faults.*]

1 S. Paul, in his first visit of Macedonia, suffered more both from Jew and Gentile then any where else, see Act. 16. 9. &c. 17. 5. &c. but what he suffered in this 2d S. Luke hath not related. See Act. 20 1.

2 [1] Or, fears from false Brethren.

3 Affection toward me, greif to offend me, zeal to vindicate me against all calumnies, &c.

4 Much regretting your affliction thereby, as likewise dreading some ill consequent thereof.

5 Sorrow for God and our neighbor offended by our sin.

6 A change of mind, and amendment of our faults. (See v. 11.) the natural fruits of Godly sorrow.

7 A despairing or passionate sorrow for the want or loss of wordly things, pleasures, riches, honors &c.

8 Is sinful, displeasing to God, advancing only our destruction, and the death both of body and soul.

12. Where-

12. Wherefore, tho I wrote [*ſo paſſionate a letter*] unto you, *I did it* not for his [*particular*] cauſe,[1] that had done the wrong, [*out of a delight to have him puniſhed*;] nor for his cauſe[1] that [*had*] ſuffered wrong, [*out of a particular kindneſs to have him righted*;] [a] but [*generally*,] that our [b] care [*and ſolicitude*] for you, [2] in the ſight of God, might appear unto you.

13. Therefore [c] we were comforted in your [*giving us ſuch*] comfort: yea and exceedingly the more joied we for the joy of Titus [*alſo*,] becauſe his ſpirit was [*exhilarated and*] refreshed by you all.

14. For [*now*,] if I have boaſted any thing to Him of you, I [d] am not aſhamed; but, as we ſpeak all things to you in [*ſincerity and*] truth, even ſo our boaſting, which I [*have heretofore*] made before Titus [e] [*of you*,] is found a truth.

15. And his [f] inward affection is [*yet*] more abundant toward you, [g] whilſt he remembreth the [*late*] obedience of you all: how you received him [*repreſenting my authority, and the meſſage that he brought you from me*,] with [*all humble*,] fear, and trembling.

16. I rejoice therefore, that I can have *ſuch* confidence in you [h] in all things.

a 2 Cor. 2. 9.
b Diligence for you, might be made manifeſt before God.
c We have bin comforted with.
d Have not bin put to ſhame.
e 2 Cor. 8. 7.
f Bowels.
g When he remembers.
h 2 Cor. 2. 9. Phil. 2. 12. 2 Theſ. 3. 4. Phil. 8. 21.

CHAP. VIII.

1. MOREOVER, Brethren, [*In this confidence of you*,] we [i] do you to wit of the Grace of God beſtowed on the Churches of [3] Macedonia.

2 How that in a great trial of affliction, [*yet*] the abundance of their joy [*in, and affection to, the Chriſtian profeſſion*,] and [*alſo*] their deep poverty [*amidſt ſuch ſufferings*,] abounded to the riches of their liberality [*toward the neceſſities of the diſtreſſed Saints in Judea.*]

3. For to *their* power (I bear record,) yea and beyond their power, *they were* willing of themſelves, [*unſolicited by me, to this duty.*]

4. Praying us with much intreaty, that we would re-

i Make known unto you the Grace.

1 The inceſtuous perſon, and his injured Father. 1 Cor. 5. 1. The man that ſued his brother. 1 Cor. 6. 1. thoſe defrauded, &c. 1 Cor. 6. 8.

2 For a right diſcharge of my miniſtry in the ſight of God.

3 The Churches of Philippi, Theſſalonica, Berœa, &c.

ceive

ceive [*this*] their [a] Gift, and [b] fellowship of miniſtery to the Saints.

5. And [c] this *they did*, not as we hoped, but [*much beyond our expectation, and in the firſt place*] gave their own ſelves [*in perſon*] to the Lord, and unto us by the will [*and good pleaſure*] of God, [*to be imploied alſo in ſuch a ſervice, as we thought meet.*]

6. [d] Inſomuch that, [*upon ſuch their forwardneſs,*] we deſired Titus, [e] that as he had, [*in his laſt viſit of you,*] begun, ſo [*now*] he would alſo finish [f] in you the ſame Grace, [*and deed of charity*] alſo.

7. [g] Therefore, [h] as ye abound in every [*other*] thing, in Faith, and [i] utterance, and knowledg, and in all [k] diligence [*of a chriſtian converſation,*] and in your love to us, [l] *ſee* that ye abound in this Grace alſo [*of bounty and charity to our brethren.*]

8. I ſpeak not [*this*] [1] by [*way of*] commandment [1] [*or injunction,*] but [*only*] by occaſion of the forwardneſs [*I ſee*] of others, and to prove the ſincerity of your love [*to Chriſt and his Saints, in compariſon of theirs.*]

9. For ye know the [m] Grace [*and bounty*] of our Lord Jeſus Chriſt, that [n] tho he was rich, yet for your ſakes he became poor; that ye, thro his poverty, might be rich.

10. And [o] herein I give my [1] advice, for [*that*] this is [*very*] [p] expedient for you [*to compleat the good work ye have undertaken; as*] [q] who have [3] begun before not only to do [*ſomething,*] but alſo [r] to be forward [*and zealous, in this matter now*] a year ago.

11. [s] Now therefore perform [*and conſummate*] the doing of it, that as *there was* a [t] readineſs to will, ſo there may be a performance alſo [*of your good reſolutions,*] out of that [*preſent livelihood*] which you have.

12. For if [v] there be firſt [*but*] a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

13. For I *mean* not [*in this,*] that other men be eaſed [*and enabled to live*;] and you, [*on the other ſide, over*] burthened, [*and brought to want.*]

a Charity and liberality of adminiſtration toward the Saints.
b Act. 11. 29. Rom. 15. 16. 1 Cor. 16. 1. 2 Cor. 9. 2.
c And not as we hoped.
d That we might intreat.
e 1 Cor. 16. 2.
f Among you this charity alſo.
g But.
h 2 Cor. 1. 5. and 2 Cor. c. 12. and c. 14.
i Word.
k 2 Cor. 7. 11.
l We abound.
m Charity.
n Being rich.
o 1 Cor. 7. 25.
p Prov. 19. 17. Matt. 10. 41.
q As many of you as formerly began from a year ago not only to do, but alſo to reſolve.
r 2 Cor. 9. 2.
s Willing.
t And now conſummate the work.
1 Forwardneſs to reſolve.
v The forwardneſs precede.

1 See 1 Cor. 7. 6. note. 3.

2 There are ſeveral higher degrees of the Acts of Charity and other chriſtian virtues, that are not in præcepto, and may be omitted without ſinning, yet are in Conſilio; and the performance of them moſt highly acceptable to God.

3 The collection was perfected by many ſmaller contributions provided, and made, at ſeveral times, as their gains came in. See 1 Cor. 16. 2.

14 But

14. But by an equality [*amongſt fellow-chriſtians*;] that now at this time your abundance may be *a ſupply* [1] for their want, that their abundance alſo, [*at another time,*] may be *a ſupply* for your want; that there may be [*an*] equality [*in ſupplying wants.*]

15. As it is written: [a] They, that [b] had *gathered* much, had nothing over; and He, that had *gathered* little, had no lack.

16. But [2] thanks be to God, which put the ſame earneſt care, [c *as I had,*] into the heart of Titus, for [*eſtabliſhing this Grace in*] you.

17. For indeed he [*not only*] accepted [d] the exhortation [*and requeſt I made to Him concerning this imploiment*;] [e] but, being more forward [*of himſelf,*] of his own accord, he went [*now this journy*] unto you.

18. And we have ſent with Him the [3] Brother, [f] whoſe praiſe, [*in his diligent laboring* [4]] *in* the Goſpel, is [*ſpread*] throughout all the Churches.

19. And not that only; but who was alſo choſen of the Churches to travel with us [*to Jeruſalem*] with this [g] Grace [*and charity,*] which is adminiſtred [*and diſpenſed*] by us [*amongſt the neceſſitous Brethren there,*] to the Glory of [h] the ſame Lord, and to the *declaration* of your ready mind [*to releive the poor Saints.*]

20. [i] [*We, by procuring ſome companions,*] [k] avoiding this, that no man ſhould blame us in [*our accounts of*] this abundance [*of charities,*] which is adminiſtred by us.

21. [l m] Providing [*thus*] for honeſt things not only in the ſight of the Lord, but [*alſo*] in the ſight of men.

22. And we have ſent with them our Brother, [5] whom we have oftentimes proved diligent in many things, but now much more diligent [*in this imploiment towards you,*] upon the great confidence, which [n] I [*and he*] have in you.

23. Whether [o] *any do enquire* of Titus, he is my partner and fellow [p] helper concerning you [*in converting you to*

a Exod. 16. 18.
b Had much.
c 2 Cor. 8. 6.
d See, before, verſ. 6.
e Nay being more diligent, he went out, to you of his own accord.
f Who is praiſed for the Goſpel.
g Charity diſpenſed by us. Gift.
h The Lord himſelf and your forwardneſs.
i 1 Cor. 16. 3, 4.
k Taking care of.
l Forecaſting what will be honeſt.
m Rom. 12. 17.
n He hath toward you.
o For Titus.
p Labourer.

1 The Chriſtians in Judea, in thoſe firſt times, more neceſſitous then others by reaſon of the zealous perſecutions of the unbelieving Jews; of the frequent contentions of that Nation with the Romans; and of famine cauſed by the wars.

2 The Apoſtle's cuſtome to refer all good in us to God as the donor thereof. See before, verſ. 1.

3 Suppoſed St. Luke, Pauls frequent fellow-traveller, who was alſo now with Him in Macedonia. See Act. 16. 10. - 20. 5.

4 Perhaps the Apoſtle might have ſome reference to St. Lukes Goſpel, written by Him before the Acts. Or perhaps to his more exact preaching of it, who was ſo particularly informed in it.

5 Some eminent perſon, uncertain, elected, as S. Luke, by the Churches, verſ. 19.

Chriſt:]

Christ:] [a] or our brethren, [*sent with Him,*] *be enquired of, they are* the [b] Messengers [*and Apostles*] of the churches, [c] *and* [1] the glory of Christ, [*and his Profession,*]

24 Wherefore shew ye to them, and before the churches, [*that deputed them,*] the proof of your love [*to me, and the Saints,*] and of our boasting on your behalf.

a Whether our brethren.
b Apostles.
c See 1 Cor. 11. 7.

CHAP. IX.

1. [d] FOR, [2] as [e] touching [*the exciting of your good affection toward*] the ministring to the [*poor*] Saints [*in Judea, I conceive*] it is superfluous for me to write to you.

2. For [f] [*well*] know the forwardness of your mind; for which I boast of you to them of Macedonia, that Achaia was [g] ready a year ago; and [h] your zeal hath, [*here,*] provoked very many.

3. [i] Yet have I sent the Brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready.

4. Lest haply, if they of Macedonia, [*to whom I have reported such things of you,*] come with me, and find you unprepared, we, (that we say not you), should be [k] ashamed in this same confident boasting.

5. Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand [l] your bounty, [1] whereof ye had notice before, that the same might be ready, as a matter of bounty [*speedily and freely given,*] and not of covetousness, [*difficultly and slowly extorted from you.*]

6. But this I *say* [*toward the advancing of your charity; that*] [m] He, that soweth sparingly, shall reap sparingly; and He, which soweth [3] bountifully, shall reap [*also*] bountifully.

7. Every man, according as he purposeth in his heart [*to give,*] *so let him give* [*cheerfully and readily, and*] [o] not grudgingly, or of necessity, [*and as forced to it by importunity*] for [p] God loveth a cheerful giver.

8. And God is able to make all [q] Grace [*and many*

d Now concerning the Contribution.
e Rom. 15. 26. 1 Cor. 16. 1, 2 Cor. 8. 4.
f 2 Cor. 8. 10.
g The emulation from you.
h 2 Cor. 8. 17, 18, 22.
i But, or, now.
k Put to shame in this confidence of boasting.
l Blessing.
1 Before declared. which hath been so spoken of before.
m Prov. 22. 9. Gal. 6. 9.
n Rom. 12. 8.
o Prov. 11. 25. Eccluſ. 35. 9. Rom. 12. 8.
p Charity.

1 [1] Or, the Glory of the Gospel of Christ. [c] Or, of the Christian Profession. Chief members of Christs Body, chief Ministers in his Church.

2 [1] Or, as touching the great necessity [c] of ministring, &c.

3 Gr. ἐπ' εὐλογίαις In benedictionibus.

shewed

shewed by you, to] abound [*the more*] towards you, that ye alwaies, having all-sufficiency in all things, may [a] abound in every good work [*of charity towards others.*]

9. As it is written: [b] He hath [*sown and*] dispersed abroad; He hath given to the poor, his righteousness [*and liberality*] [1] remaineth for ever, [*supplied with plenty.*]

10. Now he, [c] that ministreth [*the*] seed to the sower [*thereof,*] both minister bread for your [*own*] food, and multiply your seed sown [*amongst others, to bring forth plentifully unto you,*] and increase [*unto you*] the fruits of your righteousness [*and bounty.*]

11. Being enriched [*from him*] in every thing to [*the exercising of*] all [d] bountifulness [*to your brethren,*] which causeth, thro us [*who dispense it, and the Saints whom ye relieve, much*] thanksgiving [2] to God [*on your behalf,*]

12. For [e] the administration of this [[3] *oblation and*] service not only supplieth the want of the Saints, but is also abundant [*and fruitful*] by [*the return of*] many thanksgivings unto God [*both for it and also for you.*]

13. (Whiles by the experiment of this ministration [*of yours,*] they glorify God, [*both*] for [*this*] your [*apparent and*] [g] professed subjection unto the Gospel of Christ, and for your [h] liberal distribution unto them, and unto all men.)

14 And by their praier for you, [*as those*] which [*love and*] long after you for the exceeding Grace of God, [*abounding in so great variety of spiritual endowments,* [i] *they have heard to be*] [k] in you.

15. Thanks be unto God for [*this*] his [*exceeding Grace, and*] [4] unspeakable Gift.

a Have plenty for.
b Psal. 112. 3, 9.
c Esai. 55. 10.
d 2 Cor. 1. 11. 4. 15.
e Distribution of this oblation.
f Rom. 15. 27. Phil. 2. 25, 30.
g The subjection of your confession.
h Liberality of communicating.
i See c. 8. 7. 1 Cor. c. 12. and c. 14.
k To warn you.

1 Remaineth for ever, both in the temporal and eternal reward thereof, Psl. 112. 9. His horn exalted with honor, vers. 6. Himself had in everlasting remembrance, vers. 2, His seed blessed and mighty upon earth. Whereas, vers. 10. the wicked and illiberal shall melt away, and his desire perish.

2 Or, to God for his gifts administred by you, you are the occasion, that God is praised for such relief.

3 Alms, an Evangelical λειτουργία, service and sacrifice to God, Phil. 4. 18. Heb. 13. 16. Phil. 2. 25, 30.

4 These extraordinary spiritual gifts were most eminent in this Church of Corinth; and especially that, most admired, of Tongues. See 1 Cor. 14. 26. and much famed abroad. Which Gifts perhaps occasioned to some of them the slighting of the Apostle; who, next, proceeds to a just and necessary vindication of himself, and his Honor, to maintain to them his Doctrine, see chap. 11. 2, 3.

CHAP. X.

1. NOW I [*the same*] Paul my self beseech you by the meekness and gentleness of Christ [*whom I imitate,*] who, [(*as some of you please to say,* a)] in presence am base [*and lowly in my language and behaviour*] among you, but being absent [*in my letters*] am [*bold and*] b bold toward you.

2. But I beseech you, [*by that supreme pattern of meekness,*] that I may not [*have occasion to*] be bold [*also*] when I am present; with that [*just*] confidence [*and courage,*] wherewith I think [*my self obliged*] to be bold against some, [(*if not amended first,*)] which c think of us, as if we walked [*meerly*] according to the flesh, [*the passions, fears, interests, and impotencies, thereof.*]

3. For [*know ye, that*] tho we walk in the flesh, [*and the many infirmities thereof,*] *yet* we do not war after the flesh [*and the feeble waies it useth.*]

(4. For the 2 weapons of our warfare are not [*weak and*] carnal, but d mighty e thro God, [*and such as have a divine force*] to the f pulling of 3 strong holds.)

5. Casting down g Imaginations [*and Reasonings,*] and every high [*and lofty*] thing, that exalteth it self against the [*right*] knowledg of God; and bringing into captivity every [*rebellious*] thought to the obedience of Christ [*and the Gospel.*]

6. And having in a readiness h to revenge all disobedience [*that shall obstinately persist,*] when your obedience, [*who will relent upon this our admonition,* i] is [*once*] fulfilled [*and reduced into good order.*]

7. Do ye look [*and judg*] on things [*only*] after the outward [*and corporal*] appearance? [*But*] k if, [*further,*] any man trust to, [*and confide of,*] himself that he is [*a chosen Minister or Servant of*] Christs, let him of himself [*call to mind and*] l think this again, that [*in the same manner*] as He is Christs, so are we Christs.

8. m For though I should boast somewhat more [*then this*]

a Who, when I am in person among you, am lowly. In outward appearance. 1 Cor. 2. 3. 2 Cor. 10. 10.
b Confident.
c Reckon.
d 1 Cor. 2. 4, 5, 6.
e To God.
f Jer. 1. 10.
g Reasonings.
h Act. 5. 5. -8. 20, 21. 24, 26. -13. 10, 11. 1 Tim. 1. 20. 2 Cor. 13. 3.
i Shall have bin fulfilled.
k 1 Cor. 14. 37. 1 Jo. 4. 6.
l Conclude.
m 1 Cor. 13. 10.

1 See note on. 1 Cor. 2. 3.

2 The Word of God; his Grace and Holy Spirit, Miracles of all sorts, Eminent wisdom and Patience, and Continency, and other christian vertues. See ch. 6. 4, 5, 6, 7.

3 Of Human reason and wisdom; habituated vice; hostile opposition, &c.

of

of our [1] authority [*beyond other disciples of our Lord,*] (*yet* which the Lord hath given us [*to use discreetly*] [c] for edification, [*as much as may be,*] and not for your destruction,) [c] I should not be ashamed.

9. That I may not seem, as if, [*being a man of no efficacy and power*], I would [d] terrify you [*only*] by [*some high-writ*] letters.

10. For his letters (say they) are [e] weighty and powerful; but [f] *his* [2] bodily presence is weak [*and mean*], and [3] his [3] speech [*and expression*] contemptible.

11. [*But*] let such a one [g] think this, that such as we are in word by letters, when we are absent; such *will we be also* in deed [*and effect,*] when we are present, [*over those under this our charge, who persist unreformed.*]

12. For, [*as for any further contest with these men,*] we dare not [h] make our selves of the number, or compare our selves [*in this vaunting way*] with some [*among you,*] who commend themselves, [*without weighing at all other mens greater labors, or deserts:*] But they [*thus*] [4] [5] measuring themselves [*and their worth,*] by [*no rule but*] themselves, and comparing themselves with [*no other mens works but only*] amongst themselves, [*in this*] [i] are [6] no: wise.

13. [k] But we will not boast of things, that are without our [*line and*] measure [*in other mens works and plantations, as they do;*] but [*only*] according to the measure of the [m] rule, [n] which God hath distributed unto us, a measure [*which he hath made, (ye know,)*] to reach even unto you.

14. [o] For we stretch not our selves beyond our measure, [*when we assume to our selves the planting of your Church,*] as tho we reached not [*with our measure*] unto you: For we [p] are come as far as to you also, [*the first there,*] in *preaching* the Gospel of Christ.

15. Not boasting, [*I say,*] of things without our measure, *that is,* [q] [*within the line*] of other mens labors [*and plan-*

a Gal. 1. 1, 12.
b 1 Cor. 5. 5. 2 Cor. 2. 6, 7, 8.
c 2 Cor. 12. 6.
d As it were to.
e Heavy.
f 1 Cor. 2. 3, 4.
g Conclude.
h Distinguish our selves, or compare our selves with any of those that.
i Understand it not,
k Nay; neither will wee.
l 2 Cor. 11. 4.
m Line.
n By which God hath divided.
o For we do not overextend our selves, as they which come not to you.
p Came formost as far as you in the Gospel of Christ.
q Rom. 15. 20.

1 Specially over the Church of Corinth founded by him. See 1 Cor. 3. 10 -4. 15. and 2 Cor. 10. 13.

2 See note on 1 Cor. 2. 3. See his vindication of himself in respect of both these in 2 Cor. 11. 6, 7. By which 7th verse it seemeth, That his person was less valued and more contemned by some of them, because he wrought at his trade, and got his living with Hand labor.

3 The Greeks specially affecting and addicted to high and swelling language. The Greek tongue also by several peculiar compositions of words, &c. affording this beyond other languages.

4 Well-considering other mens greater deserts destroies self-conceit.

5 'Or measuring themselves by themselves, by their Fancy, not their deeds, or service.

6 Not equal and impartial Judges of their own praise, and worth.

tations,] but [*contrarily*] having hope, when your Faith is increaſed, [1] [*and this your converſion perfected,*] that we ſhall be [*yet further*] [a] enlarged, by you[*r help* 2,] [b] according to [*this*] our rule abundantly;

16. To preach [*and* [c] *plant*] the Goſpel in the regions [*alſo*] beyond you, and not [*to need*] to boaſt [*and glory*] in another mans [d] line [e] of things, [*that were firſt by another*] made ready to our hand.

15. but [f], [*as it is written,*] He that glorieth let him glory in the Lord, [*in that He and his ſervice appears acceptable to, and favored by, Him.* 3]

18. For not He, that commendeth himſelf, is [*rightly*] approved; but [g] [*He,*] whom the Lord commendeth.

a Magnified in you.
b Or in reſpect of.
c Rom. 15. 17, 18, 19, 20.
d Rule.
e Over thoſe regions that are ready.
f Jer. 9. 24. 1 Cor. 1. 31.
g Rom. 2. 19. 1 Cor. 4. 5.

CHAP. XI.

1. [h] WOULD to God, you could [i] bear with me a little in [*this*] my [k] [*ſeeming*] folly [4] [*of commending my ſelf,*] and indeed bear with me.

2. For, [(*that which conſtrains me to it,*)] I am jealous over you with [*a*] Godly jealouſy, [*leſt others ſhould ruin you from me*;] for [*that*] I have [l] eſpouſed you to one husband, [*even our Lord,*] that I may preſent you as a chaſt [*and uncorrupted*] Virgin unto Chriſt.

3. But I fear leſt, by any means, [m] as the Serpent beguiled [*the Virgin*] Eve, thro his ſubtilty [*and fair ſpeeches, promiſing new knowledg and new advantages*;] ſo your minds ſhould be [5] corrupted from the [*truth, and*] ſimplicity, that is [n] in Chriſt.

4. For, [*indeed,*] if [6] He that cometh [7] [*to you after me,*] preacheth [*to you*] another Jeſus, whom we have not preached; or if ye receive [*by Him*] another Spirit, which ye have not received [*by us*;] or [o] another Goſpel, which ye have not accepted [*already before*; *then*] ye might [p] well bear *with*, [*and kindly entertain,*] *Him.*

h I would you would pardon we a little peice of folly.
i You do bear.
k 2 Cor. 12. 6. -5. 13. -11 16.
l Prepared you to preſent a pure Virgin to one man, to Chriſt.
m Gen. 3. 4.
n Toward.
o Gal. 1. 7.
p Do well to pardon.

1 Shaken now by theſe falſe Apoſtles.
2 Or in reſpect of.
3 And again, in that all the good, that is in his actions, comes from Him. See 1 Cor. 3. 5. -15. 10.
4 Not for my ſelf, but for Gods cauſe.
5 Corrupted with the falſe doctrines of the Gnoſticks and others, and with humane eloquence.
6 Some cheif falſe Apoſtle. See 2 Cor. 10. 11.
7 That cometh to you from Judea, and vaunteth himſelf to be of Chriſt, or of Cephas. 1 Cor. 1. 12.

5. For

5. For, [*in planting of this Gospel among you, if ye have receiv'd none other,*] I suppose [*that*] [a] I was [b] not a whit behind the very cheifest Apostles, [*those, whose followers they pretend themselves.*]

6. (But, [1] tho I be [*accounted*] [c] [2] rude in Speech, yet [*am I*] not [*so*] [d] in knowledg:) [e] But we, [*and our abilities,*] have bin throughly [f] made manifest among you in all things.

7. [*Or,*] [1] have I [*perhaps*] committed an offence in [*my lowness and*] [3] abasing my self [*amongst you to mean and 4 handy labours,*] that [*so*] you might be [*the more*] [4] exalted [5] [*in your spiritual affairs;*] because [*so*] I have preached unto you the Gospel of God freely, [*and without your charge?*]

8. [*Besides my handy labour*] I [*also*] robbed other Churches, [*in*] taking wages of them to do you service [*gratis.*]

9. And when I was present with you, and wanted, [6] [*yet*] [7] I was [h] chargeable to no man; for that, which was lacking to me, [i] the brethren which came from Macedonia [8] supplied; and in all things I have kept my self from being burthensom unto you, and *so* will I keep my self.

10. [k] As the truth of Christ is in me, no man shall [l] stop me of [m] this boasting in the Regions of Achaia.

11. [*And*] wherefore [*will I accept no gratuity from you?*] because I love you not? God knoweth [*the contrary.*]

12. But what I do that I will [*continue to*] do, that I may [n] cut off [o] occasion of [*reproaching me or boasting of them*

a I have no way come short of those which are the most eminent Apostles. b 1 Cor. 15. 10. 2 Cor. 12. 11. Gal. 2. 6. c 2 Cor. 10. 10. 1 Cor. 1. 17. -2. 1, 13. d Eph. 3. 4. e But in every thing we are made manifest among all men toward you. f 2 Cor. 4. 2. -5. 11. -12. 12. g 1 Cor. 4. 10., 11. -9. 6, 12. h 2 Cor. 12. 13. i Phil. 4. 10, 15. k Rom. 9. 1. l This boasting shall not be stopped in me. m 1 Cor. 9. 15. n 1 Cor. 9 12. o Advantage.

1 A vindication of himself against their reproach, chap. 10. 10. that his bodily presence was weak and speech contemptible.

2 That S. Paul was also an eloquent and powerful Speaker, See Act. 19. 12. there called Mercury for it. See Act. 22. 1. -24. 10. -26 2. -17. 22. But, not thinking fit in his ministery to use the Grecian flaunting way in ostentation thereof, that so the power of the Gospel might not seem to be placed in human wisdom. 1 Cor. 2. 4, 5. therefore was he contemned by the curious Greeks. Especially perhaps being liable to some Solecisms, and Hebraisms in the Greek (being not his national) language; as also by reason of the impetus of the Spirit, apt to make hyperbatons (as is seen in his Epistles;) hereby becoming sometimes less intelligible.

3 See 1 Cor. 4. 11. 2 Cor. 11. 27.

4 Making Tents, Act. 18. 2. 3.

5 'Or, exalted above the priviledges and 'advantages of other Churches who un-'derwent the charge of maintaining their 'teachers.

6 Wanted probably for his companions (most frequently having some or other with him) as well as for himself: which companions he sometimes relieved also with his own labor: See Act. 20. 34.

7 The Apostle did the like amongst the Thessalonians in Macedonia. See 1 Thess. 2. 9. 2 Thess. 3 8 9.

8 The Philippians, Phil. 4. 10, 15, 16.

selves,

selves,] from them, which desire occasion; that [*for all those things* [1] *of non-self-interest, and gratuital service,*] wherein they glory, they may be found, even as we.

a Such false Apostles are deceitful workmen.

13. For [a] such [*indeed*] are, [(*what ever you esteem them for their outward shew,*) *but*] [2] false Apostles, deceitful [*and counterfeit*] workers, transforming themselves [*before you*] into the Apostles of Christ.

b 2 Pet. 2. 4. Jud. 6.

14. And no marvel, for Satan himself, [b] [*a spirit of darkness,*] is transformed [*sometimes*] into an Angel [3] of light, [*seducing to evil by pretending some good.*]

c Phil. 3. 19. *d* See Tit. 1. 16. 2 Tim. 3. 6. *e* See vers. 1. *f* 2 Cor. 12. 6. *g* Suffer.

15. Therefore it is no great thing, if his ministers also be transformed as the ministers of righteousness [*and truth;*] [c] whose ends shall be according to, [*not their shew, but*] works. [d] 16. [e] I say [f] again; Let no man [*among you*] think me a fool [*in this speaking of my self, and necessary vindication of my authority; or*] if otherwise, yet as a fool [g] receive me, that I may [*have the priviledg to*] boast my self a little [*with you.*]

h Ph. 3. 3, 4. *i* See v. 22. *k* Do with pleasure bear with fools.

17. [*For*] that which I speak [*now*], I speak it not [4] after the Lord, [*or by his mandate, as if he allowed any glorying of our selves;*] but as it were foolishly, [(*tho not so indeed*),] in this confidence, [*which others have,*] of boasting.

18. [h] Seeing that many [*with you*] glory [*from their priviledges*] after the flesh, [i] I will glory also.

19. For ye [k] suffer fools gladly, seeing ye your selves are wise, [5] [*nay ye suffer worse then fools.*]

1 Under fair pretences hiding wicked designs, as refusing ordinary stipends to gain privatly greater allowances. See vers. 13. *deceitful workers*: and vers. 20. *if a man take of you.* And Tit. 1. 10, 11, 14. (An Epistle written not long after this) for filthy Lucre. And 1 Tim. 4. 6. supposing Gain Godliness.

2 It seems by verse 22. That these false teachers, or at least some of them, were Christian Jews come from Jerusalem to Corinth, as sent thither by the Apostles there; indeavoring to mingle Judaism with Christianity, and to bring the Corinthians under the bondage of the law; disparaging S. Paul and his doctrine amongst them: Of which Judaizers, see the Apostles like complaints in many of his other Epistles, especially in that to the Galatians. The Epistle to Titus 1. 10, 11. the first to Timothy 1. 6.-6. 4, 20. All these Epistles, as also that to the Romans, being written in the same year with these two to the Corinthians; namely in the last year before his going to Rome, & at a time when these Covetous, complying, Judaizers and false Apostles, vilifying S. Paul especially and his Doctrine, much disturbed in his Plantations the new-founded Christian Churches: Theirs being the first Heresy, with which Gods wildom was pleased to exercise the Church even in the Apostles daies, that no times might pass away without some tentations and trials. See Phil. 3. 1. 2 Tim. 3. 6.

3 Angels of Glory possessing the light of Gods presence.

4 *Not after the Lord*, (i. e.) in such a sense as you may apprehend it; as if the Lord allowed all sorts of boasting of our selves. Or *not after the Lord*, i. e. by any express order, Apostolical command, or Revelation from him. See 1 Cor. 7. 6. note 7. S. Paul, as it were, here laying aside the person of an Apostle, and a messenger unto them of the laws and will of Christ; and assuming that of an injured person defending himself.

5 And so need no others; no aid of wise men.

20. For

20. For ye ſuffer, [*may ye commend,*] if a man bring you into bondage [*to the former Jewiſh ceremonies*;] if a man devour [*and make a prey of*] you; if a man take [*preſents and gifts*] *of you*; if a man [a] exalt himſelf [*over you*;] if a man [*ſhould*] ſmite you on the face. [a] Inſult.

21. [1] I ſpeak as concerning [*the*] reproach [*and haughty carriage ye endure from theſe falſe Apoſtles*;] [b] as tho [c] we, [*on the other ſide,*] had bin weak, [*and could have uſed no ſuch authority over you.*] Howbeit, whereinſoever any [*of them*] is bold [*and thinks he may vaunt himſelf,*] (I ſpeak foolishly,) I am bold alſo [*and no whit inferior to Him.*] [b] 2 Cor. 10. 10. [c] As we alſo have.

22. [2] Are they, [*theſe Judea-Doctors that come to you,*] Hebrews? So *am I.* [d] Are they Iſraelites? So *am I.* Are they [3] the ſeed of Abraham? So *am I.* [d] Rom. 11. 2. Phil. 3. 5.

23. Are they Miniſters of Chriſt [*abroad in the world*]? (I ſpeak [*boaſtingly*] as a fool,) I am [*ſo,*] more [*than they.*] [e] In labors [*for his names ſake*] more abundant, [*than they*:] In ſtripes above meaſure: In priſons more frequent [*than they*:] [f] In 4 deaths oft. [e] 2 Cor. 6. 4. [f] 1 Cor. 15. 31. 2 Cor. 1. 10. -4. 11.

24. [5] Of the Jews five times received I [6] forty *ſtripes* ſave one. [7]

25. Thrice [*by the Gentiles*] was I [g] beaten with rods; [h] once was I ſtoned; [8] thrice I ſuffered ſhipwrack; [9] a night and a day I have been in the deep. [g] Act. 16. 22. [h] Act. 14. 19.

1 [c] Or, I ſpeak it to your reproach, (ſee 1 Cor. 6. 5. -11. 22.) that you may be aſhamed of them. &c. [c] Or, I ſpeak as concerning your and their reproach of us 3 as tho, &c.

2 It ſeems theſe falſe teachers were Jews, who came from Jeruſalem as Apoſtles, or as ſent by them: and their doctrine and deſign, a mingling of Judaiſm with Chriſtianity, complying with their ſacrifices and manners; they here-by the better avoiding the croſs and perſecution from the Jews. Of whom ſee the Apoſtles more expreſs complaints in his Epiſtle to the Galatians. See Phil. 3. 1. Tit. 1. 10.

3 Hebrews: Iſraelites: Seed of Abraham, Gradations.

4. Eminent perils of death. See verſ. 25, 26, 32. Stoning, Shipwrack, Drowning, Robberies, ſentenced to death, expoſed to wild beaſts. See Act. 9. 23. -14. 19. 1 Cor. 15. 30, 31, 32.

5 All theſe ſufferings preceded thoſe mentioned in Acts after the 20th chapter, as did the writing of this Epiſtle.

6 The Jews were allowed to inflict on thoſe of their own Nation ſome leſſer corporal punishments: their ſtripes were not to exceed 40. Deut. 25. 3. theſe ſcourgings of S. Paul no where mentioned; yet they ſhew that even from the beginning he ſuffered from his own Nation heavy perſecutions. See Gal. 5. 11. Theſe ſufferings from them preceding all thoſe mentioned, Act. c. 21. &c. See the other Apoſtles ſuffering the like punishment. Act. 5. 40. 41.

7 One beating mentioned, Act. 16. 23. not the reſt.

8 None of theſe ſhipwracks mentioned in the Acts. That Acts c. 27. was ſome years after the writing of this Epiſtle.

9 Deep either Sea, or Priſon. But to ly in a Dungeon for a night and a day ſeems not ſo great a matter. Probable it was at Sea in ſome one of his ſhipwracks wherein he might be toſſed to and fro in the waves upon ſome broken peice of the ſhip before landing.

26. In

26. In journying often [*from country to country*;] in perils of waters; in perils of robbers; in perils by my own country-men [*the Jewes*;] in perils by the heathens; in perils [1] in the City; in perils in the [2] Wilderneſs; in perils in the Sea [*from Pyrats*;] in perils amongſt [a] falſe Brethren, [*men of the chriſtian profeſſion.*]

27. In wearineſs and painfulneſs, [b] in watchings often, in hunger and thirſt, [3] in faſtings often, in cold and [4] [c] nakedneſs.

28. Beſides [d] thoſe things, that are [*afflicting me from*] without [e], that which cometh upon me daily, the care [*and buſineſs*] of all the Churches.

29. [f] Who [*in them*] is weak, and I am not [5] [f] weak, [*compaſſionating and complying with his weakneſs?*] Who [*in them*] is [6] offended, and I [h] burn not [*with greif and with zeal to have ſuch offence preſently removed?*]

30. If I muſt needs glory [*thus* [7],] I will glory [*rather*] of the things which concern mine infirmities, [*diſgraces, and afflictions for Chriſt.*]

31. The God and Father of our Lord Jeſus Chriſt,[7] which is bleſſed for evermore, knoweth that I ly not.

32. In Damaſcus,[8] the [k] Governor under Aretas the King, kept the City [*of the Damaſcens*] with a garriſon, deſirous to apprehend, [*and*[l] *to kill,*] me.

33. And thro a window in a basket was I let down by the [*City-*] wall, and [*ſo*] eſcaped his hands.

a Gal. 2. 4.
b Act. 20. 31, 31. 1 Pet. 4. 1.
c 1 Cor. 4. 11.
d Other things that I omit.
e The Concurrence of buſineſs that comes daily on me, the ſolicitude for all.
f 1 Cor. 9. 22.
g Scandalized.
h Am not on fire.
i 2 Cor. 12. 15.
k Governor of the Nation.
l Act. 9. 23, 24.

1 In cities; Damaſcus, Jeruſalem, Epheſus, &c.

2 In Wilderneſſes and Deſerts, in his travels.

3 *Hunger* neceſſitated, *Faſtings* voluntary, for ſpiritual ends, Act. 13. 2, 3. -14. 23. 1 Cor. 7. 5.

4 Poor, and thin cloathing.

5 Wary to offend them; tolerating their defects: deſcending to their capacities.

6 Offended either at others real, or imagined, faults. See Rom. 14, 1 Cor. 8. Offended, at his brothers weakneſs; or offended, from his own weakneſs.

7 *Which is bleſſed, &c.* A Doxology or ſome term of honor uſually annexed by the Jews at the naming of God, frequent with the Apoſtle. See Rom. 1. 25. -9. 5. 1 Tim. 1. 11. -6. 15. As alſo this Title, [Father of our Lord Jeſus Chriſt] is often uſed by Him in the glorifying of God. See Eph. 1. 3. 2 Cor. 1. 3. Rom. 15. 6. Eph. 3. 14.

8 Aretas, then having war with the Romans, probably did this at the requeſt of, and out of compliance with, the Jews: as alſo permitted their Sanedrin to queſtion, ſummon, and cenſure any Jews dwelling in his Dominions, for any matters of their Religion. Likely alſo, that S. Paul, newcome thither from Arabia a Country alſo then ſubject to this Prince, was repreſented to Him or his Governor by the Jews as a Roman ſpy: which cauſed ſo ſtrict a watch to have apprehended him.

CHAP.

CHAP. XII.

1. [a] IT is not expedient for me doubtleſs to glory [*eſpecially in what follows, had not ye neceſſitated me unto it*:]
[b] I will come [*now to higher matters,*] to viſions, and Revelations of the Lord;

a But it.
b For I ſhall come.

2. [c] I knew a man, [*that was then*] [1] in Chriſt, [2] above 14 years ago; [3] whether [4] in the Body I cannot tell, or whether

c I know.

1 *In Chriſt.* i. e. A chriſtian. Or, *In Chriſt*, i. e. in the Spirit of Chriſt, and out of himſelf: as St. John ſaith, Rev. 1. 10. I was in the Spirit; oppoſed to S. Peters ἐν ἑαυτῷ. Act. 12. 11. Or, *In Chriſt*, i. e. in or by the power of Chriſt.

2 Some reckon this rapt to have happened unto the Apoſtle at Antioch. Act. 13. 3. before his firſt miſſion to the Occidental Gentiles; when he is ſuppoſed to have had revealed to Him their Converſion. the Apoſtacy of the Jews, the coming of Antichriſt. 2 Theſſ. 2. the return at laſt of the Jews, Rom. 11. &c. things, that made Him cry out; O the depth, &c. Others think it to have happened to Him at Jeruſalem after his return out of Arabia. Act. 22. 17. when he ſaid, that he had an extaſy in the Temple. Others. at Damaſcus at his firſt Converſion, Act. 9. 12. If we read Gal. 2. 1. 14 *years after*, &c. and ſuppoſe that his journy to Jeruſalem to have bin to the Council. Act. 15. the Firſt conjecture is the moſt credible; but if we read it, 4 *years after*, as ſome would have it, which alſo much better agrees with the ſtory of S. Pauls life, the 2d. or 3d is more probable: which ſhews alſo, how long time ago he had bin called, and bin acquainted with the ſecrets of God.

3 We may conceive the Soul to receive a ſupernatural viſion of celeſtial things, either whilſt it remaineth ſtill in the Body, or by its departing from the body for a ſeaſon. (Which yet may not be called a death, becauſe either the ſenſitive, or at leaſt vegetative, ſoul or faculty continues meanwhile in the body, either naturally or miraculouſly vivificating it.) Again we may conceive a mans ſpirit remaining in the Body to receive ſuch viſions two ſeveral waies; either by a real rapture of both body and ſpirit into that place, whereof the ſoul or ſpirit hath ſuch viſion; or elſe by a repreſentation of ſuch things really abſent to the Spirit, neither the Body nor it changing at all their place; yet (as in dreams) the ſpirit apprehending a change of place, and a preſence of the whole perſon to thoſe perſons, and things, which it ſpiritually and ſupernaturally, and by the power of God, not by any operation of nature or fancy, behoius. This laſt, if not only, moſt commonly happeneth; and thus, St. Pauls Rapture will be moſt agreeable with other Scripture-rapts. Where alſo are the ſame expreſſions of the tranſportation of the Spirit, or Body, which alſo the word ἁρπαγὴ imports. See Rev. 1. 10. S. John ſaid to be in ſpirit i. e. In the Divine ſpirit, as it were his ſpirit in the hands and poſſeſſion of that ſpirit, oppoſed to his being ἐν ἑαυτῷ. See Act. 12. 11. where St. Peter, in his return from ſuch a ſpiritual extaſy, is ſaid to be ἐν ἑαυτῷ to have returned to himſelf; (ſo a man poſſeſſed with an evil Spirit is ſaid to be ἐν πνεύματι ἀκαθάρτῳ. Mark. 1. 23. - 5. 2.) and ſee Rev. 4. 1, 2. St. John taken up into the heavenly Temple, Rev. 17. 3. tranſported into a deſert, - 21, 10. into an high mountain, ſee Ezek. 8. 3. the Prophet taken by the hair of the head and carried out of Chaldea, where he lived amongſt thoſe of the former captivity, to Jeruſalem; and c. 11. 24. reduced.

4 Whether the Spirit remaining in the body by a ſpiritual repreſentation, or whether the Spirit departing out of the Body by a real tranſportation, I cannot tell. Or, whether in the body rapt up with the ſpirit; or, whether with the Spirit departing out of the Body, I cannot tell.

ther out of the body I cannot tell; God knoweth; such an one [a] caught up [1] to the third Heaven.

[a] Snatcht as far as.

3. And I knew such a man (whether in the Body, or out of the Body, I cannot tell, God knoweth.)

4. How that he was caught up into [2] Paradise, and [*there*] heard [3] unspeakable words, which it is not lawful, [*nor possible,*] for a man to utter [*again and recount unto you.*]

5. Of such *an one* [(*were it not my self*)] [4] will I glory; yet of my self I will not glory, [b] but in mine infirmities.

[b] 2 Cor. 11. 30.

6. For tho I would desire to glory [*also of such visions,*] I shall not be [*herein a vainly bragging*] fool; for [*so*] I will say [*only what is*] the truth. But now I forbear [*this;*] [5] lest any man should think of me above [c] that which he seeth me *to be,* [*in my actings and sufferings,*] or *that* he heareth [*from others*] of me.

[c] What he sees me or hears any thing from me.

7. And [*indeed*] lest I should be exalted above measure, thro the [d] abundance of the revelations, there was given

[d] Height.

1 There are three Heavens in the Jewes and Scripture language, the first Nubiferum, that region of the air above us. See Gen. 1. 20. the second Astriferum, the several orbes or regions of the Stars, above which is said to be another region of supercelestial waters. See Psal. 148. 4. compare 7, 8. Gen. 1. 7. compare 24. the 3d Angeliferum, the Habitation of the Angels and of the Majesty and glory of God. Heb. 8. 1. called often also Cælum Cælorum In which also are to be imagined many several altitudes, and upper and lower stories of mansions (if I may so say;) Therefore is our Savior expressed, as som times to have passed into the heavens, Heb. 4. 14. So elsewhere to be ascended above the heavens, Heb. 7. 26. and far above all heavens. Eph. 4. 10.

2 Paradise here seems either in general to signify the same with the 3d heaven, or further to specify some particular place or part thereof; the Apostle here using this term to intimate the pleasures and joies of that place. But the Apostle's discourse in naming it after 3d heaven permits us not to make it any place inferior thereto; as if he descended from this 3d heaven into Paradise; and, in this lower place rather then that upper, heard those ἀῤῥητα ῥήματα.

3 Some think, that the Apostle speaketh here of several things revealed to him concerning Gods Counsels and purposes; touching the progress of the Gospel; the Conversions and Apostacies of Nations; and other futurities (such as he mentions in part. Rom. 11. See vers. 33. and 2 Thes. 2. 1 Tim. 4. 1. 2 Tim. 3. 1.) which were not then expedient to be totally divulged. Others, that he speaks of the incomprehensible perfections and beatitudes of the world above in what he saw and heard there, not possibly by man either to be rightly expressed or understood, according to their true greatness: Perhaps he meaneth both; tho ἄῤῥητα, and ἀνθρώπῳ rather favor the latter sense. Unless we read, which it is not lawful to utter to a man.

4 Such divine favors are highly to be gloried of, except in our selves. And indeed to hinder him from any excess of glorying in them, the Apostle had a shrewd corrective inflicted on him, vers. 7.

5 Here is seen this great Apostles great humility, both in concealing formerly such extraordinary favors; and now, not without some difficulty and disguise, mentioning them; when, for a defence of the gospel, in a manner constrained thereto, content only with such a fame, as his outward actions and deportments in serving his master Christ could no way avoid; tho these be-sprinkled also with several infirmities. See 1 Cor. 2. 3.

10

to me [1] [k] a thorn [l] in the flesh [*to prick and gall me,*] the [k] Ezek. 28. 24.
messenger of Satan [*continually*] to buffet [*and vex*] me, [l] To.
lest I should be exalted above measure.

8. For this thing I besought the [2] Lord [*Jesus*] [3] thrice,
that it might depart from me.

9. And he said unto me, my [m] Grace is [4] sufficient for [m] Favor.
thee: for my strength is made perfect, [*and shewed more all-sufficient and illustrious,*] in [*mans*] [5] weakness. Most gladly
therefore will I rather glory in my infirmities; that, [*thro these,*] the power [*and strength*] of Christ may [n] rest upon, [n] Inhabit. me.
[*and be possessed by,*] me, [*and seen in me.*]

10. Therefore I take pleasure in [*these many*] infirmities,
in reproaches, in necessities [*and wants,*] in persecutions,
in distresses, for Christs sake: for when I am weak [*in the sufferings of the flesh,*] then am I strong [*in the influences of the Spirit, and consolations of Christ, extending more support to me, effecting greater works by me.*]

11. [*Thus*] I am become [*like*] a fool in glorying [*of my self; but*] ye have compelled me [*to it:*] for I ought to
have bin commended of you [*against such my detractors.*]
For [*ye have experienced, that*] [o] In nothing [*for actions, or sufferings,*] am I behind the very cheifest Apostles: [6] tho [o] 2 Cor. 11. 5.
I be [*indeed*] nothing [*of my self.*]

12. Truly, the signs of an Apostle were wrought [*by me*]

1 Some extraordinary vexation of his body, inflicted by an evil Spirit from Gods permission, is imagined here by some; (S. Chrysostom thinks, an evil Angel impowred to buffet, or scourge him;) Some pungent pain in some member of his body, as that of the gout, Head or tooth ach, or cholick, is imagined by others: Frequent assaults of Concupiscence, by others. Which seems not so probable in so great a Saint, in his old age; who writ this Epistle not long before his being carried prisoner to Rome. But more likely then any of these seem to be some publickly-observed infirmity of Body, presence, speech, which he taketh notice of elsewhere. Amongst which also may be involved his many times being whipped and other waies shamefully intreated by the instruments of Satan. See 1 Thess. 2. 18. (of whom Alexander was a Principal one) to the diminishing of his reputation, and bringing some contempt upon his doctrine, from some persons less judicious. See for this Gal. 4. 13, 14. 2 Cor. 10. 10. 1 Cor. 2. 3. and the Note upon it. And this last conjecture seems also more favored by our Saviors answer to him requesting to have it removed, verse 9. and by the infirmities named, vers. 10.

2 See vers. 9. the power of Christ.

3 See Matt. 26. 44 *Thrice*; Probably, not that S. Paul prescribed to himself this set number of requesting God concerning this, tho a request in a temporal matter; for we seem to have a contrary Counsel. Luk. 18. 1.-11. 8. but *thrice* only, because at the 3d time God returned him an express answer negative. And the same may be said of our Saviors prayer in the Garden, who thrice represented to God the desire of human nature, but then ceased: certainly knowing the irreversible decree of his suffering.

4 Sufficient to support, in sufferings; to effect, in working.

5 The weakness and infirmities of the flesh do much conduce also to spiritual strength.

6 [o] Or: Tho by my detractors I be accounted, as nothing. Or, tho I outwardly appear as no body among you.

among you in all [1] patience [*of whatever sufferings,*] [2] in signs, and wonders, and mighty deeds.

13. For what is it [*in Evangelical Graces, or miraculous effects,*] [a] wherein ye were [b] inferior [*to any*] other Churches, [*either of mine or other Apostles planting, below whom I am so far depressed,*] except *it be*; that I my self was [c] not burthensom [*and chargeable*] to you? Forgive me this wrong.

14. Behold, [3] [*twice disappointed,*] [d] the third time [*now*] I [*prepare my journy, and*] am ready to come to you, and I will [*continue still*] not [*to*] be burthensom to you; For I seek not yours, but you: For [*ye know*] the children ought not to lay up for the parents, but the parents for the children.

15. And I will very gladly spend [*what I have,*] and be spent [*my self,*] [e] for you; tho the [4] more abundantly I love you, the less I be loved.

16. But [5] be it so: [*yet*] I did not burden you, [*so as others have; and, as I have others:*] ([5] nevertheless, being crafty [*herein for your spiritual good,*] I caught you [*your selves*] with [*this pious*] guile [*of refusing your substance.*])

17. [*Or*] did I [*at least*] make a gain of you, [*if not by my self, yet*] by [f] any of them, whom I sent unto you?

18. I desired [6] Titus [*to go to you*], with him I sent [g] [h] Brother. Did Titus, [*for his service in the Gospel,*] make [i] gain of you? walked we not in the same Spirit? *Walked we* not in the same steps?

a Wherein you have received diminution more then the rest of the Churches.
b 1 Cor. 1. 5, 7. and chap. 12. 14.
c Act. 18. 3.
d 1 Cor. 16. 5. 2 Cor. 1. 16.
e 1 Thes. 2. 8. your souls.
f 1 Cor. 16. 10. 2 Cor. 2. 12. -7. 6.
g 2 Cor. 8. 18. 22.
h The brother.
i Any gain.

1 S. Paul excelling others in sufferings: Especially these great at Corinth, from the Jews, as appears by Act. 18. 6, 12. &c. and by our Lords encouraging Him, Act. 18. 9.

2 None of these are recorded in the Acts.

3 The Apostle first intended to have passed from Asia by Corinth to Macedonia. But having no leisure to stay any time with them (1 Cor. 16. 7.) and not having heard first as he expected by the return of Titus how things were there carried, (2 Cor. 2. 13.) he passed immediatly into Macedonia, intending again thence, without any long stay, to have gone to Corinth. But here also longer detained by business, he sent back Titus to them and some other Brethren of Note, for making their Collection sooner ready for Judea; and probably not long after went thither himself: and thence into Creet accompanied with Titus; whom leaving Bishop to order Church-affairs, as he had done Timothy at Ephesus, he travelled further Westward into Epirus, and as far as Illyricum. (Rom. 15. 19. 2 Tim. 4. 10.) endeavoring to plant the Gospel in all places, where it was not formerly known, with great success: wintering at Nicopolis in Epirus, (Tit. 3. 12. 2 Tim. 4. 10.) and returning to Corinth at the Spring: and so travelling towards Judea thro Macedonia, &c.

4 The effects of his love, in seeking their profit, producing their displeasure, in crossing their humors.

5 'Or: Be it so, that I did not burden 'you; nevertheless, (perhaps you may 'say,) being crafty, I caught you with 'guile; burdening you, both by, and for, 'others, tho not my self. Vers. 17. Did I 'then make, &c.

6 This relates to Titus his former journy thither, of which, See 2 Cor. 6. 7, 13. 2. 12. not the latter, mentioned. 2 Cor. 8. 16, 18.

19. Again:

19. [a] Again: [b] think you, [1] that we, [*for ſome ends of our own,*] excuſe our ſelves unto you [*in thus long deferring our promiſed journy?*] We ſpeak before God in Chriſt: But *we do* all [*theſe*] things, Dearly belowed, [*meerly*] for your edifying, [*and benefit, and Reformation.*]

20. For I fear, leſt, when I come, [2] I ſhall not find you ſuch as I would [*in the innocency of your manners, and ſincerity of obedience;*] and that I ſhall be found unto you ſuch as ye would not [*in the ſeverity of my Apoſtleſhip;*] leſt [*by your hearkning to ſeducers* [c]] there be debates, envyings, wraths, ſtrifes, backbitings, whiſperings, ſwellings, tumults [*amongſt you.*]

21. And, leſt when I come again, my God will humble me among you, [*changing my joy and confidence into ſhame and greif;*] and that I ſhall [*alſo*] [3] bewail [d] many [*of you in proceeding to extremities and inflicting the church-cenſures upon them,*] who have ſinned [e] already [*and him admoniſhed by me,*] and have not repented of the uncleanneſs, [f] And fornication, and laſciviouſneſs, which they have committed.

a Do you again think.
b See v. 14.
c Emulations.
d 1 Cor. 5. 2 Cor. 2. 1, 2. -13. 2. -1, 13. 1 Cor. 4. 2.
e 2 Cor. 13. 2.
f Rom. 1. 24.

CHAP. XIII.

1. [g] THIS is the third time, [*that,*] I am [*preparing for*] coming to you; *and* [*that I do teſtify, that I will call you to account;*] [h] in the mouth of two or three witneſſes [(*as it is ſaid*)] ſhall every word be eſtabliſhed, [*and ſo ſhall mine.*]

2. I [*have*] told you before [*in this Epiſtle,*] and [*now*] [i] foretel you [*again,*] as if I were preſent [*in perſon with you,*] the ſecond time; and, being [*as yet*] abſent, now I write [*both*] [k] to them, which heretofore have ſinned, [*before my former writing to you,*] and to all other [*unreformed,*] that if I [*ſhall*] come again, [l] I will not ſpare [*them;*]

3. Since ye [*queſtion my power, and yet*] ſeek a proof of Chriſt [m] ſpeaking in me, who, [*in ſo many miraculous effects*

g 2 Cor. 12. 14.
h Deut. 19. 15. -17. 6.
i Foretel you the 2d time as if I were preſent.
k 2 Cor. 12. 21.
l 2 Cor. 1. 23.
m Mat. 10. 20.

1 [g] Or, that we write theſe things meerly to excuſe our ſelves unto you for regaining your favor, or repairing our credit?

2 Their guilt was: factions, in this verſe; and luſts, in the next.

3 Inflicting cenſures, (being as it were the pronouncing ſentence of Condemnation upon a Soul,) was accompanied with the outward ſigns alſo of ſorrow and mourning. See 1 Cor. 5. 2. 2 Cor. 7. 7, 9.

a 1 Cor. 11. 5,7.-14.26.
b Among.
c Phil. 2. 7, 8. 1 Pet. 3. 18.
d With.
e 2 Cor. 10. 3, 4, 5.
f 1 Cor. 11. 28.
g Do ye not diſcern your ſelves.
h Among.
i Truly if in ſome meaſure ye do not, ye are Reprobates.
k 2 Cor. 6. 9.
l 2 Cor. 11. 30.-12. 5, 9, 10.
m 1 Cor. 4. 21. 2 Cor. 2. 3.-10. 2. -12. 21, 22. -13. 2.

ſhewed already, [a]] to youward [*ſurely*] is not weak; but is mighty [b] in [*and among*] you.

4. For tho [*heretofore*] [c] he was crucified through [*human*] weakneſs [*and infirmity*,] yet he [*now liveth*] by the power of God; [1] for [*ſo*] we alſo are weak [d] in [*ſimilitude of*] him [*in the ſame corporal infirmities and afflictions*;], but [e] we [*alſo*] ſhall [*ſhew our ſelves to*] live with him by the [*ſame*] power of God toward you [*in all the vigorous effects of the Goſpel upon you.*]

5. [f] Examine [*therefore well*] your ſelves, whether ye be [*not planted*] in the [*true*] faith [*of Chriſt, and in the power of his Grace by my miniſtery*:] prove your own ſelves: [g] know ye not your own ſelves [*at leaſt*,] how that [*the power of*] Jeſus Chriſt is [*already*] [h] in you [2] [*by my Miniſtery*,] [i] except ye be Reprobates, [*faln again from his Grace, or finally uncapable of it?*]

6. But, [*however you be*,] I truſt that ye ſhall [*always*] know [3] that we are not reprobates, [*nor deſtitute of the grace and power of Chriſt, whether for advancing of your Sanctity, or correcting of your faults.*]

7. Now I pray to God, that ye do no evil [*liable to our chaſtiſement*;] not that, [*ſo*,] we ſhould appear [4] approved [*and powerful Miniſters by having ſuch ſanctified Schollars*;] but that ye ſhould, [*however*,] do that which is honeſt, tho [k] we [*perhaps*] be as [*unapproved, and*] Reprobates, [*and deſtitute of all Apoſtolical power in your eſteem.*]

8. For [*if ye do no evil*,] we, [*in this our Apoſtolical power*,] can do nothing againſt the Truth, [*in punishing any obſervers thereof*;] but [*all our power is*] for, [*and in behalf of*,] the Truth.

9. For we are [*alſo*] glad, [l] when we are weak [*in never ſo many ſufferings and infirmities*,] [6] and ye are ſtrong [*thereby*;] and this alſo we [*principally*] wish [*and indevor*,] even your [*uttermoſt*] perfection. [7]

10. [*And*] therefore [*it is*, [m] *that*] I write theſe things being abſent [*to reclaim you*,] leſt being preſent, I ſhould [*be forced to*] uſe ſome ſharpneſs toward you, according to

1 Of the Godhead.

2 In you, in the many admirable effects of a ſpiritual life and converſation, and in the wonderful Gifts of his Holy Spirit, ſpoken of before. 1 Cor. 12. and 14 Chap. See Gal. 4. 19.-1. 20.

3 Whenever we ſhall come again to you.

4 An elegant alluſion in the words δοκιμοι γενωμεν, ἀδοκιμοι and ἀδοκιμωμεν.

5 Or, approved, for fear of whoſe cenſure and rod you abſtain from ſinning.

6 Or, as weak in having no occaſion to ſhew our vindicative power.

7 Tranſcending here his former wiſh, verſ. 7.

the

the power which our Lord hath given me, [*tending*] [a] to [*your*] edification [*alwaies,*] and not to [*your*] deſtruction.

11. Finally, Brethren, farewel: [b] Be perfect: Be of good comfort: [c] Be of one mind; [*and*] Live in Peace. And the God [d] of Love, and peace, ſhall be with you.

12. [e] Greet one another with an holy kiſs. [1]

13. All the Saints, [*here*] ſalute you.

14. The Grace of the Lord Jeſus Chriſt, and the love of God [*the Father,*] and [f] the [2] Communion [*and participation*] of the Holy Ghoſt he with you all. Amen.

a 2 Cor. 10. 8.
b Be knit together.
c Rom. 12. 16. 1 Cor. 1. 10.
d Rom. 15. 5, 33.
e Rom. 16. 16. 1 Cor. 16. 20. 1 Theſſ. 5. 26. 1 Pet. 5. 14.
f Communication.

1 Uſed in their ſacred meetings, as a token of ſincere charity before their receiving the Euchariſt.

2 Informing, and couniting, all Chriſts members.

THE

THE EPISTLE OF St. PAUL TO THE GALATIANS PARAPHRASED.

★

THIS Epiſtle is not writ, as moſt of his others, to the Chriſtians of one particular City, but of a whole country; the Metropolis whereof was *Ancyra*. Now the *Galatians* were the poſterity of the *Gauls*, who after their great wars in *Europe*, ſettled themſelves in *Aſia*, and were generally by the Grecians accounted not ſo ingenious and quick-witted as themſelves, or many of the Aſiaticks. *Originis ingenium ingenii tarditate referebant.* Hieron. They readily embraced the Goſpel upon the preaching of St. Paul, and were at firſt exceedingly affectionate to his perſon, and zealous in the profeſſion of what he taught Chap. 4.14, 15. But after the Apoſtle had left them, certain falſe brethren (or perhaps one perſon cheifly chap. 5. 10.) of that hereſy, which held, that it was neceſſary to obſerve the law (againſt whom moſt of his Epiſtles were writ) had perverted ſome from, and ſtagger'd moſt of them in, their profeſſion of the doctrine preached by St. Paul. Saying, that St Paul (the greateſt preacher againſt Circumciſion and the Law) was not of ſuch authority as the other Evangelical teachers. That he had never ſeen or heard our Saviour, but received his Goſpel from the other Apoſtles, and therefore ought not to teach any other doctrine then what they taught. That Peter and the reſt did not onely not preach the neceſſity of rejecting Circumciſion and the Law; but did themſelves alſo practice the ceremonies and commands of it; and in their common converſation ſeparated themſelves from the Gentiles. For it ſhould ſeem that they, preaching cheifly to the Jews, were not ſo forward at firſt to preach-down Circumciſion, and the evacuation of the Law that they might bring more of that Nation to Chriſtianity. Peter chap. 2. 12. did uſe ſome diſſimulation in that buſineſs. St. James Act. 21, 23. did perſwade St. Paul to ſome degree of compliance. and the Decree of the Council Act. 15. determineth nothing directly concerning the Jews. So it

is very probable that the Judaizers oppoſed the doctrine or practice of St. Peter and St. James to St. Paul, tho falſly. That neither was St. Paul conſtant to himſelf; but, notwithſtanding his teaching the contrary, he ſometimes circumciſed others, as Timothy, Act. 16. 3. and himſelf alſo uſed Jewish Ceremonies Act. 18. 18, 21, 24. They ſeemed alſo to ſay, That our Lord came onely as a true Prophet to teach and perſwade to righteouſneſs, and not as a Mediator, to juſtify us from ſin by virtue of a new Covenant. But that the Covenant made with Moſes was ſtill in force; and all men that would be ſaved, even Chriſtians as well as others, were obliged to obſerve it.

The firſt part therefore of this Epiſtle is ſpent in vindicating himſelf and his doctrine. Proving; 1. That he had it by immediate revelation from Chriſt himſelf, and himſelf not inferior to the other Apoſtles. 2. That it was conformable to, and the ſame with, what was preached by the other Apoſtles. 3. That his practice alſo was conſonant to this Principle.

The ſecond containeth reaſons taken out of the old Teſtament, to prove that the Law with Circumciſion, by them eſteemed its Sacrament, and all other its Ceremonies are by Chriſt aboliſhed.

The third conſiſts of ſuch practical corrollaries as follow from this doctrine.

This Epiſtle is ſaid to have been written, Ann. Chriſt. 59. The ſubſcription ſaith from Rome; which is very probable (tho he maketh no mention of his bonds, as rather likely to diſcourage the Galatians, c. 6. 12.) becauſe he ſpeaketh of his care for the poor Saints, c. 2. 12. and becauſe he mentioneth his Stigmata, probably made by his chains c. 6. 17. and of his ſuffering perſecution, c. 5. 11.

THE

THE EPISTLE OF St. *PAUL* THE APOSTLE To The GALATIANS.

CHAP. I.

1. PAUL an [1] Apoſtle (not of [2] men [*s election*] nor by man [*s inſtruction*] but [*appointed*] by [3] Jeſus Chriſt, and God the father, who [4] raiſed him from the dead:

2. And all the [5] brethren which are with me, unto the churches of Galatia:

3. Grace *be* to you and peace from God the father, and *from* our Lord Jeſus Chriſt.

1 St. Paul, tho here and elſewhere very careful to vindicate his authority, yet is he alſo very modeſt in the uſe of the name Apoſtle. Not mentioning it when he names any other in the ſalutation with him; as not to the Philippians and Theſſalonians; not when he writes about ſecular buſineſs, as to Philemon. Nor to the Hebrews, becauſe not their Apoſtle. Here he aſſerts it becauſe moſt queſtioned.

2 This is reſumed verſ. 11. neither preach I any doctrine deviſed, or taught me, by man; nor received I authority or calling from man to preach the Goſpel, neither from the whole College of the Apoſtles as Matthias, nor of ſome of them, as Barnabas and Silas; and as Timotheus and Titus of me. Therefore that impoſition of hands upon him Act. 13. 3. was not an election or conſecration of him to the Apoſtleſhip; but onely a praying for his good ſucceſs in, and recommending him to, that imploiment, to which he was by the Holy Ghoſt deſigned. Act. 14, 26. 1 Tim. 5, 22.

3 The creation of Church-governors is Act. 20, 28. attributed to the Holy Ghoſt; To Chriſt, Eph. 4. 11. To God the Father 1 Cor. 12, 28, but in ſeveral reſpects 1 Cor. 12 4, 5, 6. St. Paul ſeems here to ſay further that he was not choſen for any merit in himſelf, but that it was a grace freely beſtowed upon him. Gal. 2, 9. Eph. 3, 8. Rom. 1, 5. 15, 15. (the like is ſaid of all the Apoſtles Mark. 3, 3. Heb. 5, 4.) therefore neither did he take it upon himſelf. 1 Tim. 1, 1, 12. 1 Cor. 9, 16.

4 Of whom ſo raiſed St. Paul was choſen, Act. 9; and therefore a witneſs of his Reſurrection Act. 9, 27. 22, 14. 26, 16, as well as the other Apoſtles Act. 1, 22. 10, 41. *raiſed*, and therefore his doctrine and meſſage owned and juſtified by the father. For the Judaizers ſaid, that the law was given by God, and therefore not to be evacuated by Jeſus Chriſt, who was a man. Joh. 9, 29.

5 The doctrine I preach is owned by all the brethren.

4. [6] Who

4. [6] Who gave himself for our sins, that he might deliver us from [*the manner of life of them who walk according to*] [a] this present evil world; [*that we may live*] according to the will [*and command*] of God and our Father;

5. To whom *be* glory for ever and ever. Amen.

6. [*Expecting from your former zeal greater stedfastness*] I [*now*] marvel, that ye are so soon [*and so easily*] removed from him that [7] called you into the grace of Christ unto another [*sort of*] Gospel.

7. [b] Which [*yet*] is not, [*as neither can't there be*] another [*true Gospel besides what I have preached*]: but [*onely*] there be some [*false teachers*] that trouble you, and would pervert [*and overthrow*] the Gospel of Christ [*by perswading Circumcision and legal observances.*]

8. But tho we [*Peter, James, any of the other Apostles, or my-self,*] or [*even*] an Angel from heaven [*should*] [c] preach *any other* Gospel unto you, then that, which we have [*already*] preached unto you, let him be accursed.

9. As we said [*even now*] before, so say I now again; if any *man* [*or Angel*] preach any other Gospel unto you, then that ye [*already*] received [*by my preaching*], let him be accursed.

10. For do I now [*by my preaching the Gospel without the law seek* 9 *to*] [d] perswade [*and avert the wrath of*] men, or [*of*] God? or, do I [*hereby onely*] seek to please men? for if I [*should*] yet please men [*onely,*] I should not be the [*faithful*] [10] servant of Christ: [*as my sufferings for him testify me to be.*]

11. But I certifie you, brethren, that the Gospel, which was preached [*to you*] of me, [11] is not [f] after man:

[a] From the evil of this present world.

[b] 2 Cor. 11, 4. a thing which is nothing else, but that. Which is not extant, but.

[c] Preach besides, contrary to, different from what we have preached.

[d] Profess. Satisfy.

[f] Nothing of man in it. Belongs not to man.

6 Most of his Epistles he begins with thanksgiving, but being to chide these Galatians, he alters his stile; not calling them Saints, elect, or Churches of God, but he first sets down the main proposition. That by Christ alone, and by his death (Gal. 2, 21.) without obeying the law, are we justified; and delivered both from the evil consequents, and power, of sin. Not that we should sin more freely, but that we should forsake the evil customes and conversation of worldly men, and live according to the will of God.

7 From God the Father; or, me his Apostle; or, (rather as the words will bear) *from Christ, who called you thro grace.*

8 Any other, contrary to, or upon different principles from, my doctrine. Further collections and inferences from the doctrine of the Gospel the Apostle doth not deny. The like discourse is 2 Cor. 11, 4.

9 Heb. is thus used 1 Sam. 24, 7. Matt. 28, 14. If I preach the Gospel unsincerely, I escape indeed the wrath of the persecutors, but I displease God whose Messenger I am. Or, do I preach mens doctrines and human affairs, or God and things divine? Or, do I seek to approve and justify the sincerity of my preaching to man and his judgment, or to God, that sent me? 1 Cor. 4, 4, 5. 2 Cor. 5, 11, 12.

10 For I have incurred the hatred of my friends and kindred by forsaking the law. Or, please men, as in my Pharisaism, when zealous of the traditions of men Mat. 15, 9.

11 See vers. 1. note.

12. For

12. For I neither received it of man [*s ministry,*] g neither was I taught *it,* but by the [*immediate*] 12 revelation of Jesus Christ.

13. For ye have heard of my conversation in times past, [*when I was*] in the Jews h religion, *how* that beyond i measure I persecuted the 13 church of God and k wasted it.

14. And profited in the Jews religion above many mine l equals [*contemporaries*] in mine own nation; being more exceeding zealous of the 14 traditions of my fathers.

15. But when it pleased God, who m [*decreed to*;] separated [*and set*] me [*aside*] from my mothers womb; and [*afterwards in his due time*] n called *me* by his [*mere*] o grace,

16. To reveal his Son [*first unto, and then by and*] in me, that I might p preach him among the heathen; immediately I q conferred not 15 with flesh and blood;

17. Neither went I [*presently*] up to Jerusalem, to [*confer with, and receive instructions from*] them, which *were* Apostles before me; but I went [*straightwaies*] into r Arabia, and returned [*thence*] again unto Damascus.

18. Then after [*my conversion*] three years, s I went up to Jerusalem, to 16 see [*and be acquainted with*] Peter, and abode with him [*no more then*] fifteen daies.

19. But other of the Apostles [*then*] saw I none, save 17 James, the Lords brother.

g Nor by my own learning.

h Judaism.

i Persecuti; on greater then others Act. 9, 1.

k Expugnabam.

l Equal in years.

m Jerem. 1, 4.

n Act. 9.

o Eph. 3, 8.

p Act. 13, 2.

q I consented not to.

I discovered not to.

I returned not to my own body and blood. Act. 9, 20.

r Balca.

s I returned.

12 The time of this revelation not mentioned; perhaps in his retreat into Arabia. Or it may seem not to have been all at once, but by parts. At our Saviors first appearing to him, his resurrection, ascension, calling of the Gentiles, his own Apostleship were manifested to him, besides other doctrines. And our Lord told him at that time that there were other things, for which he would appear to him, as he frequently did. Act. 26, 16, 17. 2 Cor. 12, 2 note 4.

13 He therefore could not be converted to Christ but by some extraordinary and divine means.

14 He seems to mean those delivered besides the law Matt. 15. Mark. 7. by the Rabbies; which were of great account with the Pharisees, of which Sect both St. Paul and his father were. Act. 23. 6.

15 Not asking the advice of any man; or consulting my own carnal reason, which perhaps would have objected scruples unto me concerning my vocation, or the revelation, or the manner of my obedience, or the dangers in submitting to it.

16 The word signifies a visiting of some person or thing of great note and regard, as S. Peter was amongst the Christians. He went to *see,* and not *learn* of him; which the shortness of his stay permitted not. The Apostles going into Arabia is omitted by St. Luke Act. 9. S. Paul seems immediatly after his conversion to have gone into Arabia (the Arabick translation nameth Balca, which is a city in Syria) and after some time to have returned to Damascus; there by his preaching so to have exasperated the Jews; that he was, to avoid their laying wait, let down in a basket, and then to have come to Jerusalem. 2 Cor. 11. 32. note.

17 Therefore Act. 9. 27. when Barnabas is said to have brought him in unto the Apostles, onely St. Peter and St. James are meant. James seems to have been the lesser, son of Alpheus, brother of Jude, cousin to our Lord, Bishop of Jerusalem, and therefore most-what resident there.

20. Now

20. Now [*in*] the[*se*] things, which I write unto you, behold, before God I lye not.

21. [*Presently*] afterwards I came into the Regions of
s Act. 9, 30. t Syria and Cilicia;

22. And was unknown by face unto the Churches of Judea, which were in Christ:

23. But they had heard onely; that he, which persecuted us in times past, now preacheth the faith, which once
u Fought against. he u destroied.

24. And they x glorified God in me [*so miraculously converted.*]
x Act. 11, 18.

CHAP. II.

a Four. 1. THEN a fourteen 1 years after, I went up again to Jerusalem, with Barnabas, and took Titus also with me [*to testifie what I preached.*]

2. And I went up by [*a particular*] revelation [*and com-*
b Act. 15, 2. *mand from God as well as of the* b *Church at Antioch*;] and
c Act. 15. 4. communicated to 2 them [*the* c *Apostles and cheif of the Christians there*] that Gospel [*of the ceasing of Moses's Law*]

1 Of the two journies of *S.* Paul to Jerusalem mentioned, the one Act. 11, 30. 12, 25. When with Barnabas he went to carry the alms collected at Antioch; the other Act. 15. 2. about the determining of this controversy by a Council of the Apostles, which is here meant doth not appear; or whether another not mentioned by S. Luke. As neither whether the 14 years be to be accounted from his conversion, or after the three years mentioned before. 2 Cor. 12, 2. note. That seems to be more probable which is mentioned Act. 15. and that the former journy seems to be here omitted, as not pertinent to his purpose; he being then employed onely about distributing the alms. But besides by his first journy and the passages thereof he hath sufficiently proved that he received not his doctrine of the Gospel of the Apostles; now he goes to shew, that in this particular of rejecting the law they consented with him, whereof at the time of his second journey there was no controversy raised. But why doth he rather relate these particular circumstances, then justifie himself by the great Decree of the Council? I answer, that divers passages here recounted refer to the Council, as vers. 2, compared with Act. 15, 4. vers. 7, 9. with Act. 15, 25. &c. besides his intention here was not to confirm the doctrine, which he doth afterwards; but vindicate his own Apostleship, that he received it not from man. For when he came to Jerusalem, and conferred with the Apostles concerning it, he found them all of his mind, as these particulars demonstrate.

2 Not that S. Paul was not secure of the truth of this doctrine, which he preached till he had conferred with the Apostles; but referring to what is said Act. 21, 20, 21. he rather feared opposition from some of the cheifest, which would inevitably either have alienated from him the minds of his converts; or made a division in the Church; which would have been fatal unto it. But there was no such opposition because they neither were offended with him, nor did he Circumcise Titus. This matter seems to be resumed vers. 6.

which

which I [*usually*] preach among the Gentiles. [*Yet not publickly, for fear of exasperating some of the zealous Jewish-christians against my self, and preaching; and consequently against the Gospel also*]; but [c] privately [*first to the Apostles and*] to them, who were of reputation, lest by any means [*if there should have been any opposition made by them to my doctrine*], I should [*hereafter*] run, or had [*already*] run in vain; [*they pulling down what I built up.*]

c Severally.

3. But [*I had no opposition,*] neither was Titus, who was with me, being a Greek [*and then a Neophyte, but intended to be a preacher of the Gospel,*] compelled [*by them*] to be circumcised.

(4. And that [*I did*] [3] because of false brethren, unawares [*to us, by some particular persons*] [d] brought in [*to the Assembly.*] Who came in privily, [*and by stealth*] to [e] spy out [*whether we would make use of*] our liberty, which we have in Christ Jesus [*from the ceremonial law*]; that they might [*by the authority of those eminent persons,*] bring us into [*that*] bondage [*again, from which we were escaped.*]

d Insinuated themselves.
e Defile.

5. To whom [*notwithstanding their importunity*] we gave place by [f] subjection, no not for an hour; that the [*sincere*] truth [*and liberty*] of the Gospel might continue with you [*in the same manner as I had preached it.*])

f Submission. Compliance.

6. [*Thus we behaved our selves toward the false brethren.*] But of those, who seemed to be [*and really were*] some-

3 i. e. Apply my self first to the cheif Apostles, so resolutely; or, refuse to consent that Titus should be circumcised. as these sly Judaizers desired. Who, confident that the other Apostles (whom they saw to tolerate these ceremonies) would convince S. Paul to practise them also, seem to have urged the circumcision of Titus. Which if S. Paul had done, they had an argument to defame him amongst the Gentil-converts; if he refused, they would make him more hated of the Jews, and set him at ods with the Apostles. In general it is to be noted; 1. That the ceremonies of Moses's Law were by the Apostles blamed, as being obscure, imperfect, and burdensome; but abolished, because they were onely shadows of the faith to come; and therefore, he that observed them did in effect deny Christ to be come, and Jesus to be Christ. 2. There were two seasons of the law and ceremonies; 1. till Christs passion they were alive and obligatory, for by his death upon the cross he abolished. and put a period to, them. 2. Till the full promulgation of the Gospel they were dead, as to their signification which was accomplished; but were tolerated as external, indifferent actions; but not as parts of Religion. And therefore to avoid scandal, or make easier way for the Gospel, and its further and speedier propagation, they might be performed: as St. Paul circumcised Timothy Act. 16,3. to avoid the scandal of the Jews. And that, he being of a Jewess mother, his circumcision might be less offensive to the Gentiles; but his access freer unto the Jews. But Titus he would not, to confirm the Gentiles already converted. Using in both cases his christian liberty with wonderful prudence; circumcising, or not circumcising as he conceived most for the advantage of the Gospel: but not compelled to either. Circumcising Timothy because of weak brethren, but not Titus because of false brethren.

what [*more then the ordinary ministers of Christ*] [4] (whatsoever they were [*as to external advantages, Apostles before me, having conversed with our Lord and the like*;] [g] it maketh no matter to me [*that I should alter my doctrine or practice*]: [h] God accepteth no mans person [*nor bestoweth greater grace for these external prerogatives upon them, nor less upon me that want them*]): for they, who seemed *to be somewhat*, in [*that*] conference [*concerning the controversy*] added nothing to me [*more then I knew before, either by their instruction, authority, or opposition, to make me change my opinion.*]

g There is no difference between us.
h Rom. 2, 11.

7. But contrariwise, when they [*5 the cheifest Apostles*] saw, that [*the charge*] of [*preaching*] the Gospel of [*and to them of*] the [6] uncircumcision was [i] committed unto me [*cheifly*], as *the Gospel* of the circumcision was unto Peter [*for the greatest part.*]

i I was intrusted with.

8. (For he [*even God himself*], who [k] wrought [6] effectually in [*and by*] Peter to the Apostleship of the circumcision, the same was [*also*] mighty in me toward the Gentiles:)

k Cooperated. Strengthned. Exhorted.

9. And when [5] James, Cephas, and John, who seemed to be [*the cheifest*] pillars [*of the Church,*] perceived [*by my knowledg and Gods assisting me with miracles*] the grace [*of Apostleship*] that was given to me; they [*in the name of all the rest, and of the whole Church*] gave to me and Barnabas [*my fellow-labourer in this office*] the right hand of fellowship; [*mutually agreeing*] that we *should go* [*cheifly*] unto the heathen, and they unto [*them of*] the circumcision: [*so far were they from condemning my doctrine or undervaluing my calling.*]

10. Onely they would that we should remember the [7] poor

4 The Judaizers undervalued St. Pauls Apostleship in comparison of the ancienter Apostles; he therefore both vindicateth his own Authority; that it was equal to theirs, and his internal graces (of knowledg, wisdom, &c.) not inferior; as in 2 Cor. 10. 11. But he doth not by any means disparage them, whom he knew to be the foundations of the Church laid by Christ himself Eph. 2, 20.

5 James, Cephas, and John vers. 9. James first named probably because Bishop of Jerusalem. John is not mentioned in the Acts to have been present at that Council, as hereby it is manifest that he was. The rest of the Apostles were dispersed long before.

6 This appeared first by our Saviours declaring that he would send S. Paul unto the Gentiles Act. 22, 21. as also by his working many miracles; by the large effusions of the Holy Spirit, and the great multitudes converted by his preaching to them. Whereas he had not the like success in his preaching to the Jews: as neither had St. Peter in his to the Gentiles. This may refer to S. Pauls declaration of the wonders God had done by him Act. 15, 12. as the ir giving him the right hand of fellowship to vers. 25, when the Council by their letter recommended him to the Churches.

7 Who cheifly by persecution (which was most fierce in Judea Act. 8, 2.) had lost their subsistence for the name of Christ Heb. 10, 34. Of these S. Paul was mindful, having already brought them one liberal contribution from Antioch. Act. 11, 30. He by this intimates that they added nothing to him as to his doctrine.

[*Saints*

[*Saints in Judea*], the ſame, which I alſo was forward [*of myſelf*] to do.

11. But [*furthermore*] when Peter [*afterwards*] was come to Antioch, I [k] withſtood him to the face [*publickly*], becauſe he was [l] [*worthy*] to be [g] blamed.

k Reprehended.
l They were offended with him.

12. For before that certain [*brethren of the Jewiſh nation*] came from James, He did eat [*and converſe freely*] with the Gentiles; but when they were come, he withdrew, and ſeparated himſelf [*from the Gentiles converſation,*] fearing [*the cenſure of*] them, *who were* of the circumciſion.

13. And the other [*beleeving*] Jews [*there preſent*] diſſembled likewiſe with him; in ſo much that [*even*] Barnabas alſo was carried away with [*them, and by their example to uſe*] their diſſimulation.

m We as well as you are Jews, and not Gentiles: and know.

14 But when I ſaw, that they walked not uprightly, [*and*] according to the truth [*and ſincerity*] of the Goſpel; I ſaid unto Peter before *them* all [*that were then preſent*]: if thou, being a Jew liveſt [*in thy ordinary converſation*] after the manner of the Gentiles, and not as do the Jews, why compelleſt thou [*by the authority of thy preſent example*] the Gentiles to live as do the Jews?

n Rom. 3, 20, 28. note. Pſal. 143,2. Act. 13, 38. Rom. 1.17. 8, 3. Heb. 7, 18, 19. Gal. 3, 11.

15. [m] We *who are* [*beleeving*] Jews [*and ſo even*] by nature [*within the covenant, and ſo capable of being juſtified*]; and not [*idolatrous, unjuſtified*] ſinners of the Gentiles,

16. [9] Knowing [*and confeſſing*] [n] that no man is [*or can be*]

1 S. Peters fault was not an error in doctrine; for he knew very well that the obſervation of the law was not neceſſary, and ſo himſelf declared Act. 15, 7. immediatly alſo before that he had been informed by a viſion, that the Gentiles were not unclean, (which was the great reaſon, why the Jews avoided their converſation), and had eaten and converſed with Cornelius, Act. 10. Nor was it doing a thing in it ſelf unlawful; for S. Paul had upon occaſion circumciſed Timothy, and practiſed legal purifications. Neither did the Apoſtles Act. 15, 19. prohibite the Jews the uſe of their ceremonies. But it was doing a thing lawful unſeaſonably, in an undue, or unfitting place and time. Becauſe by ſo doing it he gave occaſion of ſcandal to the Gentiles: i.e. made them doubt, whether they alſo were not obliged to obſerve the law; as certain perſons (perhaps Cerinthus) endeavored to perſwade ſome of them. Which dangerous hereſy St. Peter ſhould by all means have oppoſed, rather then by any compliance have any way countenanced. With the danger of which doctrine he ſeemed not ſo well acquainted as S. Paul. S. Paul calls it fear verſ. 12. ſimulation 13. walking not uprightly verſ. 14. This publick reprehenſion of S. Peter to his face added greater authority to St. Pauls preaching; and is a convincing argument, that S. Peter and the reſt of the Apoſtles did accord with him in the ſame doctrine. It ſeems alſo, that tho St. Peters arguments Act. 15, 10, 11. concerned the Jews as well as the Gentiles; yet the Decree of the Council not mentioning the Jews, they ſeemed not as yet throly inſtructed in this doctrine.

9 This may either be underſtood as ſpoken to S. Peter, or as a laying down the main propoſition to be at large proved hereafter. If ſuppoſed as ſpoken to S. Peter, it is an argument proceding from what he granted; and it is continued to the end of this chapter; (wherein are divers paſſages, which ſome think ſpoken of St. Peter) He then returning his ſpeech to the Galatians. It is a very artificial tranſition, and not unlike that Rom. 3, 20.

justified by the works of the law, but [*onely*] by the faith of Jesus Christ, even we [(*I say*) *according to this assurance,*] have believed in Jesus Christ; that we might be justified by the faith of Christ, and not by the works of the law: [*by which could any be justified we might as well as they pretend to it; but*] [a] by the works of the law shall [*or can*] no flesh [*Jew or Gentile*] be justified.

[a] Rom. 3, 20.

17. But if while we [10] seek to be justified by Christ, we our selves [*who preach this Justification, even Jews*] also [*by nation*] are found [*to be*] sinners; *is* therefore Christ [*according to our doctrine*] the minister of [*a doctrine encouraging to*] sin? God forbid.

18. For if I [*should*] build again [11] [*by my continued practice of sinning*] [o] the things, [*liberty to sin*], which I destroyed [*by my preaching,*] I make my self [*indeed*] a transgressor [*confessedly, but Christ and his Gospel is blameless.*]

[o] The doctrines. Him.

19. For I thro the [12] law [*it self*] [p] am [*as it were*] dead to, [*and freed from the observation of,*] the law; [*but not that I might continue to sin with more liberty, but*] that I might [q] live [*a new life according*] unto God [*s will in righteousness and true holiness.*]

[p] No longer obnoxious or subject.

[q] Live to God, I am crucified with Christ.

10 This was, and is, the usual objection of the Jews and Judaizers, which they th s managed. 1. The law is in the scripture every where laid down as the onely means of pleasing God; and if we be not to be justified by it, neither are we bound to the obedience of it; we may therefore sin and be justified. 2. Again if the law require absolute obedience, and the Gospel not, then doth the Gospel encourage us to sin: 3. and the Apostles confessing that they are not justified by the law, because they cannot observe it, consequently confess themselves to be sinners: and Christ therefore to be the minister and publisher of a law countenancing sin. Which further also appears, 4. by their preaching justification to the Idolatrous and profane Gentiles without their submission to the law. These objections are copiously answered Rom. 6. &c. and in this whole Epistle.

11 The Apostle seems here to answer to the third particular of the objection, because shortest, and easiliest removed out of the way. He saith; That if the Gospel promised Justification to men continuing in sin, the objection were rational; but if some professing the Gospel (he exemplifies in his own person as Rom. 7. 1 Cor. 15, 51. 4, 6. and frequently elsewhere) live not according to it, they are sinners indeed, but not justified, and so the Gospel is blameless. Or, some say this may refer to the 14 verse and contein some reflection upon St. Peter, and those who complied with him; as if they by their observing legal ceremonies did reestablish the law, which by their doctrine, and the general decree Act. 15. they had evacuated. And S. Paul to cover this tart reprehension expresseth it as in his own person. Or, in his own person he may say; had I not reprehended Peter, I had rebuilt, by my silence, obedience to the law, which by my preaching I have destroyed.

12 Prescribing unperformable conditions to justification, and directing me to Christ; by whom I may obtain true righteousness and justification. Rom. 3, 21. this is an answer to another part of the objection. The meaning of dead to the law see Rom 7, 4. note.

20. I am

20. I am [13] crucified with Christ [*as to my old life of sin and the law*]; nevertheless [r] I [14] live [*still to God*]; yet [*it is*] not I [*that old man I was*]; but [*now it is*] Christ [*by his Spirit*] [s] liveth in mee. And the [*new*] life which I now live in [*this mortal*] flesh, I live [*not animated with the spirit of this world, but enlivened*] by the [15] faith of the Son of God; who loved me, and gave himself for me.

[r] Rom. 6, 11.

[s] Rom. 6, 8.

21. I do not [*therefore, nor dare I*] [t] frustrate the grace of God [*offered us in Jesus Christ.*] For if [16] righteousness come [*to be obtained*] by the law, then Christ is dead [17] in vain [*and without necessity.*]

[t] Cast away. Refuse. Reject. Despise. Deny.

13 As Christ by being crucified was deprived of this mortal life, so I by baptism being initiated into his death profess my self to be spiritually dead to sin and the law. This Metaphor see at large Rom. 6.

14 By living (a frequent expression of our Apostles) is mean't the manner of living, conversation, continual and habitual acting. Life being known by its operations.

15 For tho in our natural actions (as eating, drinking, &c.) we conform to the rest of the world; yet in the cheif actions of our life (as regulating our consciences, and performing our duty, the end of our living) we walk by faith 2 Cor. 5, 7. and those other actions also we refer to Christ Col. 3, 17. 1 Cor. 10, 31.

16 The Deceivers said that Christ was onely a teacher of righteousness, not a mediator of a new Covenant. Consequently, that he neither came to take away sin, nor confer righteousness. And therefore his death (which was for the establishing of that new Covenant) was not necessary.

17 The word signifies gratis without necessity. For these men taking away the ends of his death make it needless. S. Paul in this verse sheweth his gratitude to our Savior who loved him, and died for him.

CHAP.

CHAP. III.

a Envied. Afflicted.

1. O Foolish Galatians, who hath [*even*] a bewitched you, that [*so palpably against your own reason and experience*] you should not [*continue to*] obey the truth [*of the Gospel?*] b before whose eies Jesus Christ hath [*by our preaching*] been [*so*] evidently c set forth [*as if he had been even*] crucified amongst you?

b Heretofore. Before whose eies is wanting in some copies.

c Painted forth. Appearing to the eies of whom it was written that he should be crucified.

2. This 1 onely would I learn of you [*your own experience*]; received ye the [*Holy*] Spirit d by [*performing*] the works of the law, or by the hearing of [*and obedience to the*] faith [*of Christ?*]

d When ye perform.

3. Are ye so foolish? having, [*at your entrance into Christianity,*] begun [*an holy life*] in [*and according to*] the Spirit [*of God internally working in you; can you think*] ye are now [*to be*] made [*more*] perfect by the flesh [*by external commandements and observances of the law*]?

x So great.

4. [*Again,*] have you suffered [*for Christianity*] x so many things [*from your persecutors*] in vain [*to no purpose & benefit to your selves*]? 2 if it be yet in vain [*onely, and fruitless; and not worse.*]

e Vers. 3.

5. He therefore, that 3 ministreth [*and giveth by the virtue of his office*] unto you, [*as your selves have e experienced*] the Spirit; and worketh miracles among you, *doth he it by* [*virtue and for confirmation of his preaching justification by*] the works of the law; or by [*publishing*] the [*doctrine,*] hearing [*and accepting*] of [*the*] faith [*of Christ*]?

f Gen. 15, 6. Rom. 4.

g Imputed.

6. Even as [f *it is written, that*] 3 Abraham beleeved God; and that [*faith*] was g accounted to him for righteousnes.

1 This one argument is sufficient to convince you. That you see the Preachers of the Gospel work miracles, and bestow the Holy Spirit upon those that receive their message: whereby they are brought to a great degree of holiness and internal consolations, and many of them also to be endued with divers gifts and powers. These arguments, tho here to the Galatians, yet are of force to all Christians.

2 Or, which I hope it is not; but that you will recollect your selves and persevere in your first profession. Without which all your labor is lost.

3 The Apostle both in this and the Epistle to the Romans c. 4. begins his discourse of *Justification* with that concerning Abraham. Because it then was, and now is, the usual argument of the Jews, both for the justifying of their still continuing in Judaism, and denying the Gentiles to be the Church of God. The Apostle seems to suppose that we are justified by the same means as Abraham; or more generally, That there is no more then one means and manner of Justification. This argument is handled more at large in the Epistle to the Romans See the notes.

7. h Know

7. [h] Know ye therefore [*certainly*], that they, who are [*partakers*] of [*his*] faith, the ſame [*and no other*] are the [*true, ſpiritual*] [4] children of Abraham: [*beleeving as he did, and therefore heirs of the ſame promiſes made to him.*]

8. And [*the Holy Spirit in*] the Scripture [i] foreſeeing, that God would juſtify the heathen [*alſo*] [k] thro faith, preached [*and declared*] before-[*hand*] [l] [5] the Goſpel-[*juſtification*] unto Abraham [*himſelf*]: *ſaying*, in thee ſhall all nations [*of the earth*] be bleſſed.

9. So then [*all*] they, [*even Gentiles,*] who are of [*the ſame*] faith [*with Abraham*], are [*alſo*] bleſſed [m] with [*and in like manner as*] faithful Abraham.

10. *Bleſſed with him, I ſay,*] for as many as are [*in hopes*] of [*bleſſing by*] the works of the law [*are ſo far from a bleſſing, that they*] are under the curſe: for it is written [n] *as the condition of the law*]; Curſed *is* every one that continueth not in all things which are written, in the book of the law, to do them.

11. But [6] that no man is juſtified by [*perfectly obſerving*] the law in the ſight of God, *it* is evident [*alſo by the Prophet Habaccuck, whoſaith*] for [o] the juſt ſhall live by faith.

12. And [7] the [*condition of the*] law is not [*that*] of faith, but [*of abſolute obedience; for*] the [p] man [*onely*] that doth them ſhall live in [*and by*] them.

13. [*Nor is there any way of eſcaping the curſe of the law,*

[h] Ye know. [i] Providing. Comp. Rom. 4, 9, 10. with Gen. 15, 6. [k] ix πιστεως Rom. 3, 30. [l] Gen. 12, 3. 18, 18. 22, 18. [m] In. Rom. 8, 32. [n] Deut. 27, 26. [o] Habac. 2, 4. Rom. 1, 7. note. Heb. 10, 38. Liveth. [p] Rom. 10, 5. Lev. 18, 5. Ezech. 20, 11.

4 The Jews ſtood upon their relation to Abraham Joh. 8, 33. The Apoſtle here (as our Savior there) endeavors to diſwade them from this carnal confidence. The true ſons of Abraham, (whom he receives into his boſom) being the imitators of his faith.

5 The firſt promiſe of redemption by Chriſt was preſently after the curſe, 1 John 3, 8. in general terms; that a perſon ſhould come, who ſhould break the head, i. e. the power, malice, and the works of the Devil, with the conſequents of them; one whereof was the curſe. To Abraham was promiſed, that this ſeed, by whom this ſalvation was to be introduced, ſhould proceed from his loynes, and in Iſaac. In which promiſe he not onely beleived, but exceedingly rejoiced; Gen. 17, 17, to which our Lords ſaying Joh. 8, 56. ſeems to be referred. And by this Goſpel faith (beleeving in the bleſſed ſeed to come, and hoping thro him to obtain forgiveneſs of ſins and juſtification) was Abraham, and with him all the righteous perſons under the old Teſtament juſtified. Nor was any, that ever was juſtified, juſtified by any other means whatſoever, Act. 4, 12. Heb. 13, 8. So that *All nations* comprehends both Jews and Gentiles; all both *before*, and *under*, the law, as well as under the Goſpel. And even Abraham himſelf; for the Apoſtle ſaith, that they are bleſſed *with him* verſ. 9: i. e. after the ſame manner. See the ſame expreſſion to the Son of David Pſ. 72, 17.

6 The Apoſtle omits here the minor propoſition; That no man continues to obey the whole law; tho this be urged by our Savior Jo. 7, 19. and by himſelf both in Rom. 2. and afterwards in this Epiſtle: becauſe the Jews might ſay, that the Patriarchs and Prophets were juſt men, and therefore perfectly obeied the law. He therefore proves That even the juſt ſhall live by faith; and not abſolute obedience.

7 Leſt ſome might ſay, that bleſſedneſs was by both the law and faith (as theſe hereticks did); or from either of them; he wholly excludes the law.

but

but onely by] Christ: [*who*] hath redeemed us from the curse of the law, [*by his*] being made [*according to the law*]
q Deut. 21, 23. 8 a curse for us: for it is [*there*] written; q Cursed *is* every one that hangeth on a tree.

r Act. 3, 25, 26. 14. That [*the curse being thus abolished*] the [*promised* r] blessing of Abraham might come on the Gentiles [*also*] thro Jesus Christ [*the promised seed*]: [*and*] that [*all*] we
s Joel. 2, 28. Is. 44, 3. [*beleivers whether Jews or Gentiles*] might receive the s promises [*made by Christ*] of the [*Holy* 9] Spirit thro [*our submission to the*] faith [*of Christ.*]

15. Brethren, I speak [*also*] after the [*accustomed*] manner of men [*in their mutual contracts and dealings: that*] tho
t Testament. it be but a mans t covenant, yet if it be [*legally*] confirmed, no man u disanulleth [*it*] or x addeth [*any new condition*] thereto. [*Much more then are the promises of God certain and infallible.*]

u Rejecteth. Despiseth. x Ordaineth it anew.

16. Now to Abraham and his seed were the 10 promises made. [*The scripture*] saith not, And to [*his*] seeds, as [*if it were spoke*] of many [*Abraham then having divers seeds*]: but as [*speaking*] of one; and to thy 11 seed. Which is Christ [*as Isaac was his type.*] 17. And

8 Our Savior by willingly submitting himself to that death by the law esteemed accursed (and Deut. 21, 23. accursed of God), i. e. to be treated as one accursed for his sins, when himself had not deserved it; thereby appeased the wrath of God towards mankind, and delivered us from the curse, which we had deserved 2 Cor. 5, 21.

9 Promised by the Prophets, but actually bestowed by our Savior Luke 24, 49. Act. 1, 4. compare with Joh. 14, 26. 15, 26. upon those onely who beleive. To whom it is both an external testimony of the truth of the Gospel, and an internal principle of holy living according to Christs doctrine; vers. 2, 3.

10 There were divers promises made to Abraham, but the cheifest, and the perfection of all, to which all the rest tended, was that one, of the blessed seed. These promises were. 1 That God would give him a Son by his wife Sarah in their old age. 2 By that Son he should have numerous issue. 3 That issue should become, a Nation, having laws, governments, &c. of its own. 4 And possess all that land wherein himself dwelt. 5. That he would settle his covenant, i. e. his Church in that family and nation. And 6th that in one person of that his posterity, and in him alone, all nations both of his posterity and others should be blessed. i. e. The blessing should be introduced, which should abolish the curse brought upon all nations by Adam.

11 Abraham had seeds by Hagar and Keturah, but which were carnal and natural, and accordingly had worldly and carnal promises and provisions: but the promise of blessing was to his seed in Isaac, as to Isaacs seed in Jacob; therefore Isaac and Jacob themselves were not that seed. Nor yet Moses; who was onely a Lawgiver to the posterity of Abraham, when according to the (3) promise they became a Nation, and took possession of the promised land. But no blessing did he bestow upon other Nations, but rather the contrary. That seed then must be the Lord Jesus Christ (none besides pretending to it.) For whose birth both Zachariah and Simeon praised God, as for the enlightner and blesser of the Gentiles, according to the prophecies. Who at his leaving the world commanded the great blessing of adoption into Gods Church to be bestowed upon all nations, Mat. 28, 19. That this seed is but one person, and not the Jewish nation is clear, because seed is often so taken as 1 Sam. 2, 20. Gen. 4. v. 25. and especially in that place Gen. 3, 15. to which the

17. And this I lay [*moreover*] *that* the [12] covenant, that was [a] confirmed [*to Abraham*] before of God [*concerning the bleſſing of all nations*] [b] in Chriſt, the law [*given to Moſes*], which was [*about*] [c] 430 years after [*it was made*], cannot [*ſo*] diſanul, that it ſhould make the promiſe of none effect.

a Authenticated before.
b Concerning Chriſt.
c Exod. 12, 40.

18. For if the inheritance [*of the bleſſing*] *be* [*to be obtained by obſervance*] of the law, *it is* no more [*due becauſe*] of [*the*] promiſe: but God gave *it* to Abraham [13] by promiſe.

19. [*But you will aſk,*] wherefore then *ſerveth* the law? [*and why was it inſtituted? I anſwer*]; It was [*ſuper-*]added [*to the promiſe*] becauſe of [14] tranſgreſſions; [*that men might know them, avoid them, and obtain forgiveneſs of them.*] until the ſeed ſhould come to whom the promiſe was made. And

the promiſe refers. Where of the *ſeed of the woman* it is ſaid, *He* ſhall break the ſerpents head. But if thro the Jewiſh nation is this bleſſing given, then certainly by their law; but neither were other nations obliged to obſerve it, nor received thoſe favors from God which were the occaſion of giving it. Beſides, the law was given to make a diſtinction betwixt the Jews and all other nations. And the Jewiſh Nation, as well as all others, was to be bleſſed in and thro this ſeed. Therefore they were not the ſeed, thro which others were bleſſed.

12 The bleſſing of all nations thro Chriſt was firſt given to Abraham by promiſe Gen. 12, 2, 3; but was afterwards renewed many times; as by oath Gen. 22. 16. but more particularly, when God actually fulfilled one part of his promiſe Gen. 17, 2, 4. by ſolemnly ſettling his covenant, i. e. his Church (of beſeivers in the bleſſed ſeed) in Abraham and his family. The Seal and Sacrament whereof was circumciſion Gen. 17, 2, 4, 9. Which, being the Covenant of faith, the law could not either alter or diſanul. Eſpecially after a preſcription of 140 years. Nor can an after-covenant evacuate ſo ſolemn a promiſe, made by God, firſt upon his bare word, Gen 12; next by covenant ſealed to by Abraham himſelf in accepting circumciſion Gen. 17; and laſtly by Gods moſt ſolemn oath Gen. 22, 16.

13 God gave the promiſe to Abraham freely without condition, that he would bleſs all nations by one of Abrahams ſeed, and eſtabliſh *his Covenant* (i. e. ſet up his Church) in his family. Which Church conſiſted of thoſe, who by faith in Gods promiſes were to expect ſalvation by and in that bleſſed Seed. [To be in Covenant with God, and in his Church is all one.] This covenant or Church was at firſt eſtabliſhed with Abrahams perſon and his preſent houſhold, to ſhew that all nations and conditions had right to it; and then with his ſeed. The Seal whereof was circumciſion.

14 The law neither was, nor was intended by God to be, the bleſſing it ſelf, nor neceſſary to ſalvation, as was faith in the promiſed ſeed: but it was added to and after, the promiſe, when Abrahams poſterity became a Nation. 1. To diſcover what actions were good, what ſin, i. e. to ſhew them their guilt. 2. To coerce and reſtrain them from ſinning by the terrors of it. 3. To abate their pride and confidence in themſelves, and direct them to ſeek for righteouſneſs and bleſſing in another. Laſtly to propoſe ſuch expiations for ſin, as might obtain remiſſion for the preſent, and typify the bleſſed ſeed to come; who ſhould reſtrain ſinning and promote righteouſneſs, and alſo beſtow remiſſion by more effectual means.

d Act. 7, 53. e Deut. 5, 5. [*this law*] *was* d ordained [*between God and man*] by 15 Angels [*on Gods part, and*] and in the hand of a Mediator, [e *Moses, on mans part.*]

20. [*But the promise stood in no need of a Mediator*;] for a Mediator is not *a mediator* of one [*party*; *when the other doth not act, but onely receive*]: but 16 God is [*that*] one [*party, promising to Abraham without a condition.*]

21. [*What!*] *is* then 17 the law against the promises of God [*to Abraham? as by this discourse it seems to be?*] God forbid. [*We do not say that the law is against the promise, but that it is weak and unperfect.*] For if there had been a law given [*by God*], which could [*of its own power or by our obedience to it*] have given life [*eternal, as the promise doth*; *then*] verily righteousness [*and Justification*] should have been [*communicated to us*] by the law.

f Psl. 14. 53. Rom. 3, 9. 11, 31. 22. But [*so far is the law from conferring righteousness, that*] the f scripture hath concluded all [*men to be*] under [*guilt of*] sin [*and breach of the law*; *to shew,*] that the promise [*of Justification*] by the faith of Jesus Christ [might be given to them [*onely*] who beleive [*in him.*]

23. But before [*this*] faith [*be-*]came [*publickly preached*] we were [*as*] 18 kept [*in bondage*] under the [*power*

15 The law was given by Angels, but also by one principally, who was as Gods plenipotentiary. Who therefore bare Gods name, sent another Angel Exod. 33, 2. Deut. 7, 22. and had power to ordain, dispose, and menage the giving of it even as God himself. Who spake to Moses in the bush, and on Mount Sinai. Compare Act. 7, 30, 35, 38. Neither did God speak to the people immediatly by him, but by the mediation of Moses; commissionated by the people to receive the law, and to engage on their part for the obedience to it. Deut. 5, 5, 27, 31. 10, 11. for tho the people at first heard the word of God, yet being not able to endure the terror and Majesty of the delivery, they desired Moses to receive it in their stead, as the Angel delivered it in Gods, Exod. 20, 19.

16 Mediator seems to refer to Moses, who was to covenant and ratify it on the peoples part; but there needs no Mediator, where the whole benefit is Gods free promise and gift. Yet neither was the Angel that came to Abraham Gen. 18, 22, a Mediator, but a mere Messenger, that brought the promise from God. One part of which promise was, that God would establish his covenant with Abraham and his seed: in confirmation of which promise, and initiation into which covenant God gave him circumcision.

17 Tho blessing come by the promise, and the curse by the law; yet are not the promise and law opposite; nor is God the Author of contrary or different means and waies to happiness. But the curse proceeds from the law onely by accident; because it cannot be observed. But could the law have given power to obey as well as command obedience; justification had been obtained by the law. But contrarily we see, the Scripture hath contained all under sin. Consequently no happiness but by pardon in and by the promised Gospel.

18 In bondage by ceremonies so many, so chargeable, so inconvenient. Such were their frequent goings up to Jerusalem, festivals, and the like. But especially these laws for uncleanness, and purifications, which rendred them unconversable with any other people. And by these laws, and the threatnings upon the breach of them, were they shut up, and as it were imprisoned, that they neither could nor durst, throly look into the misteries comprehended under them. Those outward observances, like the veil cast over Moses's face, were so spread over the spiritual meaning, *that they could not stedfastly look unto the intention of that which was to be abolished.* 2 Cor. 3, 13. and

and fright of the] law: [*and ſo*] [g] ſhut up [*as in darkneſs*] unto [*and in reſpect of*] the faith, which ſhould afterwards [*in due time*] be revealed.

[g] Kept. Preſerved.

24. Wherefore the law was [*as*] our Schoolmaſter, to bring us [h] unto [*the knowledg of*] Chriſt, that we [i] might be juſtified by faith [*in him.*]

[h] In Chriſt. [i] May be.

25. But [*now*] after that faith is [*be-*]come [*revealed,*] we are no longer under [k] a [19] Scholemaſter.

[k] Conductor. Guide.

26. For ye [*Chriſtians*] are al-[*ready arrived to that age, to be acknowledged*] the children of God by faith in Jeſus Chriſt: [*and therefore need not a Scholemaſter.*]

27. For [l] as many of you, as have been baptized into Chriſt [*and his religion,*] have [20] put on Chriſt.

[l] Rom. 6, 3.

28. [*And therefore now*] there is no [*national privilege*] either [*of*] Jew, [*under the law*], or Greek [*without law*]: neither is there [*diſtinction of conditions, as of*] bond or free: neither are there [*any privilege of the*] male [*above the uncircumciſed*] female: for ye are [m] all one [*as good as another in reſpect of external advantages; who are*] in Chriſt Jeſus.

[m] All of Chriſt Jeſus.

29. And if ye be Chriſts [*ſervants*] then are ye the [*true*] ſeed of [*faithful*] Abraham; and heirs [*of the bleſſing*] according to the promiſe [*made to him and his ſeed.*]

19 As the Schoolmaſter doth not teach thoſe things which require mature judgment and perfect age; but onely ſuch rudiments and principles, as may introduce the learner into the way and means of apprehending the other. Such was the law in compariſon of the Goſpel. The law inſtructed the people inured in, inclind unto Egyptian and other ſenſual Idolatry Ezek. 20. Act. 7, 51, into the true worſhip of God. But not into the perfect knowledg or myſteries of it, but into the beginnings and introductions to it. Which conſiſted cheifly in ſenſible and carnal obſervances, of the ſame nature perhaps as they had ſeen in Egypt, but applied to the worſhip of the true God. Theſe were alſo inculcated with great ſeverity (the manner of educating froward children,) to unaccuſtome them to Idolatry. and give them principles, tho unperfect and obſcure, of true worſhip.

20 To put on Chriſt is not as to put on a ſuit of clothes fitted to the body, but as metal caſt into a mold, receiving the figure from it.

CHAP. IV.

1. NOW [*concerning heirs*] I say [*further*]; *that* the heir, as long as he is a child, differeth nothing [*in the manner of his living*] from a servant, tho he be [*indeed*] Lord of all [*his Fathers estate.*]

2. [*For he is not free to do what he pleaseth either as to his person or patrimony,*] but is under [a] Tutors and Governors until the time [*of his age*] appointed of the father [*be expired.*]

[a] Guardians. Stewards.

3. Even so we, [*the Church of God,*] when we were [*like*] children, were in bondage under the [b] [1] elements of this world.

[b] Rudiments.

4. But when the fulness of the time [*appointed by the father*] was come, God [c] sent forth [*from himself*] his [*only begotten*] Son, [d] made of a woman, made under [*and obedient unto*] the Law [*of Moses, yet not to give us an example to be subject to it also; but*]

[c] Sent his. [d] Born.

5. To redeem [2] them [*of the Jewish* 3 *nation*] that were under the Law [e] [*from the pressure of it, and so from sin and death; and*] that we [*also; even all that beleive,*] might receive the adoption of Sons, [*and be admitted into the church without former observance of the worldly elements.* 4]

[e] Act. 15, 10, 11.

6. And because [5] ye are [*thus made his*] *Sons,* God hath sent forth the spirit of his [*natural*] Son into [f] your hearts crying [*effectually*] Abba, Father.

[f] Our. Rom. 8, 15.

1 Obliged to learn and practice the elements of a religion chiefly consisting in visible and bodily observances of the ceremonial law of Moses; which are but rudiments in respect of that heavenly doctrine concerning spiritual life and the other world. Or under the ceremonies of the law, as under the first and most rude instructions, that God gave unto the world: or, such as were practised in the world before that God made his will explicitely known, like them which were practised by the heathen world.

2 These Gentiles might imagine from his former words, that they being sons were also to be under Scholemasters, i. e. the service of the law. He preventeth this by saying, that they were already of age; in that they had the spirit already bestowed upon them Acts 11, 15, 16.

3 No other religion having any considerable probability, our Savior was sent to put an end to the law, and all the consequents of it; that so the Gentiles also (their false worships abolished) might submit to, and be redeemed by, him.

4 Which are now grown obsolete.

5 Zech. 12, 10. Maketh the spirit of supplication to be a great advantage under the Gospel. So doth our Savior Joh. 14. 13, 14. 16, 23, 24, 26, 27. Rom. 8, 26. by which it appears that the spirit first teacheth us for what to pray. 2. How and in what manner to pray, so that we may be heard. 3. Joyneth with our praiers his own effectual intercessions. 4. Gives us right and privilege to come unto God as unto a Father, and also confidence as Sons to be accepted.

7. Where-

7. Wherefore thou, [O *beleiver,*] art no more a ſervant [*as when under the Law,*] but a Son [*of mature age*]; and if a [1] Son then an heire [2] of God thro Chriſt

8. [*No more, I ſay, ſervants, for*] howbeit [*ye Gentiles were not under the Moſaical law, yet*] then when ye knew not [*the true*] God, ye did ſervice to them which by [3] nature are no Gods, [*and ſo* [3] *were under a bondage worſe then that of the Jews:*]

9. But now, after that ye have known [*the true*] *God,* or rather [b] are known, [*and acknowledged*] of God, how [c] turn ye [*your ſelves*] again to [3] the weak and beggarly rudiments [*of the law*] whereunto ye [d] deſire to be in bondage?

10. [*And are you not in bondage, when you think your ſelves obliged by the law;* [4] *to*] obſerve daies, [*as Sabbaths, new-moons, &c.*] and Months, [*the feaſts of the firſt, and ſeventh month;*] And times [*to go up to Jeruſalem ſo often;*] and years [*of Jubilee, tithing and the like?*]

11. I am affraid of you, leſt I have beſtowed upon you labor in vain; [*becauſe you leave the doctrines I taught you, and put your confidence in obſerving thoſe legal rites.*]

12. Brethren, I beſeech you, be *ye* [*affected to me*] as I *am* [*to you;*] for *I am* as ye *were* [*to me*]: [*for notwithſtanding this your backſliding, I reckon that*] ye have not [e] injured me at all, [*nor is my love alienated from you for any thing you have done.*]

13. Ye know how thro [5] infirmity of the flesh, I preached unto you the Goſpel at the firſt;

14. And [*this*] my [6] temptation [*and infirmity*] which

[1] For all the children according to the Jews law were heirs, and the eldeſt ſon had onely a double portion.

[2] For the Jews ſerved the true God tho in a ſervile manner; but you ſerved falſe, i. e. no Gods, ſuch as your own imaginations created, after a ſlaviſh manner alſo.

[3] As to true righteouſneſs and ſalvation, the external ſervices of the Law are weak, i. e. unſufficient; and poor i. e. defective, as wanting the ſoul and life of true religion and devotion towards God. See Heb. 7, 18, 19. 10, 1. Col. 2, 20. Phil. 3, 14. theſe arguments have more force againſt the Galatians, who having never been under the law, yet deſired to enter into that bondage, which is to go backward in religion; or to return to thoſe principles which they had already over-paſſed.

[4] S. Hierome in his Commentary upon the place ſheweth that the obſervations of Chriſtian holy-daies, &c. come not within this reprehenſion; for divers reaſons.

[5] Not onely afflictions from without, but weakneſſes, and imperfections alſo of my perſon 2 Cor. 10. 1, 10. 1 Cor. 2, 3. q. d. You bore with my infirmities, it is reaſon I ſhould bear with yours. Let us mutually ſuſtain one another with the uſual equanimity and concord.

[6] The Latin copies generally, and ſome greek read *your temptations* to the ſame ſenſe, i. e. my great infirmities which might have tempted you to reject my preaching. Some interpret this of his great ſufferings and perſecutions.

[a] Thro God.

[a] In truth, in reality.

[b] 1 Cor. 8, 3. 13, 12. Pſ. 1, 6.

[c] Back. away.

[d] Ye will ſubject your ſelves.

[e] Not hurt.

was

was in my flesh ye despised not, nor rejected; but [*that notwithstanding*] ye received me as an Angel of God [*even*] as Christ Jesus [*himself.*]

15. [f] Where is [*now*] then the blessedness you spake of [*to have come to you by my preaching?*] for [*it was so great that*] I bear you record, that, if *it had been* possible, [*it fitting*] ye would [*even*] have plucked out your own eies, [*as the dearest things ye had*], and have given them to me.

16. [*How comes your affection to be so altered?*] Am I therefore become your enemy [*now*], because I tell you the truth?

17. [*The seducers seem to*] affect you, *but* [*they do it*] not well, [*not upon honest grounds:*] yea they would [*even be willing to*] [a] exclude [b] you [*from the liberty and privileges of the Gospel,*] that you might [c] affect them [*only.*]

18. But *it is* [d] good to be zealously affected alwaies, in a good thing, [*even a sincere affection towards me your Apostle*] and not [*to respect me*] only when I am present with you.

19. My little children, of whom I travel [*as a mother with child*] again [*the second time,*] until Christ be [*perfectly*] formed in you:

20. I desire to be present with you now [*in this exigent,*] and to change my [1] voice [*towards you; which cannot be done in absence by an Epistle,*] for I [e] stand in doubt of you [*my constancy.*]

21. Tell me, ye that desire to be under the [*obedience of the*] law, do ye not hear [*that which is contained in the same book with*] the law?

22. For it is [*there* [f]] written, that Abraham had two Sons, the one by a bond-maid, the other by a free-woman.

23. But he [(*Ishmael*)] *who was* of the bondwoman, was born after the [*strength and course of nature and the*] flesh; but he of the free-woman [(*Isaac*)] *was* by [*virtue of the*] promise [*of God, natural strength, as to that, being extinct in persons of that age.*]

24. Which things are [*spoken as*] a [*similitude or*] [2] Allegory; for [*the relation of*] these [*two seeds mystically represent and*] are the two [g] covenants: the one [*is the law,*

f What was then.

a Include. Hinder.
b Us, i. e. from your society.
c Imitate them.
d Emulate that which is good in a good thing alwaies.

e Am perplexed for you: am ashamed because of you; troubled how to speak to you. Amazed for you.
f Gen. 16, 21.

g Testaments.

1 That you returning again to your obedience, I may abstain from this chiding, and commend and encourage you.

2 One thing plainly expressed, another like it intended and meant by that expressed: this concerning Hagar, &c. was not written for the histories sake, the greatest part of Abrahams life and actions not being mentioned; but onely such things recorded as were types of what should fall out in the Church.

taking

taking its beginning] from Mount Sinai; which gendreth [*its children*] to bondage, which is [*typified by*] Agar.

25. For [*by*] this Hagar is [*meant*] [2] Mount Sinai in Arabia [*out of the land of promise, where the law was given*]; and [3 b] answereth to Jerusalem, that now is; [*where the exercise of that law is performed;*] and is in bondage [*also*] with her children.

26. But [*the other covenant established by Christ taketh its original from*] [4] Jerusalem, that is above [*in heaven*;

b Is in the same rank with.

2 Hagar is said to have been cast out into the Wilderness of Paran, Gen. 21. 21. &c. the Israelites arrived at Paran at their first march from Sinai Numb. 10, 12: wherefore Sinai and Paran neer together. And hereabouts the posterity of Hagar and Ishmael lived Pf. 83. 6. betwixt the Edomites and Moabites. Sinai seems to have been a ledge of Mountains; upon one of whose tops (Horeb) the law was given. Compare Exod. 19, 18. with Deut. 4, 10, 11. 5, 2. 29, 1.

3 Συστοιχεῖ, i. e. in the same order or file; suppose it in this manner,

These are all in one file.	Old Covenant by Moses.	Opposed to	New covenant by Christ.
	Bondage.		Liberty.
	Hagar.		Sarah.
	Ishmael.		Isaac.
	Law in Sinai.		Gospel from Heaven.
	Jerusalem that now is.		Jerusalem above.
	Jews that embrace circumcision.		Christians baptized.
			These in the other file.

Now the Apostle placeth Sinai and Jerusalem in the same file under bondage; because; both of the same intention; as Mount Sinai was the place where the law took its beginning, so Jerusalem is the Metropolis of the worship according to that law. Both chosen by God, Sinai the Mount of God 1 King. 19, 8: Jerusalem the city where he put his name, the holy city Matt. 4, 5; the Temple there also built upon a Mountain. In one was the Tabernacle, in the other the Temple. Both in bondage: Sinai inhabited by the issue of bond-men, Jerusalem subject to the Romans. By whom also ere long the city was to be destroied, and all the inhabitants captives and slaves: when their sensible and carnal worship according to the law was to be abolished according to Jacobs prophecy Gen. 49, 10; and our Saviours Joh. 4, 21. the law, worship, Church and Nation all determining together. The Jews stood much upon their freedom, as coming from Isaac Joh. 8, 33; which our Apostle here confutes. And intimates, what he prosecutes more copiously Heb. 8, 9. the excellency of the christian service, priesthood, and Sanctuary above those of the Jews.

4 The new Jerusalem is the Metropolis of the christian worship, as the earthly Jerusalem of the Jewish. For first the Gospel came from thence Joh. 1, 17, 18. 6, 38. 3, 2, 11, 12. 13. -8, 26, 28, 38. Heb. 12, 25. 2ly. It is the Gospel of the Kingdom Matt. 4, 23. 24, 14. 3ly. Our service here is in imitation of that above, the very image of it Heb. 9, 1. and the qualifications of a good Christian are those of God himself, love, holiness, perfection, &c. There is our hope Heb. 5, 19. our citizen-ship Phil 3, 20. To the corporation and membership thereof are we called Heb. 12. 22. 4ly. There is the true Temple, built without hands upon Mount Sion Rev. 14, 1. where our blessed high Priest officiates now and for evermore Heb. 11, 10, 16. Apoc. 3, 12. 21. To which our services here are joyned, and in virtue of that alone accepted. Therefore in all St Johns visions the appearances of God were as in a Temple. Wherein is an altar, incense &c. Rev. 8, 3, 5. 11, 19. Candlesticks Rev. 1, 20. Priests Rev. 4, 4. Garments Rev. 1, 12. &c. Jerusalem *that now is* is opposed to that *which is to come*, i. e. which is to be enjoyed by us hereafter, tho now in being. *Free* also; because not obnoxious to any power but that of God himself and our Savior: as Sarah was subject onely to Abraham; wherefore also the new Jerusalem is called the Bride, the Lambs wife Rev. 21, 9. and in this respect she (the Church) is called the mother, as our Lord the father, of all Christians.

wki:b

which] is free, and is the [4] mother-[*city*] of all us [*that are christians.*]

[c] Is. 54, 1. 60, 4, 9, 10, 15.

27. ([1] For it is written; [c] Rejoice thou barren, that beareſt not; break forth and cry [*aloud for joy*] thou that traveileſt not: for [*now*] the deſolate hath many more children, then she, which hath an husband.)

[d] Rom. 9, 8.

28. Now we, brethren, [*who beleive in Chriſt,*] as Iſaac was, are the [2] children of [d] promiſe; [*and not as Iſhmael, according to the flesh.*]

[e] Gen. 21, 10.

29. But [*moreover*] as then, he that was born after the flesh [(*Iſhmael*)] [e] perſecuted him that was *born* after the ſpirit-[*tual manner*], even [3] ſo *is it* now [*alſo with their ſeeds.*]

30. Nevertheleſs what ſaith the Scripture? [4] caſt out the bondwoman and her ſon; for the ſon of the bondwoman ſhall not be heire with the ſon of the free-woman.

31. So then, Brethren, [5] we are not [(*as I ſaid*)] children of the bondwoman, but of the free. [*In the liberty wherewith Chriſt hath made us free.*]

1 The Apoſtle ſeems to have taken this whole Allegory from that place of Iſaiah; Rejoice thou barren, &c. The Church having now born out of all nations many more ſpiritual children to faithful Abraham, thro Chriſt and his heavenly promiſes then the law did according to the carnal commandement. Apoc. 7, 9. Literally the Prophet ſeems to promiſe a reflouriſhing eſtate to Jeruſalem and Judea after its deſtruction by the Chaldeans and Babylonians.

2 Both the ſeed of him that was promiſed to Abraham to be the bleſſing of all nations, and inheritors alſo of the promiſe made to Abraham. *I will be thy God and the God of thy ſeed* Gen. 17, 7.

3 The Jews perſecuted the Chriſtians firſt upon all opportunities by inflicting upon them bodily calamities, both by themſelves; and heathen-magiſtrates. And ſtly by undermining their doctrine with hereſies and all other ſort of oppoſition. The firſt ſort S. Paul ſuffered moſt, the other the Galatians alſo. It is not ſaid expreſly, That Ishmael perſecuted Iſaac, but that he mocked him, probably Sarah perceived that it was with a malitious and deceitful intention. The ſame perſecution hath been alwaies. For ſo Cain perſecuted Abel.

4 As Sarah caſt out Hagar and Iſhmael, ſo muſt the children of the new Jeruſalem caſt out the law and all the legal rites; that they may not be obſerved either alone without, or joyntly with, Chriſt.

5 This ſeems to be ſpoken to introduce the diſcourſe in the next chapter.

CHAP.

CHAP. V.

1 STAND fast [*resolutely*] therefore in the liberty, wherewith Christ hath made us [*even all christians*] free [*from the law; go not backward*] and be not entangled [a] again in the yoke of [*legal*] bondage.

2 Behold, I Paul [*your Apostle*] say [*positively*] unto you, [b] that if ye be [b] circumcised, Christ shall profit you nothing.

3 For I testify again to every man, that is [c] circumcised; [1] that he [*hath thereby made himself*] a debtor to do the whole law.

4 [*And*] Christ is become of no effect [*or advantage*] unto you, whosoever of you are [*in hopes to be*] justified by the law; ye [*that are such*] are fallen from [*the*] grace [*of Christ.*]

5 For we [*Christians*] thro the spirit, [*not legal observances,*] wait for [*eternal glory,*] the [d] hope of [*that*] righteousness [*which is*] by faith.

6 For [*to be*] in Jesus Christ neither circumcision, [*as not being now a Sacrament,*] availeth any thing, nor uncircumcision; but faith which [e] worketh [*effectually*] by love.

7 Ye did run well, [*and advanced far in the course of christianity,*] who [f] did hinder you, that ye should not [*continue to*] obey the truth?

a Some copies want *again.*
b Act. 15, 1.
c Circumciseth himself.
d Reward of righteousness.
e Is perfected.
f Did drive you back.

1 Some read (not improperly) this verse joyned to the former chapter, thus; but of the free, with the liberty wherewith Christ hath made us free. Stand therefore. This liberty consists first in being freed from the curse of the law; or, in not being obliged under pain of eternal death to fulfil all the law. From the burdensome and slavish ceremonies of it.

2 This is directly opposite to the false Doctors Act. 15, 1; Except ye be circumcised, and keep the law, ye cannot be saved. Circumcision was the Seal of the Covenant made with Abraham, that the blessed Seed should come out of his posterity; and therefore was the Sacrament of faith, or believing in Christ *to come.* Rom. 4, 11, 23. notes. Therefore Christ being come the promise was fulfilled, and circumcision of its own nature ceased. Wherefore to embrace circumcision after Christs coming is to believe that Christ is not come; that he is not that promised Seed, and therefore in effect to disclame him.

3 And if Christ be not come the law is not abolished, but remaineth full in its full force: and you are obliged to obey it entirely as the onely Religion of Gods Church, and of such as are under covenant with him: especially since by receiving circumcision you acknowledg your selves under the covenant of Abrahams posterity. The Judaizers seem to have taught and practised contrary c. 6, 13.

8. This [*your new*] perſwaſion *cometh* not of him that calleth you [*to Chriſts religion, even God himſelf.*]

9. [*Tho circumciſion ſeem a ſmall matter as they pretend, yet*] a little leaven [c] leaveneth the whole lump.

[1] Corrupteth.

10. I have confidence in you thro the Lord, that you will [*at length*] be no otherwiſe minded [*then as I adviſe you:*] but [1] he, that troubleth you, ſhall bear *his* judgment, whoſoever he be.

1 Cor. 5, 6.

11. And I, brethren, if I yet preach circumciſion, [*as the deceivers affirm of me,*] why do I yet ſuffer perſecution? then is the [2] offence [*that cometh by preaching*] of the croſs, [*and Chriſt therein crucified for our Salvation,*] ceaſed.

12. I would they were even [a] cut off [*from your Communion*] that thus [b] trouble you.

[a] 1 Cor. 5, 5. 6, 13. Silenced. [b] Weaken.

13. For brethren, ye have been called [*by Chriſt*] unto liberty [*from the law;*] onely *uſe* not liberty for an occaſion to [*obey*] the fleſh [*and its luſts;*] but by love ſerve one another.

14. For [3] all the [c] law is fulfilled *in* [*obeying*] one word *even* in this: thou ſhalt Love thy neighbor as thy ſelf.

[c] Rom. 13, 7. 10. Levit. 19, 18. Mat. 22, 39.

15. But if ye [4] bite, and devour one another; take heed ye be not conſumed one of another.

16. *This* I ſay then; Walk in the ſpirit, and ye ſhall not [d] fulfil the luſts of the fleſh, [*by conſenting to act what it ſuggeſts.*]

[d] Fulfil not, [e] Maketh us luſt.

17. For the fleſh [e] [5] luſteth [*to work*] againſt the ſpirit,

1 It ſeems to have been one perſon cheifly, that endeavored to ſeduce them. Who (as ſome ſay) was Cerinthus who lived in the Apoſtles times, cheifly in and about Antiochia. And taught very many hereſies like the Gnoſticks. but particularly, that Chriſt was mere man; that circumciſion was of force; that the reſurrection was to be in this world, and to begin at Jeruſalem; (which perhaps our Apoſtle taxeth c. 4, 25.): where the Saints were to live 1000 years in all voluptuouſneſs and ſenſuality, after which manner himſelf alſo is noted to have lived. Which might give occaſion to this Apoſtle here to write ſo sharply againſt thoſe ſins, and c. 6, 13. to take notice, that even theſe falſe Doctors did not live religiouſly according to the law it ſelf. See Irenæus, Euſebius, and eſpecially Epiphanius.

2 The preaching of Chriſt crucified was the great ſcandal to the Jews 1 Cor. 1, 17. -23. from whom alone St. Paul ſuffered perſecution. But if Salvation came not by his ſufferings, they would not be offended if he preached it.

3 Either the law touching our neighbor, or the law in general. Matt. 7, 12. becauſe the love of our neighbor is the compleating our love to God. 1 Joh. 4. 12. If we love one another, God dwelleth in us and his love is perfected in us. Therefore our Lord Matt. 22, 39. Mark. 12, 31. Matt. 19, 18, 19. Speaking of the Commandments mentioneth onely thoſe of the ſecond Table.

4 What contentions and quarrels that were amongſt the Galatians doth not appear; but it ſeems to refer to ſome faction raiſed amongſt them by this ſeducer.

5 The carnal concupiſcence which we contracted from Adam excites and moves in us wicked deſires and inclinations contrary to the Spirit of God. Concerning this ſee Rom. 6. 7. 8.

and

and the ſpirit [*inciteth us*] againſt the flesh; and theſe are contrary [*in their deſires and motions*] the one to the other: ſo that ye cannot [*always*] do the things that ye would.

18. But if ye be led [*and governed*] by the ſpirit [f] ye are not under the law, [*and the terrors of it.*]

19. Now [*what be*] the works of the flesh it is manifeſt; which are *theſe* [*and the like*;] Adultery, fornication, uncleanneſs, laſciviouſneſs,

20. Idolatry, witchcraft, hatred, variance, emulations, wraths, ſtrife, ſeditions, hereſies,

21. Envyings, murders, drunkenneſs, [a] revellings, and ſuch like: of the which I tell you [b] before [*the judgment came,*] as I have alſo told you in time paſt, that they which do ſuch things ſhall not inherit the Kingdom of God.

22. But [*contrarily*] the fruit of the ſpirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith,

23. Meekneſs, temperance: [c] againſt ſuch there is no law.

24. And they that are [*truely*] Chriſts [*followers*] have [d] crucified the flesh, with its affections, and luſts.

25. If we live [e] in the ſpirit, let us alſo walk [e] in the ſpirit.

26. Let us not be deſirous of vain-glory, provoking one another [*to contentions,*] envying one another.

f Rom. 6, 14, 15.

a Wanton Songs.
b Foretel. Forewarn.

c Vulgat. Adds patience, modeſty, chaſtity.

d Rom. 8, 13. 6, 6.

e Col. 3, 7. By According to.

6 Firſt for ye willingly perform what the law by its threatnings could not extort from you, nor force you unto. 2ly You are alſo ſecured of pardon, 3ly it is not reaſonable that they who are freed from the terrors of the moral, ſhould be ſubject to the burden of the ceremonial, law.

CHAP. VI.

a Altho.
b Instruct. Confirm.
c Your selves, lest ye.
d Jo. 13, 34. 15, 12.
e Make approved.
f 1 Cor. 3. 8.
g 1 Cor. 9, 14.
b Catechised.
i Let no man deceive himself.
k Death.
l Slothful.
2 Thes. 3, 13.

1. BRETHREN, [a] if a [my] man [of you] be overtaken in a fault, ye which are [more] spiritual [b] restore such a one in the spirit of meekness; considering [c] thy self, lest thou also be [in like sort] tempted, [and overcome.]

2. Bear ye one anothers burdens [and infirmities,] and so fulfil [d] the law of Christ [commanding above all things charity to one another.]

3. If a man think himself to be some [1 great] thing, when [indeed] he is [of himself] nothing, he deceiveth himself.

4. But let every man [severely] [e] prove and try his own works, and then shall he [if his works be good] have rejoycing in himself alone, and not in [comparing himself with] other.

5. For [f] every man shall bear his own burden [when he cometh to judgment.]

6. [g] Let him that is [b] taught in the word [of the Gospel] communicate unto him that teacheth in all [such] good things [as he stands in need of.]

7. [i] Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap.

8. For he that soweth to his flesh [contriving to satisfy the lusts and desires of it,] shall of the flesh [indulged] reap [k] corruption; but he that soweth to the spirit, shall of [2] the spirit reap life everlasting.

9. And let us not be [l] weary in well doing: for in due season we shall reap, if we faint not.

10. As we have therefore opportunity, let us do good unto all men, specially unto them, who are of the houshold of [Christ by] faith.

11. You see how large a letter I have written unto you with my [3] own hand.

1 To be righteous and holy, when he seeth other men falling often into infirmities and sins, when as himself is also frequently guilty. Or to have some power of himself to do well or to stand; when as every man is nothing but what the grace of God confers on him. 2 Cor. 12, 11. 3, 5.

2 Whose fruit is set down before.

3 It is probable that S. Paul ordinarily only dictated and some other wrote his Epistles; as that to the Romans Tertius Rom. 16, 22.

12. As

12. As many [2] as desire to make a [a] fair shew [*and glory of their obedience to the ceremonies*] in the flesh, they [*would*] constrain you to be circumcised: onely lest they should suffer persecution for [*embracing*] the cross of Christ.

13. For neither they themselves who are [*thus*] circumcised, keep the [*whole*] law; but desire to have you circumcised, that they may glory in [*the circumcising of*] your flesh, [*out of the great zeal they seem to have of the law.*]

14. But God forbid that I should glory [*in any thing*] save in the cross of our Lord Jesus Christ, [b] by whom the world is crucified unto me, and I unto the world.

15. For in [*the religion of*] Christ Jesus neither circumcision availeth any thing [*to make a man acceptable,*] nor uncircumcision, but a [3] new [c] creature.

16. And as many as walk according to this rule, peace *be* on them, and mercy, and upon the [*true*] [c] Israel of God, [*whether Jews or Gentiles.*]

17. From henceforth let no man trouble me [*with dissentions and new opinions concerning the law,*] for I [4] bear in my body the [f] marks of the Lord Jesus, [*to whom I have given up my name and service.*]

18. Brethren the grace of our Lord Jesus Christ *be* with your spirit. Amen.

Unto the Galatians written from Rome, [*some add by Titus and Lucas.*]

a Simulare. Would have honor done them in the flesh, persecute you that you may be circumcised.

b By which, whereby.

c 2 Cor. 5, 17.

c Rom. 2, 28, 29. 9, 6.

f 2 Cor. 4, 10, 11.

2 They would gladly make a great shew and semblance of Christianity, but would not suffer persecution for it from the Jews, who were the onely persecutors at first of the Christians.

3 A new nature created in us by our Lord thro the holy spirit. Or, a man throly renewed by, and walking according to, our Lords commands.

4 Therefore let no man question my authority: nor circumcision; which I value not: but the marks and brands of my sufferings for Christ I esteem.

THE

THE EPISTLE OF St. PAUL TO THE EPHESIANS PARAPHRASED.

EPHESUS was the Metropolis of the Proconſular Aſia; where St. Paul preached by the ſpace of three years Act. 20, 31; where he left Timothy 1 Tim. 1, 3; where S. John alſo is ſaid to have lived a conſiderable part of his time, and there died. Now all this care ſeems to be taken for this place, becauſe that there, and from thence, the Goſpel was divulged throughout all Aſia Act. 19, 10. And there the Eccleſiaſtical government ſeems to have been ſettled for that whole Province Act. 20, 17, 28. This Epiſtle is to be ſuppoſed as addreſſed to them all; And there alſo the Goſpel had made great progreſs; not onely in converting very many, but alſo in the bringing of thoſe that beleived to a greater perfection, both of holineſs and knowledg Act. 19, 20. 20, 27. which is perhaps the reaſon of the Apoſtles more profound and divine ſpeculations delivered in this Epiſtle Eph. 3, 4. which alſo (eſpecially thoſe paſſages concerning Angels, &c.) may ſeem to have been more neceſſary toward the Epheſians, among whom were many (Act. 19.) ſtudious of Magick and other curious Arts: which ſpiritual wickedneſſes here ruling, were here alſo to be confounded, Chap. 6. At his taking leave of them Act. 20, 29. he forewarns them both of great perſecutions from without, and of divers hereſies and Schiſms by ſome of themſelves. Such it ſeems were thoſe mentioned 1 Tim. 1, 6, 19. who turned the ſublime knowledg and truth of the Goſpel into vain and inſignificant, or elſe dangerous, queſtions and controverſies. Therefore he ſeems to write this Epiſtle partly to eſtabliſh and advance towards perfection thoſe, who hitherto ſtood firm in the profeſſion and unity of the doctrine he had preached, (for which conſtancy alſo they were commended by our Lord in his Epiſtle to them Rev. 2); partly alſo to arm them againſt ſuch falſe Teachers, that, under a ſhew of deep knowledg, endeavored to draw them from the purity

of the Goſpel; partly alſo to advance them in holineſs of life (from c. 4. to the end); wherein it ſeems they were deficient, not having kept their firſt zeal, and fervency of Love Rev. 2, 4, 5. nor doing the works they did at the beginning of their converſiion. He introduceth his matter (as in all other his Epiſtles to Churches (Rom. 1, 8. 1 Cor. 1,4. 2 Cor. 1, 3. Phil. 1, 3. Col. 1, 3. 1 Theſſ. 1, 2. 2 Theſſ. 1, 3,) except to the Galatians and Hebrews,) with thanksgiving to God for their embracing of, and adhering to, the Goſpel; ſhewing them all the advantages and bleſſings they thereby received: by comparing it, as well with the Jewiſh Church-privileges, as heathen knowledg or Philoſophical wiſdom; and preferring it above them both. Proving that our Saviour is the Head of the whole Church, Angels and Men, the Church triumphant: And the Head alſo of the Church militant, i. e. that one Church conſiſting now of Jews and Gentiles. Particularly, that the Gentiles are admitted, tho continuing in uncircumciſion, to an equality of all Church-privileges with the Jews.

And this he doth, as it ſeemeth, to prevent and fortify them againſt that hereſy, which ſo exceedingly moleſted the Infant-Church; and againſt which moſt of his diſcourſes in ſeveral Epiſtles are directed. Which was, That it was neceſſary to Salvation, that the converted Gentiles ſhould alſo be circumciſed and keep the Law of Moſes. And conſequently, that the Gentiles ſhould be admitted into the Church only as Proſelytes, upon their intire conforming to the Jewish Law. Yet the Apoſtle doth not expreſsly name this Opinion, (as he doth in that to the Coloſſians which is twin to this) but onely argueth againſt it; becauſe probably it was not as yet received or ſpread amongſt the Epheſians: he foretelling them that thoſe greivous wolves ſhould come in after his deceaſe Act. 20,29. Laſtly he exhorts them to Chriſtian virtues and holineſs of life, in every particular

ſhewing

shewing how it is grounded upon, and the consequent to, the Christian Profession.

This Epistle was written when he was a Prisoner chap. 3, 1. 4, 1. most probably at Rome, according to the Subscription; and sent by Tychicus c. 6, 21. of whom larger mention is made otherwhere. The Apostle, when restrained from preaching, exercising his function what way he was able.

THE EPISTLE OF St. *PAUL* THE APOSTLE To The EPHESIANS

CHAP. I.

1. PAUL an Apoſtle of Jeſus Chriſt by the will [*and* [a] *commandement*] of God, To [*all*] the [1] Saints, which are at Epheſus, and to the faithful in Chriſt Jeſus [*throughout Aſia.*]

2. [2] Grace *be* to you, and peace from God our Father, and *from* the Lord Jeſus Chriſt.

3. [b] [3] Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath [*already, abundantly*] bleſſed us [*Chriſtians*] with all bleſſings ſpiritual, in [*and concerning*] [c] heavenly places [*and concerns of the world to come,*] through Chriſt.

4. According as [*by an eternal decree*] before the foundation

[a] 1 Tim. 1, 1. the ſame with 2 Cor. 1. Col. 1, 21. Act. 22, 21.
[b] 1 Cor. 1, 4. 1 Pet. 1, 3. 2 Cor. 1. Phil. 1. Col. 1.
[c] Heavenly things. In heaven. Verſ. 20. 2, 6. 3. 10. 6, 12. Heb. 9, 23. Cœleſtibus ſortibus.

1 Saints; firſt, becauſe they were a company ſelected from the profane world expreſsly and purpoſely for the ſtricter ſervice and obedience to God Jo. 17, 17. 2ly whereof they all made profeſſion. 3ly And the cheifeſt and beſt part of them were really and truely ſanctified.

2 This Salutation is the ſame in all St. Pauls Epiſtles, except that to the Hebrews, and in thoſe to Timothy and Titus he adds mercy: in 1 Pet. 1, 2. multiplicetur, Jude 2. adimpleatur.

3 We *bleſs* God, when with thankful hearts we praiſe him; he *bleſſeth* us, when he actually beſtoweth bleſſings upon us. Here he ſeems to magnify the Goſpel above the Law, in that he is not called the God of Abraham, Iſaac, &c. tho dear to him, yet his ſervants; but *the Father of our Lord Jeſus Chriſt*, his onely Son. Therefore his mercies more plentiful towards us, and our ſervice more accepted of him. *Bleſſed* us not with ſome earthly bleſſings in the land of Canaan, but all ſpiritual, which give us a perfect intereſt in heaven.

dation of the world he hath [d] [4] chosen us in [*and thro*] him, [*and for his merits;*] that we should be holy and [e] blameless [5] before him, [*not for fear of punishment, but*] [f] in love [*and sincere zeal towards him.*]

5. [*He chose us, I say,*] [g] having [*before*] predestinated us to [*be partakers of*] the adoption [*and privileges*] of children, by Jesus Christ, [*his onely begotten Son: Sons, I say,*] [h] to himself [*not*] according to [*his foresight of merit in us, but*] [i] the good pleasure of his [*own free*] will;

6. [*Who determined thus*] to [*magnify and set forth*] [k] the praise of the [6] glory of his [*abundant*] grace, [l] in [*and by*] which he hath made us [m] accepted [*and gracious to himself,*] in [*and thro*] the [*onely*] beloved [n *Son.*]

7. [o] In whom, thro [*and for the price of*] his blood [*and passion,*] we have [*obtained*] [7] redemption [*from our spiritual bondage, that is,*] the forgiveness of sins [*freely*], according to the [*abundant*] riches of his grace [*and goodness*];

8. In [*the demonstration of*] which [*grace*] he hath [7] abounded

d 1 Pet. 1, 2. 2, 9. 2 Tim. 2, 9, e 5, 27; Col. 1, 22. 2 Thes. 4, 7. f By charity marked us for himself. In his love towards us. Dilectione. g And adopted us to be Sons. Separating us into the adoption. h To Jesus Christ. i Luk. 12, 32. 2 Tim. 1, 9. Rom. 8, 28. k That the praise of his grace might be magnified. l Which he freely gave us. m Favored us. Afforded us. Made us acceptable. Clean. n Jo. 1, 16. Rom. 5, 15. o Col. 1, 14. Rom. 3, 24. Rev. 5, 9. p Abundantly supplied to us.

4 The Jews are frequently called a chosen and peculiar people, beloved &c. and all for the fathers sakes, Deut. 4, 34, 37. 7, 6. 10, 15. 14, 1, 2. 26. 18. 27, 9. 28, 9. we for Christs sake. And he elected us not with a temporal election, but before the times of Abraham himself (for whose sake they were chosen); yea before the foundation of the world. He hath predecreed to adopt us for his Sons; and so to treat us. Making us conformable to his onely begotten Son our Lord Jesus Christ, but not perfectly till hereafter. Rom. 8, 29. Not chusing us because worthy, but making us worthy by chusing us. So that we are not to look for any further reason why he took this way to glorify himself, but to acquiesce in his good pleasure. And tho the order of Gods actions be first the making choice of, or predestining our Savior Jo. 17, 24. as the means of glorifying himself, and then decreeing to adopt us in him to become his Sons by holiness here, and glory hereafter: (so that no prevision of any thing done by us moved him to this means,) yet the effects of his predestination are first grace, then glory; that as service, this as reward; nor will this succeed, except the other precede.

5 A phrase very usual with this Apostle, and is opposed to outward holiness before men onely.

6 He created all for the glory of his power, he governeth them for the glory of his wisdom, he punisheth the obstinate for the glory of his justice, and he saveth others for the glory of his mercy and grace. So that the end of his electing and adopting us thro Christ is; that Angels and men might more glorify his grace and bounty in accepting us thro Christ the Son from eternity: not thro or for the sake of others, who were at the best but faithful servants, and themselves also accepted thro him.

7 The word *Redemption* signifies a recovering to the true possessor that, which was fallen into the power of another, by paying a ransome; as is done when slaves are freed from bondage. By our voluntary submitting to the enemy, we became his slaves, sold under sin, till Christ by the power and merits of his Death obtained remission of our sins, and consequently our liberty; and then so ingratiated us with the Father, that he took us for his children.

abounded

bounded towards us, in [*beſtowing upon us*] all [*ſpiritual*] wiſdom and prudence.

9. [*By*] [q] having made known unto us the miſtery of his will [*concerning the Salvation of mankind, kept ſecret till now*;] according to his good pleaſure, which he hath purpoſed in himſelf.

10. That [r] in the diſpenſation [*and fit order*] of the fulneſs of [*the*] times [*fore-ordained by him*], he might [s] gather together into one [*body*] in Chriſt, all things [*capable of eternal happineſs, both thoſe*] which are in [t] heaven, and which are in earth; even in him, [*who is the head of that body, whereof Angels, as well as men, are members.*]

11. In [*and thro*] whom we alſo [u] have [v] obtained a [*portion of the forementioned*] inheritance, [*as adopted Sons, and as*] being [*from eternity*] [x] predeſtinated [*to it*], according to the [*effectual*] purpoſe of him [(*God the Father*)] who worketh all things according to the [*moſt wiſe*] [y] counſel of his own will, [*and uncontrollable pleaſure.*]

12. That we [*of Abrahams poſterity*] ſhould be [z] to the

q That he might make known unto us Jo. 15, 15.
r For. Againſt. According to.
s The adminiſtration of the perfection of times.
t Reſtore. Renew. Perfect.
u The Heavens.
v Were called. Were elected.
x Forecommanded for our ſakes or becauſe of us.

y Rom. 11, 34. 1 Cor. 2, 16. z Mat. 5, 16. 1 Pet. 2, 12.

[f] This word ſignifies 1. the gathering into one general ſumm many particulars Rom. 13, 9. which the Ancients uſually ſet over the head of the account. Firſt as man was the ἀνακεφαλαίωσις or union of the ſpiritual and material, i. e. of all, creatures; ſo our Lord was of all things, both God and the creatures; and therefore was the head and ſumm of the whole creation. 2. He, as man, gathered together under one head (himſelf) the whole Church, i. e. all thoſe, who were choſen by God to glorify him in an extraordinary manner; all which particulars were reduced to, 1. Things in Heaven. 2. Things on Earth: which were firſt thoſe before the coming of our Lord, the Jews. 2. Gentiles. That this is to be meant of Angels as well as Spirits of juſt men received into heaven, ſee verſ. 21, 22 chap. 3. 15. which is a fuller explication of this. Col. 1, 16. 1, 10. Heb. 12, 22. And this probably was meant, at our Lords birth, by the Angels and Star for things in Heaven, Shepheards and Magi for Jews and Gentiles. 3. Hence follows a recapitulation of all the bleſſings and promiſes, Myſteries, Oracles, Revelations, &c. to the Church and all holy men before and under the law made good in and by our Lord. 2. Recapitulation alſo ſignifies reſtoring, repairing, renewing and reducing to the firſt head, beginning, primitive ſtate and condition, as of men to the inheriting immortality; conſequently to the amity with the bleſſed Angels: and (as Aug. ſaith) to the places of the fallen Angels.

9 Becauſe anciently Inheritances were divided by lot amongſt the children, therefore this word, which originally is to obtain by lot, ſignifies to inherit. The Jews, the ancient Church of God, was (Deut. 4, 20.) Gods Inheritance, peculiar lot reſerved in the diviſion of the Nations of the world (Deut. 32, 8.) And Gods portion, the firſt-born, and their privileges (whom he ſaved from the deſtruction in Egypt) being given to them, was the Levites lot. So now the Chriſtians (the Jews being rejected) are his inheritance 1 Pet. 5, 3. and peculiar propriety. And the Apoſtles and firſt Diſciples are (as the firſt-born, and the Prieſts) ſtill more ſignally his; and have a greater meaſure of the inheritance. Verſ. 12.

praiſe

praiſe of his glory, who firſt [a] truſted in Chriſt;

13. In whom ye [*Gentiles*] alſo *truſted* after that ye heard [*from us*] the word of [10] truth, (the Goſpel [*declaring the means*] of [*obtaining*] your [11] ſalvation): in [*and by*] whom alſo, after ye beleived, ye were [12] ſealed [*not with carnal circumciſion, but*] with the [b] holy ſpirit of promiſe: [*which our Lord engaged to beſtow on all that beleived in him.*]

14. Which is the [c] [13] earneſt of our [*eternal*] inheritance, [*ſecuring us,*] [d] till the [*full time of perfect*] redemption, of the [e] poſſeſſion purchaſed [*with the price of his blood*], unto the praiſe of his glory, [*the Redeemed becoming the Redeemers.*]

15. Wherefore I alſo, after I heard of [*this*] your [*conſtant profeſſion of the*] [14] faith in the Lord Jeſus, and [*fervent*] [14] love unto all the Saints, [*and holy brethren,*]

16. Ceaſe not to give thanks [*therefore*] for you, making

a Hoped. Beleived.
b The ſpirit of holineſs which was promiſed.
c Paune. Pledge.
d 4, 30. 2 Cor. 1, 22. 5, 5. Rom. 8, 16.
e Act. 20, 28. 1 Pet. 2, 9. Till we be aſſerted into liberty. For the redemption of them who are ſaved. Redemption of our life.

10 Not the ſhadow, or the letter as the law exhibited; but that which immediately diſcovered the ſpirit and truth.

11 For it was joyful news to all mankind, that the ſentence of death ſhould not be executed upon ſinners; but that there was a way of eſcaping diſcovered.

12 Marked or appropriated by God, that you might be known to be one of his, diſtinguiſhed from all others. So *Seal* is taken Jo. 6, 27. 2 Tim. 2, 19. Apoc. 7, 2. 1 Cor. 4, 2. Or, 2ly *Sealed*, i. e. all his promiſes of heavenly bleſſings and eternal happineſs confirmed Jer. 32, 10. Eſt, 8, 18. unto you, (as a Covenant is by a Seal) by his giving unto you this holy ſpirit; tho before promiſed by the Prophets, Joel. 2, 28. Iſ. 44, 3. Ezek. 36, 25. Act. 2, 16 and by our Savior frequently. Luk. 24, 49. Act. 1, 4. Joh. 15, 26. which holy Spirit confirmeth to the whole Church the truth of Gods promiſes, by inabling ſome therein to work many ſigns, miracles, &c. and to every particular member that partaketh it, by Sanctifying and renewing him to an holy and ſpiritual life. 3ly *Sealed*, i. e. to keep warily and diligently as things precious and eſteemed, Iſ. 8, 10. 12, 11. Dan. 12, 4. Apoc. 22, 10.

13 The Apoſtle ſeems to continue the metaphor, but with ſome augmentation. It was the cuſtome, not of the heathen onely, but of the Hebrews alſo, to leave their ſeal-rings as a pledg till the price covenanted was paid; Gen. 38, 18. but our Apoſtle is not content to call the Holy Spirit, Pignus (tho ſome ſo tranſlate it) but arrham or arrhabonem; which is part of the payment it ſelf. Heavenly life being no other then continuing and perfecting the ſpiritual. A great condeſcenſion of of God, and much to the glory of his mercy, thus to confirm his free promiſe, and to call that an earneſt of an inheritance, which is his gift! but no longer an earneſt to, then preſerved by, them. This according to the interpretation of them who by *poſſeſſion* underſtand the reward, and by *redemption* the inſtating the Gentiles in a capacity of obtaining it, by vindicating them from the power of Satan, for themſelves. 1 Tim. 1, 13. 1 Theſ. 5, 9. 2 Theſ. 2, 14. Heb. 10, 39. Tit. 2, 14. Luk. 1, 68. Eph. 4, 30. Col. 1, 12, 13. But others by *poſſeſſion* or inheritance rather underſtand the Church it ſelf, eſpecially that choſen out of the Gentiles; ſee 1 Pet. 2, 9. which ſeems to refer to Malachi 3, 17. purchaſed cheifly Act. 20, 28. by our Lords ſufferings to be Gods eſpecial inheritance, as Iſrael was of old Pſ. 135, 4. Eph. 1, 10. And by *redemption* is meant the vindicating the body from corruption at the time of the general reſurrection: till which he finiſhed the Spirit hath not completed his work; which beginning here by the ſpiritual reſurrection is truely the earneſt of that alſo of the body. Rom. 8, 25.

14 The two great graces teſtifying that you alſo have received this earneſt.

[*also*] mention of you in my praiers [*that you may persevere, and*]

17. That the [15] [f] God of our Lord Jesus Christ, the Father of glory, may give unto you [*a greater measure of*] the Spirit, of [[g] *spiritual*] wisdom, and [*fuller*] revelation [*of the mystery of our Salvation,*] in [*and to*] the [h] [*clearer*] knowledg of him;

18. [*That is*], that the eies of your [i] understanding, [*in Gentilism shut up and darkned,*] being [*now*] enlightned: Ye may know [*more perfectly*] what is the [*reward, whereof ye have*] hope of [*and by*] his calling [*you*]; and what [*is the*] [16] riches of the glory [*designed*] of [*and for*] his inheritance in the [k] Saints,

19. And what is the exceeding [17] [l] greatness of his power to us-ward, who beleive; [*in raising us from death to life,*] according to the [*like*] working of his [*all-*]mighty power;

20. Which he wrought in [*the person of*] Christ, when he raised him from the dead; and set him at his own right-hand [*after his ascension*] in the heavenly *places*, [*next in power and authority to himself.*]

21. Far above all [18] [n] principality, and power, and might, and [o] dominion [*human or Angelical, even above*] every [p] *name* that is named, not onely in this world, but in that also which is to come.

22. And put all [*created*] things [q] under his feet [*and power;*] and gave him to be the [19] head over all things, [*but in especial manner*] to the [*benefit of and over his*] [20] [r] Chuch

f The God (the father of our Lord Jesus Christ) of glory.
g 3, 18, 19.
h For the acknowledgment.
i Heart.
k Holy places. Heaven.
l Strength of his power.
m Might of his power.
n Angels.
o Lords.
p Every thing that is named by any name.
q Ps. 8, 7. Heb. 2, 7. Ps. 110, 1. 1 Cor. 15, 27.
r The whole house of Christians.

15 A more glorious name then that of the God of Abraham, &c. Is. 65, 15. here the Apostle prays for them as elsewhere for himself.

16 Either what an exceeding glorious thing it is to be a Christian, contrary to the opinion of the world. Or, what exceeding glory accrues to God by his people, his inheritance of Saints vers. 14. n. τὸς ὁ πλοῦτος is wanting in some copies.

17 This power is shewed in changing us from darkness (the kingdom of Satan) into light; from the death of sin to the life of righteousness here, according as our Lord was raised from a natural death to an everlasting life: after whose similitude shall we also be raised hereafter. Jo. 12, 32. Rom. 8, 11. 1 Cor. 15, 20, 22.

18 The Angels are called by such names Rom, 8, 38. v. Not. Eph. 6, 12. Col. 1, 16. 1 Pet. 3, 22. But what orders, offices or dignities are distinctly signified by them, 'tis neither necessary, nor perhaps safe, to determine. The Apostle seems here to speak directly against those first hereticks (whom divers of the ancientest fathers of the Church confuted) who brought in a great number of portentous names, and made our Savior as one of them. Perhaps they continued some notions from their former curious Arts.

19 The vulgar reads, *ipsum dedit caput supra omnem Ecclesiam*, i. e. both militant and triumphant; Men and Angels.

20 He ruleth the Church, as the head doth the body, by the continual influence of his Spirit: but all other things as without himself; both at a greater distance, and by the instrumency of his Church; who are therefore called his members, which the Angels are not, tho he also their head; filling, perfecting and ordering them also, as well as all other things. And therefore without the Church is he not complete, as neither is the head without the body.

[1] The perfection of every thing that is perfect.

23. Which is [*not under his feet, but*] his body [*itself, even that which maketh him as head a complete body*], [1] the fulneſs of him, [21] that [*by his power and ſpirit*] filleth all [*things*] in all [*kinds of fulneſs.*]

[a] Verſ. 5,6. [b] Eph. 1,19. [c] Col. 2,13. Jo. 5, 24. [d] 1 Cor. 2, 12. worldly vanity of this age. [e] the image of this ſpirit that prevails in heretical children. [f] Jo. 8, 41. 12, 31. [g] *Diffidentia, meredulitatis, imperſuadibilitatis, contumacia, immorigeros.* Col. 3,6. [h] In whom. [i] Wills.]

CHAP. II.

1. AND [a 1] you [*alſo*] *hath he quickened* [b *after the ſimilitude of his raiſing up Chriſt*], who were [*at that time*] [c] dead [*as to the hopes of attaining ſalvation,*] in [*your*] [2] treſpaſſes and ſins.

2. Wherein, in time paſt, [*before your converſion,*] ye walked, [*living habitually*] according to the courſe of [d] this [*preſent*] world: [*i. e.*] according to the [*ſuggeſtions of the*] [3] Prince of [*thoſe evil Angels, which have their*] power [*in theſe lower regions*] of the air, that [e] ſpirit [*I mean*] which now [*ſtill ruleth and*] worketh in the [f] children of [*men, who live in*] [g] diſobedience [*to the Goſpel.*]

3. [h] Among whom alſo we all had our converſation [*much alike*], in the times paſt [*before our converſion*], in the luſts of our flesh, [*i. e.*] fulfilling the [i] deſires of the

21 Τὸ δὲ πλήρωμα τοῦ πάντα ἐν πᾶσι πληρουμένου, *qui quoad omnia in omnibus adimpletur.* Who is altogether completed, perfected in or by all things; yet ſo as that he alſo perfecteth and completeth all things, *i. e.* all his members.

1 The Apoſtle in this Epiſtle maketh often tranſitions from *us* to *you*: by *us*, meaning either the Apoſtles and firſt believers, or the Jews. By *you*, Gentiles.

2 Theſe two words often promiſcuouſly uſed, yet ſometimes treſpaſſes ſignifie ſins committed thro ignorance, inadvertency, &c. Lev. 4, 25. ult. Pſ. 19, 14. 69, 8.

3 *Prince of the aire*; becauſe thrown down from Heaven Luk. 10, 18. 2 Pet. 2, 4. Jude 6. left their own habitation Apoc. 12, 8, 12. It ſhould ſeem, that amongſt the Angels that fell, one was cheif, called the Devil, the Accuſer &c; and that he with his angels were caſt down out of the higher heaven, the region of light, into thoſe lower of darkneſs, which is to them a priſon and confinement; yet not ſuch utter darkneſs, as ſhall be the place of their puniſhment after their condemnation Luk. 8, 31: neither yet ſo ſtrict a priſon, but that they are permitted ſometimes to come even into the preſence of God, either to accuſe or obtain leave to tempt, aſſiſt, or puniſh. In theſe places they wander up and down, not as lords of it (which the Devil falſly pretended to our Saviour) but exerciſing their natural power and force ſo far as their Chain (Gods permiſſion) ſuffers; to ſeduce men from the worſhip of God to that of themſelves, and to advance their kingdom againſt Gods. The Apoſtle ſeems here to intimate their Idolatry, which was in truth worſhipping of Devils.

flesh,

flesh, and [*the* 4 *imaginations*] of [*our unregulated*] minds, and [*so*] were [*in that estate*] by 5 Nature children [*and heirs*] of wrath, even as others [*not the seed of Abraham.*]

4. But God (who is k rich in mercy, for his l great love, wherewith he loved us [*as his poor and miserable creatures,*]

5. Even when we were [*so*] dead in sins), hath 6 quickened us together m with Christ (for by grace [*in him onely*] are ye n saved)

6. And hath raised us up [*here to a spiritual, hereafter to an eternal, life*] together; and made [*us fit and assuredly hoping* 7 *to*] sit together [*with himself*] o in the heavenly places, in [*and thro our head*] Christ Jesus.

7. That [*hereby*] he might shew in the ages [*that were*] to come [*under the Gospel*] the exceeding riches [*and bounty*] of his grace, [*more then towards the former ages before or under the law,*] in his kindness [*given*] to us thro Christ Jesus.

8. For [(*as I said before*)] by [*his*] grace are ye saved [*from death,*] thro [*your embracing the*] faith [*of Christ*]; and that 8 [*faith is*] not of [*or from*] your selves, [*for the your act, yet*] *it is* the p gift of God;

9. And not [*any reward*] of [*precedent*] works, lest

k 1, 7, 18. 2, 7. 3, 18, 16. Rom. 2, 4.
l Nimiam.
m In.
n Delivered.
o Phil. 3, 20.
p Rom. 11, 6.

4 Tho not in Idolatry, which is a sensual worship of some God, yet in other sensual and carnal lusts, which also were the great mysteries in most of their Idolworship; so some interpret *lusts of the flesh*, and mind, such as are less, yet, sensual; as envy, heresy, &c. Gal. 5. 19. or διανοιῶν, i. e. vain, irregular, foolish motions and fancies contrary to truth, prudence, and the suggestions of Gods Spirit.

5 He seems to oppose Nature to the state of grace; Nature so comprehending what ever in us proceeds not from, or is not wrought in us by, Gods Spirit regenerating us. Even both our Nature derived to us from Adam, as by his sinning depraved and corrupted; and also our own habituation to evil from our youth. So that, except renewed by Gods Spirit communicated by our Savior, we are wholly in a sinful estate: and consequently our portion and lot must be in Gods wrath and severity.

6 Christs resurrection is the pattern, the cause, and the means, of our rising from a carnal life to a spiritual here Rom. 6, 14. and to an eternal hereafter Rom. 8, 11. Phil. 3, 21. besides his revivification and glorification were the possession-taking for us and in our names, because he is our head.

7 Christ onely sitteth at the right hand of the Father chap. 1, 20. The Apostles on twelve thrones Luk. 22. 30. as immediate assessors. The Presbyters also Apoc. 4. sitting on peculiar seats. All beleivers also sitting in honourable rest.

8 First, we could never have comprehended the Gospel (the means of our Salvation), nor walked according to it, had not our Lord Christ 1. revealed it. 2ly Nor did we contribute any thing toward his coming; nor did our former life and holiness deserve he should be sent to us. Neither 3ly, when sent to us, that God should give us grace to receive, and beleive on, him. 4ly The causes of our Salvation, grace on Gods part, faith on ours; yet faith also his gift, Jo. 6, 65. Act. 15. 14. Τοῦτο in the Text seems to refer to the whole work of our salvation.

any man should boast, [*as if he either had it from himself, or deserved to receive it.*]

10. For we are [*wholly*] his [9] [q] workmanship, [*anew*] created [*without either ability or merit of our own,*] in [*and thro*] Christ Jesus unto [*a new life and*] good works; which God hath [10] fore-ordained that we should [*henceforth after our beleiving*] walk [*and live*] in them.

11. Wherefore, [*beloved,*] remember [*your great obligations to God: how*] that [r] ye *being* in time passed Gentiles in the flesh, [*and according to carnal generation:*] who are called [*in contempt*] the uncircumcision, by that [*part of the world,*] which is called the circumcision, [*because of their circumcision*] made by [*the*] hands [*of men and*] in the flesh;

12. [*Remember, I say,*] that at that time ye were [11] without [*any right or pretence to*] Christ, [*in whom the Jews had interest testified by their circumcision,*] being aliens [*also*] from the [s] common-wealth of Israel, [*wherein the Church of God was concluded,*] strangers from, [*and having no inheritance in*] the covenants [*and*] of the [t] promise [*made to their fathers*], not having any hopes [*of redemption,*] and without [*the knowledge or worship of the true*] God in the world:

13. But now in [*and by*] Christ Jesus, ye, who were sometime far [u] of [*from any likelyhood of partaking the foresaid benefits,*] are [*now*] made [*as*] nigh [*in right to them as the Jews themselves,*] by the blood of Christ; [*which both purchased it for, and sealed it to, you.*]

14. For he is our peace [*maker,*] [x] who hath made both [*Jews and Gentiles*] one [*church,*] and hath broken

q Opus, factura, figmentum, creatura.

r Ye, Gentiles, were carnal.

s Conversation, manner of living, privileges. Nehem. 2, 20.

t Strangers from the covenants, testaments, without hopes of the promise Act. 1, 4. 26, 6. 28, 20.

u Is. 57, 19. Act. 2, 39. Is. 66, 19. Zach. 6, 15.

x Ex. 37, 22. Jo. 10, 16.

9 Before our justification no merits in us to move God to justify us: but it is a new-creating us, giving us a new life, and a new principle, even his holy Spirit; whereby we produce new actions. So that those works also after regeneration are, tho done by us, yet his work in us; i. e. proceeding from this new principle. Is. 26, 12. Ezek. 36, 27. 4, 24. Col. 3, 9. 2 Cor. 5, 17. Gal. 6, 15. and for this reason our Savior, by whom we are anew created, is called Apoc. 3, 14. The beginning of the Creation of God. And the Saints the first fruits (*primitiæ*) of his creatures.

10 Προητοίμασεν prepared, as our way, by giving us his Gospel and the example of our Lord v. Matt. 25, 34. Or, to which God has prepared and fitted us by giving us his spirit.

11. Act. 15, 16. Tho God did decree to call the Gentiles, and to give the utmost parts of the Earth for a possession to our Lord; yet this was out of compassion to his creatures, and love to our Lord, not because the Gentiles had any Covenant with God, or an explicite promise made particularly to them; therefore neither was there ground for any hope for them.

down

down the 12 middle wall of partition between us; [*like that dividing the outer (the Atrium gentium) and the inner, Court of the Temple.*]

15. [*By*] having y abolished in his [*assuming, and suffering in, our*] flesh, [*the cause and continuer of*] the z enmity [*between Jews and Gentiles*]; even the 13 Law of [*carnal*] commandements *contained* in [*certain ceremonial*] a ordinances, [*which excluded the Gentiles from their Communion as unclean.*] That he might make of these twain one new man [*and body*] in [*and under*] himself [*its head.*] Thus making peace [*between them*];

y Evacuated.
z Which wall is the enmity.
a Col. 2,14, 20.

16. And that he might reconcile both [*Jews and Gentiles*] unto God in one body [*of the Church,*] by [*his sufferings on*] the Cross: having by his death [*appeased the fathers wrath, and so*] slain the b enmity [*betwixt them, and of both with God*] c thereby,

b Enmities.
c In himself.

17. And [*this he did, when he*] came in the flesh, and preached peace d [*and reconciliation with God*] to you, [*Gentiles,*]

d Is. 57, 19. vers. 13.

12 Alluding to the wall, which separated the outer Court about the Temple, whereinto the Gentiles were admitted, but could not come, nor so much as look, into the Inner Ezek. 44,7. Act. 21,28. 1 Mac. 9,54. this breaking down seems figured by the rending of the Veil at our Lords Passion, whereby the holy Mysteries were laid open, and (as it were) thrown in Common unto all. The meaning is, That Jews and Gentiles, who before had two Religions and two manners of life: The one under a Covenant with God, the Gentiles not; and therefore looked upon by the Jews as at a great distance, and contemned as profane, common and unholy; yet are now both adopted into the same Church, partakers of the same Covenants, initiated into the same faith, and in summ, all equalled & indifferenced.

13 Before the distinction of Jews and Gentiles all mankind was in the same sinful condition, without help or remedy: then did God promise redemption thro the blessed seed of Abraham, and gave him circumcision a Seal and confirmation of this promise. So that then began a separation of Abrahams seed from the rest of the world (signified by his being called out of his own country; and by a distinction also of his own seed, for neither was Ishmael, nor Keturah's Sons, but Isaac onely, chosen). Yet was not this separation so manifest and publick, (tho Isaac also separated Jacob, and forbad him to marry or mingle with the Canaanites to continue the holy seed;) but that they conversed with and lived amongst them, yet in tents as strangers. But by Moses God did publickly and notoriously chuse Jacobs family to be his inheritance of whom the blessed seed should come. Then did he also actually separate them from all the world by giving them Commandements containing many visible and external observances, which keeping they could not communicate with the heathen. Which also, even all of them, typified the blessed seed, his Natures, Offices, Actions, Sufferings, &c. that he might be known and confessed when he came. He being therefore come, the Ordinances vanish away, as the shadows at the presence of the light. All Nations are blessed in him; and Jews and Gentiles are, as before, undistinguished, and all become one Church, all the people of God, all admitted into the Covenant, and consequently blessed.

Some say *a Law of Commandments*, because it onely commanded, and supplied not grace to fulfil. Some by Ordinances understand the Gospel. q. d. God abolished the law in or by the Ordinances and commands of the Gospel. But the word δογμασι being frequently, especially Col. 2,14,20. (a place parallel to this) used in the other sense, the former interpretation seems more likely.

tiles,]

tiles,] who were [14] far off [*from right to, or expectation of it,*] and to them [*the Jews*] who were nigh [*or bring within the Covenant.*]

e For he brought us, and reconciled us both to his father thro the Holy Spirit. *f Aditum. Introductionem.*

18. [e] For thro him we both [*Jews and Gentiles*] have [f] access by one, [*the same*] spirit, [*which is in all the Church,*] [15] unto the Father.

19. Now therefore, ye [*Gentiles,*] are no more strangers and foreigners [*from the Church,*] but [*are become*] fellow-citizens with the Saints, [*Patriarks, Prophets and all other members of the Church,*] and [*are*] of the [*family and*] houshold of God.

g Pſ. 118, 22. Iſ. 28, 16. 1 Pet. 2, 6. *h* Upon whom the whole building reſteth.

20. And ye [*together with them*] are built [*up into one holy Temple*] upon the [16] [*one*] foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the cheif [g] corner ſtone,

21. [h] In whom all the building [*both of Jews and Gentiles, and of Law and Goſpel-Church*] fitly [*and ſtrongly*] framed together groweth unto one holy [17] Temple in the Lord.

14 *Far-off* may allude to Num. 9, 10, wherein is a ſecond Paſſover inſtituted for them who were *far-off*. Tho our Lord in perſon preached not to the Gentiles, yet he brought peace to them alſo, *pax in terris*. And he declared in his preaching that they were to be called, and gave commiſſion to preach to them, Mat. 8, 11. 24, 14. 28, 19. Mark. 6, 15. Jo. 12. 32. 10, 16.

15 You as well as the Jews who had a viſible preſence of God in their Temple.

16 Your faith built upon their doctrine, and your perſons united to the Church by them, i. e. converted by, and receiving the Spirit from their miniſtry; communicating alſo with them and their ſucceſſors in worſhip, Sacraments, &c. And both theſe waies is our Lord the cheiſe corner-ſtone, i. e. both becauſe all their doctrine was concerning him, as both the end, ſubſtance, and intention of the Law and Prophets; and alſo becauſe all are joyned to him, and by him to God 1 Cor. 3, ult. 1 Jo. 1, 3. Now becauſe no one Stone could be an intire foundation (tho our Lord in another ſenſe is ſo called 1 Cor. 3, 11. and he calls himſelf the Rock upon which the whole foundation was laid) the Apoſtle could not purſue his metaphor that way, but he calls him appoſitely to the matter-in-hand the *cheif-corner-ſtone*: which is the uniting, upholding, and ſtrengthning both the parts and ſides of the building applied and framed to it. Every member of the Church is conceived a living ſtone, whereof ſome are immediatly joyned to, called and employed by our Saviour to preach to, to bring in, and lay, others. Such were the Apoſtles, who are therefore called foundations. Of the reſt ſome are onely built upon others, and none upon them; others are built upon others, and others built alſo upon them, as Biſhops, Preiſts, Prophets, &c. the whole being compacted and cemented together by ſucceſſive ordinations on the Paſtors part, and by the mutual aſſiſtance of every one in his office. Some being Teachers, others onely taught; ſome giving, others onely receiving, benediction and influence from them. Thus the Church grows by a continual addition of more and more ſtones to a perfect Temple and habitation for God himſelf.

17 The Jewiſh or Law-Church was repreſented by the Tabernacle, the Goſpel-Church by the Temple built by Solomon. That was temporary, made of skins and cloth quickly decaying and corruptible, and in it no proviſion made for another. It was alſo ambulatory and changeable. But the Temple durable, rich, and unchangeable. He alſo united the predictions of the Prophets and hiſtory of the Goſpel, both ſignifying the ſame, himſelf.

22. In

22. In whom ye, [*Ephesians,*] also are builded together [*with the rest of the Church*] for an habitation of God thro the Spirit.

CHAP. III.

1. FOR this cause [*(the conversion of the Gentiles)*] I [a] Paul, the [1] Prisoner [*for preaching the Gospel*] of Jesus Christ, for [*and towards*] you, Gentiles, [*do bow my knees continually, &c. v. 14.*] a I Paul am.

2. [b] If ye have heard of the dispensation of the grace of God [*and Apostleship,*] which is given [*in trust*] to me [*to communicate*] to you. b Seeing that. Because.

3. How that he by [*particular*] [c] revelation made known to me the [2] mistery [*of the Gospel*]; (as I wrote [3] before in few words, c Gal. 1, 12. Act. 26, 17.

4. Whereby, when ye read [*them*], ye may understand my knowledg in the mistery of Christ, [*how great and from whom received*)].

5. Which [*mistery*] in other ages [*of the Church*] was not made known unto the Sons of men, [*Jews or Gentiles, so plainly*] as it is now revealed unto his holy Apostles, and [*Evangelical*] Prophets by the [*holy*] Spirit;

6. [*Which mistery is*]; That the Gentiles [*remaining in uncircumcision*] should be [*come*] fellow-heirs [*with the faithful under the first Covenant,*] and of the same body [*of his Church*], and partakers of his promises [*to Abraham*]

1 This Epistle was writ from Rome; his preaching to the Gentiles being the cheif, if not sole, cause of his apprehension at Jerusalem, and delivery to the Romans, Act. 26, 21. 22, 31. And it seemeth that the Jews were not more jealous of any privilege then of this. v. Act. 21, 21. 13, 4. For it is likely they imagined, that the Gentiles should generally have been admitted into their Church, and become Jews. The ground of that heresy which afflicted the Church in the Apostles time.

2 *A mystery* seems to be a decree of God unknown to, and unsearchable by, man, except discovered first by Revelation; as the whole Gospel was: and particularly this Article concerning the calling of the Gentiles. Which was indeed promised in general terms to Abraham, that in his seed *all Nations* should be blessed; and still more fully revealed to, and by, the Prophets: yet not so plainly, but that it was misapprehended by the Jews. Who could not conceive that both Jews and Gentiles (the Law, that wall of partition, broken down) should coalescere into one Church, under a new head, the King of the Jews. V. the Argument.

3 Revealed to S. Paul 1. the Gospel it self. 2. The calling of the Gentiles to it. 3. By his ministery. He seems here to speak not of the 3d, but especially of the second. For he had not mentioned it before the revelation to him. Some refer this to chap. 2, 19. others to chap. 1, 9.

and

and the Patriarchs, which are exhibited] in Christ by the Gospel [*now preached to all the world*];

7. Of which I was made a [*successful*] Minister, [*or dispenser,*] according to the [*free*] gift of the grace of God
d Gal. 2, 8. Rom. 15, 16. given to me by the [7] [d] effectual working of his power [*thro my weak endeavors,*]

8. Unto me, [*I say,*] who am less then the least of all
e 1 Cor. 15, 9. 1 Tim. 1, 13, 15. Saints, [e] [*because once a great persecutor*], is [*notwithstanding*] this grace given [*and committed*]; that [8] I should preach, [*chiefly*] amongst the Gentiles, the unsearchable riches [*and treasures of the wisdom and mercy*] of [*God in*] Christ.

f To enlighten all. g Dispensation. 9. And [*that I should*] [f] let all men [*Gentiles as well as Jews*] see [*and know*], what is the [g] fellowship of the mistery, which [*even*] [9] from the beginning of the world [*till now*] hath been hid in the [*secret decrees of*] God;
h Col. 1, 16. i Is. 65, 17. 2 Cor. 5, 17. who [h] created all things [*both in the first and* i *second creation*] by Jesus Christ:

10. [10] To the intent, that now [*not to men onely, but even*] unto the Principalities and powers [*Angelical*] in the heavenly places, might be fully known [*and magnified,*] by [*their*
k Full of differences. *dispensations in and to*] the Church, the [k] manifold [*and wonderful*] wisdom of God.

11. [*Who in its due time fulfilled every thing*] according to the [11] eternal [*secret*] purpose, which he purposed [*and designed to perform by and*] in our Lord Jesus Christ;

12. In whom [*and by whose merits and intercession*] we

7 This grace was effectual in him to the converting of very many, to the making him more industrious 1 Cor. 15, 10. and to the effecting of great signs and miracles Rom. 15, 19.

8 S. Paul is careful in most of his Epistles to assert his Authority, because upon that the faith was embraced. And he refers his calling immediatly to the grace of God; which 1. converted him from a Persecutor, 2. revealed the mistery of the Gospel unto him. 3. Called him to the Apostleship, especially of the Gentiles, and 4. accompanied his ministry with great power and efficacy.

9 In the secret intention of God himself, without discovering it to any creature, was this mistery of recalling the Gentiles reserved.

10 That the mistery of the Gospel was not fully understood by the holy Angels 'till discovered by our Lord, appears 1 Tim. 3, 16. 1 Pet. 1. 12. whence also (the Angels being said to *desire* to look into it) it appears that this is spoken of good Angels. And tho God did reveal these mysteries to the Prophets by his Angels, yet it follows not that they perfectly understood any more then the substance, and so much as was revealed. The complete knowledge being reserved till the times of the fulfilling.

11 *Præfinitionem sæculorum*; disposing of the several ages of the world, and revealing this mistery accordingly. *Purpose* supposeth a thing not necessary or natural, 2. in the power of the purposer, 3. that it hath been delivered, 4. found best, and 5. chosen, resolved, decreed.

faithful

[*faithful*] have [12] boldneſs and [*free*] acceſs [*by praier to the Father,*] with confidence [*of being heard*], be[*cauſe of*] the faith [*we have in, and*] of, him.

13. Wherefore [*ſince you have theſe great privileges,*] I [l] deſire [*and exhort*] that you faint not, [*nor backſlide as diſheartened*] at my tribulations, [*which I ſuffer at this preſent,*] for [*my endeavoring to bring*] you [*Gentiles to this happy condition*]; [m] which is [*indeed no real cauſe of your diffidence, but of*] your glory; [*when you can aſſert the truth of your faith by ſuch a teſtimony and ſufferings of your teacher.*]

14. [*And*] for this cauſe I ([*Paul the priſoner verſ.* 1.]) bow my knees [*in praier*] unto [*God*] the father of our Lord Jeſus Chriſt,

15. (Of whom the whole [13] [n] family [*and new relations of Comembership between the holy Angels and Church*] in heaven [*and Saints*] in earth, [*whether Jews or Gentiles,*] is named, [*he being the head of all.*)]

16. That he would grant unto you according to the [*abundant*] riches of his glory, to be [*more and more*] ſtrengthned [*againſt all both perſecutions and temptations*] [o] with might by his ſpirit, [*working effectually courage*] in the [p] inner man; [*in your mind informed by Gods ſpirit, and working by faith, as the outward by the ſenſes: that is,*]

17. That [14] Chriſt may dwell in your hearts by [*his moſt holy*] faith; [*and*] that ye, being [*firmly*] rooted and grounded in [*ſincere*] love [*to God and the brethren,*]

18. May be able to comprehend [*together*] with all [*the*

l I pray that I may not be weary of my oppreſſion.

m Col. 1, 24. 2 Tim. 2, 9. 2 Cor. 1, 6.

n Paternity. Kindred.

o With might to be ſtrengthned into the inner-man.

p 2 Cor. 4, 16. Rom. 7, 22.

12 This liberty of immediate acceſs to, with confidence of acceptance, by the father, is oppoſed to reſtraint; and that, either from the conſciouſneſs of our own unworthineſs, and ſo it is taken Heb. 4, 16. Phil. 8. 1 Jo. 2, 28. 3, 21 or from ſome external impediment or prohibition: a want of Preiſthood or authority to come to him. And this defect was in the Gentiles Heb. 10, 19. 1 Tim. 3, 13. the delivering us from both theſe introduceth that great privilege of our Religion, ſo often inculcated by our Lord and the Apoſtles. For the firſt, That we have within us the holy ſpirit rendring our perſons (now ſanctified) acceptable to, and at peace and friendſhip with, the Father; teaching us alſo to pray, and praying himſelf within, and for, us. And for the ſecond, that we have ſuch an High-Prieſt, as being in the true temple and preſence of the Father, renders our prayers, by his interceſſion and holy ſacrifice effectual. So that we need not go up to an appointed place, nor uſe the mediation of Sacrifices, nor ſtinted to ſet-times or places; but we have free acceſs in every place, and at all times with confidence of being accepted. V. Jo. 14, 3. 15, 17. 16, 23. Rom. 8, 15, 26.

13 Πατριὰ is the word uſed by the LXX. to ſignify tribe or family, whence were called πατριῶν ἀρχαὶ. *tribus, gentis, familiæ principes*; Patriarchs. Others apply this to God the father; from whom all the families or ſpecies of creatures, whether in heaven, or earth, are named, i. e. have their being.

14 Some tranſlate; That Chriſt may dwell in your inner man by faith, and in your hearts by charity. Others becauſe Chriſt dwelleth in the inner man by faith in your hearts, let your root and foundation be in charity.

reſt of] Saints, what is the [15] breadth, and length, and depth, and height. [*even the full dimenſions and extent of the myſteries of our Religion, eſpecially that of calling the Gentiles.*]

19. And to know the [*ſuperlative*] [q] love of Chriſt [*towards us,*] which [*ſur*] paſſeth all [*pretended human*] knowledge; that [*thus*] ye may be [r] filled with all the fulneſs of God [*by wiſdom and charity.*]

20. [s] Now to him that is [16] able [*and ready*] to do [*ſuperabundantly*] exceeding abundantly, [*and far*] above all that we aſk [*of him,*] or think [*that we ſhall obtain; even*] according [*not*] to [*our low and mean thoughts, but*] the [*divine*] power, that worketh in us [*holy deſires and* [t] *mighty works,*]

21. [u] Unto him, [*I ſay,*] be [*aſcribed all the*] glory in the Church by [*and thro*] Chriſt Jeſus, throughout all ages, world without end. Amen.

q The love of knowlege.
r Perfected. With perfection. Col. 2, 2.
s Rom. 16, 25.
t Col. 1, 29.
u Rom. 11, 36. 16, 27. Heb. 13, 21. 1 Tim. 1, 17.

15 The Church being repreſented chap. 2, 20. as a building, the Apoſtle ſeems by theſe meaſures to allude to it; the depth being the foundation, &c. Job. 11, 8. applies it to God the father, and his works of the creation, which the Apoſtle here alſo may allude to, inaſmuch as this is the new-creation. His meaning is, that they may fully comprehend the infinite and wonderful myſteries of the Goſpel; and not follow the vain ſpeculations of the Gnoſticks.

16 *Able* on Gods part many times includeth a will and inclination to perform alſo. Heb. 2, 18. able to ſuccor. Rom. 4, 21. 11, 23. 16, 25. 2 Cor. 9, 8. 2 Tim. 1, 12. Jude 24. The Apoſtle, arguing from Gods power to the effect, means that we need not fear to aſk of him freely and abundantly, becauſe he is both more rich and bountiful then our narrow hearts and ſpirits can comprehend.

CHAP.

CHAP. IV.

1. I Therefore the [a] Priſoner [*for the teſtimony*] of the Lord [*and his Goſpel*] [b] beſeech you, that you would [c] walk [*as perſons*] [d] worthy of the [*holy and ſublime*] vocation, [e] wherewith ye are called,

2. With all lowlineſs and meekneſs, with [f] long ſuffering [*alſo, not reſenting every injury or diſpleaſure, but*] forbearing one another in love,

3. [*And*] endeavoring to keep the [1] unity of the Spirit, [*which is in you and the reſt of Chriſts members,*] in [*and by*] the bond of peace [*external.*]

4. [*For*] [g] there is but one [2] [*myſtical*] body [*of Chriſt (his Church,) and in that but*] one ſpirit, even [*in like manner*] as ye, [*as many as are of the Church,*] are [*all*] called in [*to*] one, [*and the ſame*] hope of [h] your calling, [(*eternal life by Jeſus Chriſt.*)]

5. [*But*] [i] one Lord [(*Jeſus Chriſt*)], one faith, one baptiſm,

6. [*But*] [k] one God and father of [3] all, who is above all, and thro all, and in [l] you all.

[a] Eph. 3, 1. [b] Beſeech in the Lord. Exhort. [c] Gen. 17, 1. 1 Cor. 7, 20. Phil. 1, 27. Col. 1, 10. 1 Theſ. 2, 12. 1 Pet. 1, 16. [d] As becometh. Walking in thoſe things which are worthy. [e] Whereunto. [f] Patience. Col. 1, 11. 3, 12. 1 Theſ. 5, 14. [g] Rom. 12, 5. 1 Cor. 12, 4, 11. Eph. 2, 16. That ye may be in one body and in one ſpirit. [h] Our. [i] The Lord is one, God is one. [k] Mat. 2, 10. 1 Cor. 12, 6. [l] Us.

1 Some interpret this of the unity of faith and doctrine, in oppoſition to hereſy; and ſo humility and meekneſs appear in not preferring private opinions before thoſe of our brethren; eſpecially of the ſpiritual Superiors and Paſtors of the Church. But it ſeems rather meant of the unity of affections or charity, oppoſed to ſchiſms and factions in the Church; and hatred in other matters; which is cheifly done by not preferring our own intereſts and deſires againſt other mens. But we may ſay that theſe depend one upon the other, for we ſeldom ſee ſincere charity where there is diverſity of opinions.

2 The Apoſtle till verſ. 7. urgeth theſe arguments to perſwade to unity. You pretend to have the ſame intention of being called to Chriſtianity, with other Chriſtians, i. e. eternal life; therefore you muſt uſe the ſame means, i. e. to be incorporated into Chriſts body, and animated by his Spirit. By one baptiſm you are initiated into one faith, by which you are called to the ſame hope, made members of the ſame body, whereof Chriſt is the head, and all this to the glorifying that one ſupreme Majeſty; which is over all, worketh his glory by all, and is in all things, but more particularly in the Church. Therefore keep this ſpiritual unity.

3 The Greek for *all* may indifferently be applied to *all* things, or *all* perſons, and accordingly interpreters differ. The general expoſition is true, but the more particular ſupplying *you* to them all ſeems the more effectual argument. Some apply *above* to the Father, *thro* to the Son, *in*, all to the Holy Ghoſt.

7. But unto every one of us is 4 given [(*yet without hindring this unity of the ſpirit*) *a ſeverall, and a ſeveral proportion of,*] grace according to the meaſure of the [*free*] m gift of Chriſt.

8. Wherefore [*to teſtify that theſe are his gifts,*] he [*the Pſalmiſt*] ſaith [*of him*] ; 5 n when he aſcended up on high, he led o captivity captive, and gave gifts unto men.

9. (Now [*this is ſpoken of Chriſt, for*] that [*it is ſaid*], he aſcended, what is [*meant by*] it? but that he deſcended firſt p into the lower parts of [*the world*] the q earth [*by his incarnation, and lower yet by his death and buriall.*]

10. [*For*] he that deſcended is the ſame that aſcended up far above 6 all [*creatures into the*] heavens, that he might [*ful*]fil 7 all things.)

11. And [*the* 8 *gifts, which*] he gave [*were, that*] ſome

m Giving. Rom. 12, 3, 6. 1 Cor. 12.

n Pſal. 68, 18. Having aſcended to the height, and led captivity he gave.

o Multitude of captives.

p Unto.

q Pſ. 139, 15. 63, 9. Phil. 2, 8.

4 What ever gift or grace any of you have, 'tis of God; therefore let none be inſolent towards other. 2. He gives alſo what degree he pleaſeth to each, therefore none ought to deſpiſe him that hath leſs, ſince he hath as much as God hath given him. 3. Several gifts, therefore every one ſtands in need of another.

5 A metaphor taken from the cuſtome of triumphing; wherein after a long circuit they went up to their own city 1 Sam. 18, 6. 15, 12. brought with them the cheif of their captives Pſ. 149, 8 and ſent preſents to their freinds 1 Sam 30, 26. Judg. 5. This Pſalm ſeems to be a triumphal Song for ſome of Davids victories over the Philiſtines, Syrians or &c. but much more fully and truly doth it belong to our Lords triumphant Aſcenſion. In the Pſalm it is, received gifts, but after the Hebrew phraſe, received to give, as Gen. 38, 6. Exod. 25, 2. 1 Kings 17, 10. The captivity here meant are the enemies of Chriſt and his Church; The Devil, Sin, Curſe, Death; ſome of the Fathers interpret it of the Saints of the Old Teſtament, who at his aſcenſion were freed and accompanied him into glory; which was alſo another cuſtome of Triumphers. The former ſeems rather meant by the Apoſtle; for he led captivity *captive*, but theſe on the contrary were then freed.

6 Or far above theſe viſible heavens, or the heavens deſtinated to natural uſes, and the powers thereof.

7 Firſt the Church militant with all gifts and graces of the Spirit neceſſary or requiſite for the compleat planting, propagating, and advancing it. 2. The whole Church, triumphant alſo, with his glory. Jo. 6, 45. 12, 32. 3. The whole world or all nations with his knowledg and glory of the Goſpel Iſ. 11, 9. 4. the whole creation by his adminiſtration of the full and compleat power received from the father over all things in Heaven and Earth: and particularly the types and predictions of the Old Teſtament. Matt. 28, 18. And if by *the lower parts of the earth* be underſtood the ſtate of the dead (as many Ancients do interpret it), then is meant, that tho as a great King he reſide onely in the cheifeſt place of his dominion, the higheſt heaven, yet his power reacheth to all things whatſoever. Filled with the works of his power the earth, which he ſanctified; Hell, which he vanquiſhed; heaven, where he reigneth.

8 Referring to what he ſaid verſ. 8. he gave gifts unto men.

[*might*

[*might be*] 9 Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers

12. For the 10 a perfecting of the Saints, for the work of the miniſtry [*of the word and Sacraments, and*] for the edifying of the [*whole*] body of Chriſt;

13. [*In ſuch manner,*] till we all [*Jews and Gentiles*] b come c in the unity of the faith, and d knowledg of the Son of God, unto a e perfect man [*kood, yet not corporeal but ſpiritual, even*] unto the f meaſure of the ſtature of the fulneſs of Chriſt.

14. That we henceforth be no more [*as filly*] g children, toſſed to and fro, and carried about, [*uncertainly as a wave*],

a Inſtruction. Conſummation. Reſtoring. Compoſing. Coagmentation.
b Occurramus.
c Into.
d Agnitionis.
e Heb. 5, 13. Adulti. Plene adulti Chriſti. Ut convenit membro corporis Chriſti.
f To the meaſure of the age and of the fulneſs according to which Chriſt ought to be formed in us.
g 1 Cor. 14, 20. Heb. 13, 9.

9 Apoſtles, ſtrictly ſo called, were thoſe ſent to teſtify what they had ſeen and heard of our Saviour Act. 1, 22. 1 Cor. 15, 8. 9, 1. and by him ſent, as he by the Father, to be the ſupreme governors of his Church; tho in a more large ſenſe others alſo are called Apoſtles. Phil. 2, 25. Act. 14, 13. Rom. 16, 7. 2 Cor. 8, 23. Prophets (placed next to Apoſtles Eph. 3, 5. 1 Cor. 12, 28.) preached the Goſpel more fully where others had planted, interpreted propheſies, foretold things to come Act. 11, 27. being more plentifully inſpired by the Holy Ghoſt Act. 13, 1, 3. 15, 32. Evangeliſts, both thoſe, who writ the Goſpels, and who aſſiſted the Apoſtles in their preaching Act. 16, 3. compare with 2 Tim. 4, 5. Such Philip Act. 21, 8. who converted the Samaritans Act. 8, 12. yet could not conſtitute them a Church verſ. 17. Paſtors are Governors, as Teachers ordinary Doctors. For the 3 firſt, ſome part of their function was temporary and extraordinary. In what was ordinary and perpetual Biſhops ſucceed. The Apoſtle nameth not all the gifts, but onely the Principal. And tho he choſe Apoſtles before his paſſion, yet he ſettled in the Church, and inſtated them in their function at his Aſcenſion. and gave them an eſpecial ability to perform it at Pentecoſt.

10 Καταρτισμὸν ſignifies, 1. a repairing or reſtoring what is decayed or fallen down, ſo Gal. 6, 1. Matt. 4, 21. as a disjoynted member or ruinous houſe. So ſome render here *inſtaurationem Sanctorum*, recovering and reconciling penitents, uniting differences, ſettling charity, and quieting Schiſms 1 Cor. 1, 10. joyning the Chriſtians into publick aſſemblies 1 Pet. 5, 10. or into one ſpiritual building. 2. To prepare or make fit Heb. 10 5. Rom. 9, 22. to perfect or finish Luk. 6, 40. to fill up or complete the Church by converting others, and to perfect (Matt. 5, ult.) in wiſdom and ſanctity thoſe already converted. That ſo the whole Church may be finiſhed (as a building) of many ſtones, and every of thoſe exactly and perfectly fitted to its place and ſtation.

11 Fulneſs, 1. till Chriſts myſtical body be arrived at the decreed and determinate perfection and maturity, i. e. till all be converted, ſo Rom. 11 12, 25. which will not be till the day of judgment Eph. 5, 27. Mat. 25, 1. 1 Theſſ. 4, 16. 2. more probably, till we all (every particular) arrive to the full maturity, ſolidity, and ſtrength of a perfect membership of Chriſt; in faith, ripe judgment and knowledg both of his will, and the myſteries of his Religion; and likewiſe in full ſanctity and free participation of his Spirit. Eph. 3, 19. Conſequently, that we may be perfect members in him, as in him dwelleth the fulneſs of the Godhead Col. 2, 9, 10; and perfect alſo as the father Matt. 5, ult. wherefore 1. theſe gifts are all given for the publick ſervice of the Chuch, and 2ly are to endure as long as the Church it ſelf.

with

with every wind of [*new*] doctrine, by the [12] sleight of [*subtile*] men, *and* [*their*] cunning craftiness, whereby they [h] lie in wait to deceive [*the unstable and unlearned.*]

15. But, [*on the contrary*],[i] speaking [*and keeping*] the truth [*of Christs doctrine delivered by these his ministers*] in [*and with the*] love [*of the brethren,*] we [k] may grow up into him [*(as strong and perfect members*] in all things [*belonging to that holy membership*),] who is the [*onely*] head [*of this body*] *even* Christ.

16. [l] From whom the whole body [*of the Church, even all its members*] [13] fitly joyned together, and [*firmly*] compacted by [*the ministration of*] that [*benefit*] which [m] every joynt, [*and principal member*] supplieth [*to other*], according to the effectual working [*of the spirit*] in [*and according to,*] the measure [*and proportion*] of every part, [*whether it administer or receive: this body, I say,*] [14] maketh [*a mutual*] increase of [*every member in*] the [*whole*] body, unto the edifying of it self in love [*both towards God and one another.*]

17. This therefore I say (*vers.* 1.) and testify in [*behalf of*] the Lord, that, [*since ye are members of Christs body,*] ye henceforward walk [*according to your profession, and*] not [*after the manner*] as [n] other [*unconverted*] Gentiles, [*who are still*] [15] in the vanity of their mind;

h Circumvention. Machinations of error or deceit of the Devil.
i Facientes. Studentes. Sectantes. Being sincere Zech. 8, 16.
k Augescamus. Augemus. Crescamus. Grandescamus. Adolescamus.
l Col. 2, 19.
m By every joynt of administration. Member. Part.
n The rest of the Gentiles.

12 Such sleight as is used by gamesters to cheat and over-reach others; and such lying-in-wait as theeves use by the highway. The mischiefs that these can do are prevented by the Gifts here spoken of.

13 Συναρμολογούμενον signifies the fit and apt correspondency of one part to another Eph. 2, 21. but συμβιβαζόμενον is the fastning and cementing them together as by pins, &c. when so fitted. He pursues his metaphor of building; whose parts are first squared, hewed, and fitted, and afterwards fastned, tenanted, cemented, joyned together in their true places. And his meaning is; That the Spirit of Christ (the head of this body) by the officers (gifts) thereof, (every one performing his duty in his ranck and office, according to the proportion of the influence of the spirit, and gift received) firmly uniteth and fastneth together all the members and parts of the Church. Preserving them first from dissolution by schisms and factions, and then augmenting the whole both in the sanctity of the present, and addition of new members. He calleth the officers *joynts*, because they are the uniting of the whole Church. As the several congregations of laity are joyned under their respective Pastors and Priests; the Priests in their Bishop, &c. The Apostle pursues this Metaphor in bodies of all sorts; Vegetables, as Trees; animal, as Men; artificial, as houses; politick, as Corporations: and herein the Officers (Gifts) are represented both as, 1. fitting them for unition, 2. as joynts and cement uniting all the members so fitted, 3. as nerves and vessels communicating life, motion, and the spirit to all the parts.

14 An Hebraism i. e. maketh increase of it self, or it self encreaseth.

15 *Vanity*] their belief or Religion not grounded upon truth, not producing holiness of life, i. e. not directing their actions, nor affording a certain end or hope of their service. *Vanity of their mind*] because following their own imaginations, not any revelation from God himself.

18. Having the[*ir*] understanding [*as yet*] darkned,[*and*] being alienated from the life [*approved*] of God, ° through the ignorance that is ᵖ [*still*] in them, because of the blindness of their hearts [*refusing to beleive and obey those teachers whom he hath sent.*]

19. [*And*] who, ᵠ being ¹⁶ past [*sense and*] feeling [*even of true reason as well as faith,*] have given themselves over unto lasciviousness, to work all ʳ [*kind of*] uncleanness [*and lust*] with [*insatiable*] ˢ greediness, [*and making it part of their devotions.*]

20. But ye, [*Ephesians,*] have not so learned [*in*] Christ[*s School to be so ignorant, or to practice such wickedness*];

21. [*For*] ᵃ if so be that ye have heard him, and been taught by him [*and his Apostles*] (as the truth is in Jesus) [*ye cannot but know*],

22. ᵇ That ye [*ought to*] put off (concerning your former [*Heathen-*]conversation) the ¹⁷ old-man, [*your former habits, and manner of life*]; which is [*daily more and more*] corrupted according to the [*suggestions of those*] ᶜ deceitful lusts:

23. ᵈ And [*that ye*] be renewed [*throly*] in the spirit [*and whole disposition*] of your mind:

24. ᵉ And that ye put on that new man, which ᶠ after [*the image of*] God [*in Christ*] is [*anew*] created in righteousness and ᵍ true [*sincere*] holiness.

25. Wherefore [*also*] ʰ putting away [*all*] lying [*and dissimulation (since ye make profession of the truth)*] speak eve-

° For. *By.*
ᵖ Rom. 1, 21, 24, 25.
ᵠ Despairing as if ἀπηλπικότες. Not sorrowing for sin committed.
ʳ 2 Pet. 2, 14.
ˢ Avarice. And of covetousness.
ᵃ Since that.
ᵇ Col. 3, 10. To put off.
ᶜ Lusts of deceit. Of error.
ᵈ But to be renewed.
ᵉ To put on
ᶠ Col. 3, 10.
ᵍ Holiness *in the affections*, of truth *in the understanding.*
ʰ Zech. 8, 16.

16 Some, and even a great part of them, actually committing such wickedness, even in the great mysteries of their Religion; But all of them, as long as they want the true light, are unable by reason to confute, much less abolish, such abominations. Especially being darkned by the vehemency of affections and interests, by evil example even of their Gods, by wicked customes and habits from their youth, and by corrupt principles, the causes of the insensibleness of the difference of virtue and vice. All those, who having no sense of true piety, immortality, or eternal happiness, abandon themselves to the sensuality of this present life.

17 So old that it is corrupted. Old and new man every where opposed. The one *is* that manner of living without, or before, Christianity: wherein, not knowing the will of God, we served not onely the desires of nature; but the lusts also of a vain imagination; and worse then that, of a blinded understanding; which had the remainders of the natural light of reason by habitual sin, and wicked example either extinguished or very much darkned, vers. 18: according to which the affections were hurried either to fleshly and carnal lusts, pride, covetousness, and other sensuality; or abandoned to all sorts of wickedness without remorse or check of conscience vers. 19. and sense of Gods will, promises or threatnings.

It is called the New man, because such a one hath a new principle infused into him, besides what he had from Adam; which is called his regeneration.

ry

ry man truth with his neighbor, for we are [18] members one of another.

26. [*If ye*] be [i] angry [*at any time*], yet [19] ſin not [*either by opprobrious words or injurious actions.*] Neither let the the Sun go down upon your wrath.

27. Neither give [*opportunity or*] place to the [k] Devil [*to tempt you to revenge, or any other ſin.*]

28. Let him, that [*before his converſion*] ſtole, [*now*] ſteal no more; but rather let him labor, working with his hands [*to obtain*] ſome [l] good thing, that he may have [*ſufficient for himſelf, and ſomewhat alſo*] to give to him that needeth.

29. Let no corrupt communication proceed out of your mouth, but that [*onely*] which is good for the [m] uſe of edifying, [*and inſtructing in piety or virtue*]; that it may miniſter [*increaſe of*] [n] grace unto the hearers.

30. And [*by ſuch evil communication*] [o] [20] greive not the holy ſpirit of God, whereby ye are [p] ſealed [*and conſigned*] unto the [*great*] day of [*your*] redemption.

31. Let all bitterneſs [*alſo in ſpeech*], and wrath, and [q] anger, and clamour, and evil ſpeaking [*of, or to, others*] be put away from you, with all malice.

32. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Chriſts ſake hath forgiven you.

i Pſ. 4, 6.
k Calumniator, or talebearer.
1 Cor. 7, 6.
l Goods.
m Edification of faith, of opportunity, of neceſſity, of uſe. To the inſtruction of profiting. To edify profitable. To profitable edification.
n Col. 4, 6. Luk. 4, 22.
o Iſ. 63, 10. Gen. 6, 5. Pſ. 11, 4. 78, 40, 41. and 106, 43. Ezech. 16, 43.
p Cap. 1, 13.
q Indignation.

18 Comembers 1. of human Society which by lying is deſtroied. But aly cheifly of Chriſts body. No member hurts, but aſſiſts its fellow-member. Every member doth to another as it deſires should be done to it ſelf; and a member by hurting another deprives alſo it ſelf and the whole body of that aſſiſtance. Theſe exhortations are all deduced from the former poſitions.

19 Tho difficult alwaies to avoid the paſſion and firſt motions of anger, whence proceed 1. commotion, vehemency of paſſion. 2. Bitter and contumelious expreſſions, and 3 deſire of revenge, and difficulty of reconciliation; yet the Apoſtle abſolutely forbids thoſe effects; and the laſt probably becauſe of their praiers, which were ineffectual without reconciliation.

20 As verſ. 27. being angry is opening the door, and expoſing our ſelves, by taking away our watch and guard, to the temptations of the Devil; ſo here corrupt communication is greiving the holy ſpirit, i. e. contradicting and oppoſing its ſanctity by unclean, ſcurrilous, and obſcene diſcourſe. To greive the Holy Spirit is 1. to offend him, and cauſe him to depart or withdraw his inſpirations and aſſiſtance; 2. to greive and ſcandalize other ſpiritual perſons, 3. to greive the ſpirit in them.

CHAP.

CHAP. V.

1. BE ye therefore [a] followers [*and imitators*] of God, as [*becometh his*] dear [b] children,

2. And [c] walk in love [*toward the brethren*], as Chriſt alſo hath loved us, and hath [*therefore*] [d] given himſelf [*to die*] for us [1] an offering and Sacrifice to God, for [e] a ſweet ſmelling ſavour.

3. But [*that love which tends to*] [f] fornication, and all uncleanneſs, or [2] covetouſneſs, let it not be [*ſo much as*] once named [*to be committed*] amongſt you, as becometh [*both the name and profeſſion of*] Saints,

4. [*As*] neither [g] filthineſs, nor foolish talking, nor [3] [*ſcurrilous*] [h] jeſting; none of which are [i] convenient [*or ſeemly for your profeſſion*]; but [k] rather [*in your mirth*] giving thanks, [*and praiſing God.*]

5. For this ye [l] know [*by your religion,*] that no whoremonger, nor unclean perſon, nor [m] 4 covetous man ([n] who

a Mat. 5, 45, 48. Luk. 6, 36.
b Jo. 8, 39.
c Jo. 13, 34. 15, 12. Gal. 2, 20. 1 Theſ. 4, 9. Tit. 2, 14. Heb. 8, 3. 9, 14. 1 Pet. 3, 18.
d 1 Jo. 3, 16.
e Savour of ſweetneſs.
f Mark. 7, 21. Gal. 5, 19. Col. 3, 5. Eph. 4, 29.
g Obſcenity.
h Scurrility. Jeering. Drolling.
i Not to purpoſe.
k Onely.
l Underſtanding know this.

1 Cor. 6, 5. Gal. 5, 19. Apoc. 22, 15. m Col. 3, 5. Deceiver. n Which is ſervice of Idolls.

1 Offering or oblation refers to the meat-offering Lev. 2, 2. Sacrifice to the burnt-offering Levit. 1, 9. both are ſaid to be ſweet-ſmelling i. e. acceptable, to God. ſhewing that whereas before he was offended with his filthy and loathſome actions, he was now pacified towards the Sacrificer; as to Noah Gen. 8, 21. But no offering or ſacrifice ſo wel-pleaſing as that of our Lord, in whoſe acceptation all the reſt became gracious.

2 Πλεονεξια is frequently coupled with words of luſt Rom. 1, 29. Eph. 4, 19. Col. 3, 5. 1 Theſ 4, 6. 1 Cor. 5, 11. 2 Pet. 2, 14. and it ſignifieth in general any inordinate luſting or deſiring more then is neceſſary or convenient, of what ſort ſoever it be; which is in effect the overvaluing and idolizing a creature; tho the word is moſt frequently taken for covetouſneſs of wealth V. Not. ad verſ. 5.

3 The Apoſtle condemns any ſuch recreation as is joyned with ſcurrility, obſcenity, or levity; or is deſigned meerly for laughter, and inordinate, undecent, or immoderate mirth. And indeed ſuch jocularity is moſt frequently of obſcenity, and thoſe actions, which the Scripture ſo often calleth folly; as this word is here joyned with fooliſh talking. So *giving of thanks* ſignifieth either praiſing God, whence came that word *Deo gratias* ſo frequent in the ancient Church S. Aug. Ep. 77; or as in Eph. 4, 29. Col. 4, 6. gracious as in Prov. 11, 16. or acceptable to good men.

4 Many of the fathers interpret here πλεονεξια an action of luſt; which is called Idolatry, becauſe thoſe unnatural and exceſſive luſts were moſt frequent in their Idoll-worſhip. Wiſd. 14, 26. Jer. 44, 19. 1 King. 14, 24. 15, 12. 2 King. 23, 7. Lev. 18, 24. 2 Mac. 6 4. 1 Pet. 4, 3. and appears yet more out of Heathen Authors. As alſo amongſt the Gnoſticks in their worſhip. Epiph. Hær. 26. and Theod. Hær. fab. l. 1, c. 2. q. d. He that doth ſuch things is a Gentile, and worſhips after the manner of them, not of the Chriſtians. But if it be interpreted *covetouſneſs*, the meaning is, that they put their truſt, their glory, their joy; they employ all their thoughts and deſires to obtain wealth. Pſal. 115, 4. Their Idols are ſilver and gold.

is an Idolater) hath, [*or can have*], any inheritance in the kingdom of Christ and of God.

o Jer. 29,8. Mat.24,4. Luk. 21, 8. Rom. 1,18. 2 Thes.2,2. Col. 3, 6. p Unbeleif. q Luk.16,8. Jo. 12, 36. Act.26,18. 2 Cor.3,18. 1 Thes. 1,9. 5,4. 1 Pet. 2,9. Col. 1, 13. Is.9,2. r Light. Gal.5,22. s Rom.12,2. 1 Thes. 5, 21. Phil 1, 10. Wisd.3, 6. 11, 11. Eccluf. 2,5. 27,6.31,10. t Discovered. u Is made manifest. Is manifest. w Arise, Rom.13,11. x Shine upon thee. Arise upon thee. Shall touch thee. y How ye walk warily, accurately, exactly. z Eccles.2, 13, 14.

6. Let no man o deceive you with vain words, [*as if these were none, or small faults*]; for, because of these [*very*] things 5 cometh the wrath of God upon the children of p disobedience.

7. Be ye not therefore partakers of them [*in their sins, lest ye be also in their punishments.*]

8. For [*in your heathenism*] ye were q darkness, [*both wanting the illumination of Gods spirit, and external instruction*]; but now are ye light [*able to enlighten others*] in the Lord, [*and his doctrine*]: walk therefore as [*becometh*] children of light.

9. (For [*such is*] the fruit of the [*holy*] r spirit [*contrary to the other*] in all goodness, and righteousness, and truth,)

10. 6 s Proving [*diligently, and preaching*] what is acceptable to the Lord.

11. And have no fellowship with [*them in*] in their unfruitful works of darkness; but rather 7 reprove them, [*that they also may forsake them*:]

12. For it is a shame even to speak of those things, which are done of them in secret.

13. But all things that are 8 reproved, are made manifest [*onely*] by the light; for whatsoever t doth make [*another thing to be*] manifest [*of necessity*] is [*it self*] light.

14. Wherefore the [*Lord*] saith [*by 9 Isaiah 60,1.*] u Awake thou that sleepest, arise from the dead, and Christ shall x give thee light.

15. [*And since ye are light*], see that ye y walk [*as in day light*] circumspectly; not [*uncertainly*] z as fools; but as wise men, [*prudently.*]

5 As formerly upon Sodom, the Canaanitish Nations, &c. So God is still wont to revenge these sins severely.

6 Proving as a Goldsmith Rom. 12, 2 Prov. 10, 32. that ye be not deceived with false and counterfeit, instead of true coine.

7 Or discover, i. e. them to be works of darkness by the light of your holy conversation,

8 Therefore you may hereby discover your selves to be light; some translate it whatsoever is made manifest is light, i. e. is enlightned, or made apparent by light.

9 These words are not formally in Isaiah, but the Apostle alludeth to the Prophecy; and the sense of both is much what the same. In him it is *Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.* Inviting the Church to praise God for his illuminating her by the coming of Christ, and mission of the Holy Ghost. The Apostle applies it as an invitation to repentance, acknowledgment, and embracing of that light now actually revealed.

16. Redeem-

16. [a] Redeeming the [10] time, becauſe the daies are evil.
17. Wherefore be ye not unwiſe, but underſtanding what the will of the Lord is, [*which you ought to perform.*]
18. And be not drunk with wine, wherein is [*usually committed*] [11] [b] exceſs, but be ye filled with the holy Spirit, [*the cauſe of a better and greater mirth.*]
19. Speaking to [*and amongſt*] your ſelves in [c] Pſalms, and hymns, and ſpiritual ſongs, ſinging and making [*holy*] melody in your hearts to the Lord;
20. [*And*] giving thanks alwaies for all things unto God [*the Creator*], and the father [*of his Church*], in the name of our Lord Jeſus Chriſt.
21. [*Neither be contentious, but*] [12] ſubmitting your ſelves [*each*] one to another, [*according to every ones duty,*] in the fear of [d] God.
22. Wives, ſubmit your ſelves unto your own husbands, as unto the Lord.
23. For the husband is the head [*and governor*] of the wife, even as Chriſt is the head of the Church; and [*as*] he is the Savior, [*defender, and preſerver*] [e] of [*that*] his body, [*ſo ought the husband to be of his wife.*]
24. Therefore, as the Church is ſubject unto Chriſt, ſo [*let*] the wives *be* to their own husbands in every thing [*lawful*]
25. And [*ye*] husbands love your wives, even as Chriſt alſo loved the Church, and gave himſelf [*up to death*] for it;
26. That he might [14] ſanctify and cleanſe it from all ſin, [f] by [f] With: In.

a But as wiſe men that redeem their calamity. Differentes quæ ſunt hujus mundi.
b Luxury. Libido in turpitudinibus. Prodigality. Prov. 23, 31. according to the LXX. Luk. 15, 13, 30.
c Col. 3, 16.
d 1 Pet. 5, 5. of Chriſt.
e Of the body.

10 Redeeming, buying, gaining, the time is, 1. endeavoring to make amends for paſt negligence. But this ſeems not the Apoſtles meaning; For he ſpeaketh of preſent or imminent, evil times. 2. Uſing all prudent artifices and circumſpection to preſerve and redeem themſelves from evil times; i. e. either the ſnares and enticements of wicked company, or dangers of perſecution for reproving them. So Dan. 4, 8. gaining time is ſaving themſelves from danger. 3. Seeking all opportunities of doing as much good as you can in this ſhort and evil time.

11 Another work of darkneſs 1 Theſ. 5, 7. in drinking wine it is very hard to keep moderation; but men are apt to run into exceſs, alſo of luxury and diſſoluteneſs. As being moſt oppoſite to wiſdom. The word ἀσωτία ſignifies both exceſs in pleaſure of the taſt and, of luſt.

12 Hitherto of duties towards our ſelves; it follows of ſuch as concern us in relation to others. The General precept is, that every one ought to ſubmit freely to that obligation he hath towards others; all ſuch, as of wives and husbands, children and parents, ſervants and maſters, being mutual.

13 Who hath given the husband power over the wife, and ſo commanded, and will reward her obedience; but eſpecially becauſe they ought to conſider their husbands as the Lord himſelf who is husband to his Church. To have protection from him.

14 That he might ſanctify it perfectly, having firſt cleanſed it by baptiſm; which conſiſts of 2 parts, water and the benediction. Tho I know not that *word* is any where in the Scripture ſo applied. Therefore it is more probably interpreted according to the ordinary acception of it, for faith the moſt neceſſary prerequiſite diſpoſition to and condition of baptiſm. Mat. 16, 16. Act. 15, 9. 1 Pet. 1, 23. 3, 21.

the washing of water [*in baptism,*] and by [*beleiving*] the
g Of life. word. g

27. That he might 15 [*at the last day*] present it to him-
h Ps 45,13. Apoc. 21,10. 19,7,8. selfa [*Spouse and*] h glorious Church, not having spot [*of sin,*] nor wrinkle [*of deformity*], or any such [*imperfect*] thing; but that it should be [*perfectly beautiful*], holy, and without blemish.

28. So ought men to love their wives, as their own bodies; he that loveth his wife loveth himself.

29 For no man ever yet [*unnaturally*] hated his own flesh, but nourisheth and cherisheth it, as the Lord [*also*] doth the Church.

30. For we [*the Church*] are members of his [*mystical*] body, 16 of his flesh, and of his bones.

31. For this cause was it said [*Gen. 2,24. that*] a man
i Glewed. k 1 Cor. 6, 16. shall leave his father and mother, and shall be i joyned to his wife, and they k two shall be one flesh.

32. This [*union of two into one*] is a great mystery, [*even in human marriages,*] but [*greater when*] 17 I speak
l In Christ and in. l concerning [*that of*] Christ and his Church.

33. Nevertheless [*in the other also*] let every one of you [*that is married*] in [*this*] particular so love his wife as himself: and [*let*] the wife see that shee m reverence her husband.
m Fear.

15 This may be understood of the perfection of the Saints in this life, i. e. that they are not guilty of any greater habitual sin, and that they repent immediatly of the lesser.

16 Alluding to Eves being made of Mans rib Gen. 2,24. and it is meant either of our Lords passion, when out of the opening of his ribbs, as Adams, there issued out blood and water, representing the Institution of the Sacraments, whereby we are made members and parts of his mystical body, even as flesh and bones are of the Natural: or, to the words becoming flesh. And we are said to be his flesh and bones rather then he ours, because he is our head.

17 Which spiritual union he hath so much insisted upon in this Epistle, declaring it by so many metaphors of head and members, of tree and branches, of stones and chief corner-stone in a building; and here of husband and wife.

CHAP.

CHAP. VI.

1 CHILDREN, [*likewiſe,*][1] obey your parents [2] in the Lord; for this is right and [2] juſt;

2. [*For the Lord ſaith*], Honour thy father and mother (which is the firſt [*of the ten*] Commandements with *a* promiſe [*annexed.*]

3. [*Which is*;] [b] that it may be well with thee, and *that* thou [c] maiſt live long upon the earth.

4. And ye, fathers, [*by indiſcreet auſterity*] provoke not your children [*cauſelesſly*] to wrath; but bring them up [d] in the nurture and admonition of the Lord.

5. Servants, be obedient to them, that are your Maſters according to the flesh, with fear and trembling; in ſingleneſs of heart, [*as thereby performing your duty*] to Chriſt, [*in their perſons,*]

6. Not with eie-ſervice [*in their preſence onely*], as menpleaſers [*uſe to do*], but as the ſervants of Chriſt [*who ſet you in this condition, and*] doing the will of God [*ſincerely*] from the [e] heart,

7. With good will doing [*them*] ſervice, as to the Lord [*himſelf,*] and not to men [*onely*]:

8. Knowing, that whatſoever good thing any man doth; [*a reward for*] the ſame ſhall he receive of the the Lord, whether he be bond, or free,

9. And ye, Maſters, do the ſame [*good offices*] to them; [3] forbearing [*indiſcreet and inſolent*] threatnings; knowing that [f] your Maſter alſo is in heaven, [*who regardeth and rewardeth your actions*;] neither is there reſpect of perſons [*or conditions*] with him.

10. Finally, my brethren, [*all of you*] be ſtrong in [*and thro*] the Lord, and in the power of his might.

11. And put on the whole [*compleat*] armour of God, that ye may be able to ſtand [*unmoveable*] againſt the wiles of the Devil.

a In our Lord. As ye obey the Lord.

b Deut. 5, 16.

c Exod. 20, 12.

d Diſcipline. Chaſtiſement. Correction.

e Soul.

f The Lord both of them and you.

1 This may be underſtood ſeveral waies, 1. ſuch as are in the Lord, but this is not all the Apoſtles meaning, for other Parents alſo are to be obeyed. 2. Or in what is not contrary to Gods commands. 3. *In*, that is *for*, the Lord, and becauſe of his commanding it.

2 That of whom you receive being, to him you ſhould return obedience.

3 Moderating, remitting; i. e. not punishing as you threatned.

12. For

12. For we [*Chriſtians*] [g] wreſtle not [*onely*] againſt flesh and blood, [*viſible enemies*]; but [*cheifly*] againſt [4] Principalities, againſt Powers, againſt the [h] Rulers of the darkneſs of this world, *and* againſt [i] ſpiritual wickedneſs in high *places*.

13. Wherefore take unto you the whole armor of God, that ye may be able [*valiantly*] to withſtand in the evil day [*of violent temptation*], and having [k] done all [*a couragious ſouldiers*] to ſtand [*victorious.*]

14. Stand therefore [*againſt your enemies*], having your loins girt about with [a] truth [*and ſincerity*], and having on the [b] breaſt-plate of righteouſneſs.

15. And your feet ſhod with the [c] preparation of the Goſpel of peace; [*alwaies ready to advance and propagate it.*]

16. [d] Above all [*the reſt*] taking the sheild of faith,

g Contend. Fight.
h Worldly rulers of this age.
i Wicked ſpirits in heavenly.
k Having overcome all. In all things perfect.
a Iſ. 11,5.
b Iſ. 59,17. 1. Theſ. 5,8.
c In the readineſs. That ye may be ready.
d Unto all 1 Pet. 5, 9.

4 See Eph. 1, 21. 2, 2. Rom. 8, 38. Col. 2, 15. It may be that ſome of thoſe orders fell, or that they have ſomewhat of the power that good Angels of thoſe orders have. However, it is clear that there is ſubordination and great diverſity amongſt them. One Prince or cheif Mat. 9, 34. and the reſt *his* Angels. Again divers kinds, and ſome more powerful, Mat. 17, 21. It ſeems alſo that they had this power originally (and perhaps according to the dignity of their Natures) from the beginning, Jude 6. Angelos, qui non ſervaverunt ſuum principatum. Which probably was not wholly taken from them tho their power much limited, and they confined to exerciſe it onely in theſe lower regions; reſtrained moſt of all by our Savior, by whom alſo it ſhall at laſt be quite overthrown, 1 Cor. 15, 24 Rev. 20. when the final ſentence of his condemnation ſhall be put in execution. By their power over the Air it ſhould ſeem that they upheld their own, (i. e. the Idol-) worſhip. And to diſguiſe themſelves the more, they perſwaded the blinded world that their power was in the Stars, &c. bringing in Aſtrology, Magick, and other ſuch deviliſh arts, perhaps called the wiſdom of the Princes (and great men) of this world 1 Cor. 2. Now tho they are called the Rulers, and theirs the Prince, of this world, Jo. 12, 31. 14, 30. 16, 11. 2 Cor. 9, 4. Luk. 4, 6. Yet are they not ſo abſolutely and wholly, but of the *darkneſs* (or dark part) *of this world*, i. e. either of thoſe lower regions near the earth, which are groſs and dark, and the Air (tho ſometimes called heaven) not comparable in brightneſs to the ſuperior parts, or higher heavens. Or elſe, of the darkneſs and ignorance of the heathen world. Which is by our Lords coming (who was the true and Orient light of the Gentiles) very much, (Idol-worſhip being mightily decreaſed) but not as yet, quite diſperſed.

Now as thoſe rulers are ſpiritual both in their eſſence and in reſpect of flesh and blood, i. e. human viſible powers here on earth Mat. 16, 17. 1 Cor. 15, 50. Gal. 1, 16. Heb. 2, 14. againſt whoſe perſecutions the Apoſtle here fortifies them; yet it ſeems there is another ſort of them, that are ſtill more ſpiritual, and in ſuperior places, even ſometimes in heaven it ſelf; where they are begging leave to tempt us as Job, or to punish and deſtroy us, as the lying ſpirits in Ahabs Prophets, or accuſing us for ſubmitting to their temptations Revel. 12, 10. Zech. 3, 1.

So that we have need both of very great courage and ſtrong arms againſt ſuch a powerful enemy. By his eſſence ſpiritual and inviſible; malicious and wicked in the higheſt meaſure, aſſaulting us by his power, and as the Lord of the world frighting us; by his wiles and deceits entrapping us; in his own kingdom of darkneſs, above and about us in the air, and endeavouring to deprive us of our aſſiſtance in heaven.

wherewith

wherewith ye shall be able to quench [*and make void*] all the [*most*] fiery darts of the [c] wicked [*persecutors.*]

17. And take [*for*] an [f] helmet [*the hope*] of [g] Salvation; and the [h] sword of the spirit, which is the word of God.

18. And [*to assure you the victory*] praying [i] alwaies with all praier and supplication [k] in the [*fervor of*] spirit, and watching [l] thereunto with all perseverance, and [*continual*] supplication for [m] all the Saints,

19. And for me [*particularly*], that [n] *s* utterance may be given unto me, that I may [*have free liberty to*] open my mouth [o] boldly to make known [*to all men*] the mistery of the Gospel.

20. For [*the testimony to*] which, I am [*now*] an Ambassador in [p] bonds, [*pray, I say, for me,*] that I may speak boldly as I ought to speak.

21. But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother, and faithful [q] minister in the Lord [*s work,*] shall make known to you all things, [*which concern me*:]

22. Whom I have sent unto you for the same purpose that ye might know our affairs, and that he might comfort your hearts [*dejected thro my persecutions.*]

23. Peace *be* to *all* the brethren, and [r] love, with faith, from God the father, and the Lord Jesus Christ.

24. Grace be with all them that love our Lord Jesus Christ in [f] sincerity. Amen.

c Most wicked.
f Is. 59, 7.
g Which bringeth salvation.
h Rev. 1, 16. 2 Cor. 10, 4. Heb. 4, 12.
i At every season.
k By the motion of.
l To this purpose. In this.
m Concerning all holy things.
n Liberty of preaching.
o With authority.
p A chain.
q Deacon.
r Mercy.
f With incorruption.

s The Apostle desires this spiritual courage because of the great persecutions, which he endured for the gospel.

THE

THE EPISTLE OF St. PAUL TO THE PHILIPPIANS PARAPHRASED.

*

PHILIPPI, at firſt called Crenides becauſe of the multitude of ſprings near unto it, was enlarged and beautified by Philip King of Macedonia, and called Philippi. Afterwards it became a Roman Colony, and the cheif city of one Province of Macedonia Act. 16, 12; is now (as they ſay) called Chryxopolis, quaſi Chryſopolis, becauſe of the gold-mines thereabouts. Hither S. Paul was ſent by a Viſion to preach the Goſpel; and where not long after his arrival he was ſhamefully treated 1 Theſ. 2, 2. the ſtory whereof is in Act. 16. There ſeems to have been ſome rudiments of a Church before his coming thither verſ. 13. But two eminent families, beſides divers other perſons, in the ſhort time of his abode there, were converted by him. Who ſeem alſo to have made great proficiency in Religion; becauſe the Apoſtle calls them *his joy* and *crown*, every where commends them, and was much aſſiſted by their liberality 2Cor. 9, 2, 4. 11, 9. more then by any other Church of his planting Phil. 4. 15, 16. And now they ſent freely unto him by Epaphroditus their Biſhop; by whom he alſo returns them this Epiſtle.

The Goſpel having made great progreſs amongſt them, it remained that care ſhould be taken for their perſeverance. Which could not be done, if, 1. they remitted their own diligence, or ſuccumbed under perſecutions: or, 2ly were embroiled with ſchiſms amongſt themſelves: or, 3ly were perverted by Hereticks. Againſt all theſe the B. Apoſtle warns and fortifies them in this Epiſtle; but not with that exactneſs of method, which in ſome others he uſeth. He ſtrengthens them againſt backſliding in the firſt chapter; by his exhortations, by his prayers for them, by their former ſtedfaſtneſs and the bleſſings upon it, and by his own example. Whereby they might perceive, that perſecutions more propagated and confirmed the Goſpel. From ſchiſms he dehorts them chap. 2. by recommending to them thoſe virtues which would certainly extirpate them; eſpecially charity and humi-

lity. He arms them againſt the Judaizers (the dangerouſeſt hereſy, which troubled the Church in its infancy) chap. 3. It ſeems they were either as yet not at all, or not deeply, infected; which makes him the more ſhort, but not leſs zealous, in his exhortation.

Laſtly, he addeth, (as his manner is) chap. 4. excellent practical concluſions, recommending to them ſuch virtues as were moſt neceſſary; and concludes with great thanks for their bounty.

This Epiſtle ſeems to have been written in the time of his firſt impriſonment 1, 25, 26. 2, 23, 24. at what time alſo it ſeems that Timothy was with him; and it might be about Anno Chriſti 59.

THE

THE EPISTLE OF St. *PAUL* THE APOSTLE To The PHILIPPIANS.

CHAP. I.

1. PAUL and Timotheus, [1] servants of Jesus Christ, to all the Saints in Christ Jesus, which are at Philippi, [a] with the [2] Bishops and Deacons [*there*,]
2. Grace *be* unto you, and peace from God our father, and *from* the Lord Jesus Christ.

a Fellow-Bishops.

1 Servants in an especial manner, but not both Apostles: St Paul therefore out of modesty omits that title.

2 Epiphanius, answering the arguments of Aerius pleading from this scripture for the parity of Presbyters to Bishops, saith; That by Bishops here were meant those, who were superior to Presbyters, but not of Philippi onely, (there being ordinarily no more then one Bishop in one city) but also of the neighboring cities, whereof Philippi was the Metropolis. Theodoret and other of the ancients think they were Presbyters, their Bishop Epaphroditus being at that time with St. Paul at Rome c. 2, 25. 4, 18. For in those times those names Bishop and Presbyter were promiscuously used for them, who governed the Church; as all that ministred were called Deacons; tho then also the office of a Bishop was superior to that of a Presbyter. Epiphanius's opinion seems more probable. 1. because, Bishops being accounted more essential and necessary to the Church then Presbyters; there were not often many Presbyters in one city; and many times none at all, as Epiph. observes. 2ly cap 4. 3. he seems to single out and denote their own Bishop particularly as one of them, whom to have been Epaphroditus see c. 2, 25. 3ly, Philippi seems to have had the cheifest dignity in Ecclesiastical affairs, being the first fruits of Macedonia. And therefore what was sent to S. Paul. by the Philippians chap. 4, 18. is 2 Cor. 11, 9 is attributed to the Macedonians in general. And this Epistle may as well seem to be sent to all Macedonia, as that of the Corinthians 1, 1, to all Achaia: and that to the Colossians also to Laodicea the Metropolis of Phrygia Col. 2, 2. 4, 6. and that to the Ephesians probably also to all of that Asia: or those to the Thessalonians intended to the Philippians; as learned men observe out of that saying of Polycarp. who affirmeth that S Paul writ *Epistles* to the Philippians. 4ly That discourse of S. Paul at Miletus Act. 20. seems not to have been onely to the Presbyters of Ephesus, but to the Bishops of all that Asia: compare v. 18, 25, 28, 31. with chap. 19, 10, 26, 10.

3. I thank

3. I thank my God upon 3 every [b] remembrance of you,
4. (Alwaies in all my praiers making [c] mention of you with joy)
5. For your [*subjection unto, and*] 4 fellowship [*with us*] in the Gospel of Christ, [*continued*] from the first day [*of your receiving it*] until now.
6. Being [*further*] [d] confident of this very thing; that [*God*], he, who hath begun [*by his grace*] this good work in you, will also 5 [e] perfect it [*even until, and*] in, the day of Jesus Christs coming to judgment,
7. [*I am confident, I say,*] even as it is meet [*and rational*] for me to think [*and hope*] this of you all: inasmuch as I [f] have you [*most dear*] in my heart [*and memory: because*] both in my bonds, and in the defence and confirmation of the Gospel ye were all partakers of my [g] 6 grace.
8 For God is my witness how much, [*and how earnestly*] I [h] long for, [*and love*] you; [*not with carnal love, but*] in the [*most intimate*] bowels of Jesus Christ, [*which he hath both commanded, and wrought in us by his religion.*]
9. And this also I [*continually*] pray for [*to God*], that your [*holy and christian*] [i] 7 charity may abound more and more in all [*spiritual*] [k] knowledg and wisdom;
10. That ye may [*be able by your own experience to*] [l] approve the things which are [m] 8 more [l] excellent [*and of greatest concernment unto you*]; and that ye may be sincere [*in your profession*], and blameless [*in your conversation*] [n] 9 until the day of Jesus Christ;
11. Being filled with the [o] fruits of righteousness [*good works,*] thro [*the grace of*] Jesus Christ, to the glory and praise of God, [*not your selves.*]
12. But, brethren, I would have you know, that the things, [p] which happened unto me [*thro the malice of persecutors*]

b Mention. c Supplication, Praier for.
d Perswaded. e Bring it to an end.
f You have me in your heart. g Joy. Partakers of grace with me. h Chap.4,1.
i Sense. k Try things better. l Profitable. That differ. m Fruit, Which is of. Jam. 3,18. Joh.15.Gal. 5,22. n Which were about, concerning, me.

3 My praiers in your behalf are thanksgivings.

4 Some interpret it *communication*, i. e. their liberal contributions for the advancement of the Gospel 2c4,14. the like phrase is in 2 Cor. 8, 4. 9, 13. Rom. 12, 13. Gal. 6, 5. Heb. 13, 16. 1 Tim. 6, 18.

5 Augment it continually in you till it arrive to perfection in glory.

6 The Apostle accounts it a favor from God, and an occasion of joy in himself, that he was thought worthy to suffer for his name. The like whereof also was granted to the Philippians vers. 29. 30; who besides their own persecutions, were forward to assist the Apostle in his sufferings, for which they might justly expect a reward from God Mat. 10, 41, 42.

7 Not onely their bounty towards the Apostle; but that pious and christian disposition of all the affections; that it may be accompanied with, or advanced into, a greater illumination also of the understanding.

8 Both how much the precepts, promises, and mysteries of Christian Religion excel all others; and that you may arrive also to the highest degree of perfection in that Religion.

9 i. e. Till death; but he rather mentions the day of judgment, because then will be rendred the complete reward.

ters] have fallen out rather to the furtherance of the Gospel, [*then the hinderance of it as you feared.*]

13. So that my bonds [*and imprisonment*] in [*and for*] Christ were manifest [*by taken notice of*] in all [*the*] palace [*of Cæsar,*] and [a] in all other places.

14. [b] And many of the brethren in the Lord, waxing [c] confident by [*the example of*] my [*courage in*] bonds, are [*become*] much more bold to speak the word [*of God*] without fear.

a To all others.
b So that.
c In the Lord.

15. Some indeed [*there are, who*] preach Christ even of envy [*and emulation to me for having brought the Gospel into this city*]; and [*some out of*] strife [*to get the glory of it to themselves*]: and some also of good will, [*and sincere affection to the Gospel and my self.*]

16. The [10] one [*sort*] preach Christ out of contention [*against me,*] not sincerely; supposing [*by this*] to add [*another*] affliction [*the diminution of my honour*] to my bonds.

17. But the other [*sort*] preach Christ out of [*sincere*] love [*to the Gospel and to me*]; knowing that I am [11] set for the defence of the Gospel.

18. [*But*] what [*matters it*] then? notwithstanding [*their good or bad intention, I am well pleased; since*] every way, whether in [d] pretence [*onely, as by some*], or in truth [*as by others;*] Christ is preached; and therein I do rejoice; yea, and will rejoice.

d Occasionally.

19. For I know [*assuredly,*] that this [*even their unsincere preaching*] shall [*contrary to their intention*] turn to my [*greater glory, and*] [12] salvation [*in heaven*]: thro your praiers [(*which I earnestly intreat*)], and the [*greater*] [e] supply of the spirit of Jesus Christ unto me;

e Submini-stration.

20. According to my earnest expectation, and my [*firm*] hope, that in nothing I shall be ashamed; but *that* with

10 These seem not to have been false-teachers, or enemies to the Gospel; but such as envying the Apostles glory, (now in prison, not suffered to preach as formerly,) set up for themselves; boasting as if they were the onely publishers of the Gospel: and perhaps also thought by that means to intervert the favor and bounty of the Disciples from St. Paul. Others not so probably imagine, they did this the more to animate the persecutors against him. The vulgar transposeth the 16 and 17 verses: but the Greek follows the members of the division vers. 15.

11 Set up by Christ in the eminent place of an Apostle, and therefore have so great an affection to the preaching of it, that nothing in the world can better please me. Or, set in bonds, so that not being permitted my self to preach, they in charity supply my duty.

12 Because I am well pleased upon such conditions to part with my own glory; neither sorrowing for, nor desiring to revenge, the injury. Knowing that this small oppression shall procure me a greater degree of glory in heaven; and a greater measure of the holy spirit also here bestowed, as I more deny my self. Especially if you assist me with your praiers.

all

all [f] boldneſs, *as* alwaies [*ſince my calling to the Apoſtleſhip I have ſincerely endeavored to exalt the Goſpel*], *ſo* now alſo Chriſt ſhall be magnified [*by me, whilſt I am*] in my body: whether *it be* by [*my*] life [*and continued preaching,*] or by [*my teſtimony given to it at my*] death.

[f] Confidence. Liberty.

[g] Gal. 2,20.

21. [13] For to me to live [g] is [*to have my life devoted to*] Chriſt, [*and his ſervice*]; and to dy is [*preſent*] gain.

22. [14] But if I [*ſhall continue to*] live in the fleſh, this [*the converſion of more to Chriſt*] *is* the fruit of my labour; [*and*] yet what I ſhall [15] chuſe [*of living longer, or ſhortly dying*] I know not.

23. For I am conſtrained [*and perplexed*] between [*the choice of*] two, [*living and dying*]: having [*on one ſide*] a deſire to be diſſolved, and [*immediatly*] to be [h] with Chriſt; which is [*to me*] [i] far better.

[h] 1 Theſ. 4, 17. Apoc. 26, 4, 6. 2 Cor. 5. to verſ. 9.

[i] Multomagis melius; multo enim magis optimum.

24. Nevertheleſs to abide ſtill in the fleſh is more needful for you [*and the reſt of the faithful, amongſt whom I have preached.*]

25. And having this confidence, [16] I know, that I ſhall [*longer*] abide, and continue with you all, for your furtherance and joy of faith.

13 Whether I live or dy it will be advantagious to my ſalvation; for I have dedicated my life to Chriſt and his Goſpel; and by my death I ſhall be preſent with Chriſt himſelf.

14 But if the fruit of my longer life be to gain many to the Goſpel, I do not prefer the preſent advantage of being with Chriſt before it.

15 For tho it be ſimply better to be with Chriſt then to be abſent from him; yet I know not whether it be better to be with Chriſt, or to continue to gain more ſouls to him; eſpecially ſince my reward is thereby augmented.

16 By this place and chap. 2,24. It ſeems that St. Paul was delivered out of priſon, and went again amongſt his converts both in Aſia and Europe. And this the rather becauſe they account 8 years betwixt his firſt being impriſoned at Rome and his death; of the greateſt part of which there is no other account. Beſides 2 Tim. 4,20. he ſaith that he left Trophimus at Miletum ſick, who yet was with him at Jeruſalem Act. 21, 29. as alſo that Eraſtus abode at Corinth; but this was needleſs to write to Timothy that was with S. Paul at Corinth; if theſe paſſages be meant of that journey before he came to Jeruſalem. Beſides he ſent to Philemon 22. to provide him a lodging at Coloſſe. Yet all theſe do not outweigh with me, that moſt ſolemn and prophetical ſpeech of his Act. 20, 25, 38. that they ſhould ſee his face no more; tho the word *I know* be the ſame there as here. Here it ſignifies onely a perſwaſion from a rational conjecture, as appears by his former doubtings; as alſo in c. 2, 17. where he aſſerts it not certainly. It may be alſo anſwered to thoſe inſtances; that S. Paul in that Epiſtle to Timothy to haſten his coming unto him gives him account, that he was deſtitute of all his friends: as if he ſhould ſay, Thou knoweſt that I, in my coming from Jeruſalem to Rome, ſent away to his friends Trophimus being ſick; and Eraſtus ſtaied at Corinth; and for the reſt Demas, Creſcens, Titus, &c. are all from me. So c. 3, 10, 11, he puts him in mind of his former ſufferings tho very well known to Timothy. How the Apoſtle ſpent thoſe 8 years of his impriſonment is not revealed. Tho ſome think that he took a journey into Spain, and the Weſt; Whereof, Luke (the onely writer of his Acts) not being with him, nothing is delivered us.

26. That your [k] rejoycing may be more abundant in Jesus Christ for me, by my coming to you again.

27. [*But for me be not solicitous*;] onely let your [l] conversation be [*such*] as becometh [*the professors of*] the Gospel of Christ: that whether I come and see you, or else be absent, I may hear [*good tidings*] of [m] your affairs; that ye stand fast [*united*] in one [17] spirit, with one mind: [*all of you*] [n] striving together, [*who shall do most*,] for [*advancing*] the faith of the Gospel.

28. And [*being*] in nothing terrified by [*the threatnings and malice of*] your [*persecuting*] adversaries. Which [*hatred of theirs*] is to them an evident [o] token of [*eternal*] perdition; but to you of salvation; and that of God, [*who is both a just punisher and a bountiful rewarder.*]

29. For unto you it is, [*as a great favor,*] given [*by God*] in the [p] behalf of Christ, not onely to beleive on him, but also to suffer for his sake;

30. Having [*with your enemies*] the same [*kind of*] conflict, which ye [q] saw in me [*when I was with you*]; and now hear to be in me [*by my present sufferings.*]

k Thanksgiving. Gratulation. Glorying. That my glorying of you may be.
l Eph. 4, 1, Col. 1, 10. 1 Thes. 2, 12.
m Concerning you.
n Labouring.
o Cause. Occasion.
p By Christ. Through Christ.
q Act. 16. 1 Thes. 2.

CHAP. II.

1. IF then there be any [1] [a] consolation [*to be had*] in Christ [*and his promises*]; if any comfort in [*mutual*] love; if any [b] fellowship of the spirit [*amongst you, as amongst Christians*]; if any bowels of [*tender kindness and*] mercy [*toward me your Apostle*]:

2. [2] Fulfil ye my joy; that ye be [*all*] like-minded, having the same [*tender*] love [*one towards another*:] being [*all*] of one accord [*in affections, and*] of one mind [*and judgment.*]

3. Let nothing be done [*amongst you*] thro [c] strife, [*emulation*], or vain-glory; but in lowliness of mind let

a Exhortation in Christ have any place.
b Communion, communication.
c Contention, brawling, provocation.

17 In the same doctrine, the same affections. But not striving either about worldly matters, or matters of less moment. He seemeth here to begin his discourse against schisms.

1 These great blessings of Unity are lost by schisms and divisions. Or, if any exhortation in the behalf of Christ, and his name, if any comfort in brotherly love, have place in you, can move you.

2 For tho his joy was great for their constancy, yet was it not complete till he knew of their unity amongst themselves.

d Luk. 14, 10. each 3 esteem [of] other, [as] d better [and more virtuous], then themselves.

e 1 Cor. 10, 24. 1 Cor. 13, 5. 4. e Look not every man on his own things, [and private advantage onely]; but [let] every man also [take care] of [promoting] the things, [which may be advantagious] for others.

f Rom. 15, 3. 2 Cor. 8, 9. 5. [But] let this f mind [towards your brethren] be in you, which was in Christ Jesus [towards us.]

6. Who, being in the form [and nature] of God, thought it not robbery, [or unjust usurpation of Gods honor,] to be equal with God:

g Emptied himself. 7. [Therefore neither did he lay aside any undue honour]; 4 but [voluntarily] made himself of g no reputation [in comparison of what he was indeed]; and took upon him the form [of a man, even] of 5 a servant; and was made in the likeness of [other] men, [without any visible outward difference.]

h Figure. Likeness. i Joh. 1, 14. 8. And being found in [the like] h fashion as a [mere ordinary] i man, he humbled himself [yet lower], and became 6 obedient unto [the fathers good pleasure, to the suffering of a violent] death; even the death [of slaves, that] of the cross.

k Eph. 1, 2, 22. Mat. 28, 18. 9. Wherefore, [because of this voluntary humiliation and obedience,] God hath [not onely raised him from death, but] highly exalted him; and k given him a name [dignity, Majesty], which is above every name, [and power of all creatures whatsoever.]

3 For every one knows his own evilness, but not anothers good; nor knowest thou what thou, and what he, may be: perseverance and conversion depending upon the will of God.

4 The causes of dissentions being vainglory and private interest, the example of our Savior condemns both. This exinanition seems to be spoken of our Savior as voluntary: beginning at his incarnation, and continued till his ascension. From hence it was, that he was first conceived, and afterwards anointed, by the Holy Spirit; that he grew in grace; was ignorant of the day of judgment; comforted by Angels; and raised by the power of the father; and the like. And it seems a satisfactory answer to many of those arguments made against his divinity: as do those make very much to prove it; that the same word is here used, form of God, and form of man, &c. But he was really a man, a servant; therefore also God naturally. That taking upon him such a form, he was before he took it upon him. And, that it being no injury to be equal, he was equal to God.

5 A servant, first to God the Father Jo. 6, 38. to do his will Is. 42, 1. compare with Matt. 12, 18. Ezek. 34, 24. Zech. 3, 8. not seeking his own content, interest, honor; but referring all to the father. Also to rulers Is. 49, 7. tho of a royal family, yet of a mean, and poor condition; and treated also as a slave, as in being scourged and crucified. Also to his Disciples Luk. 22, 27. because man by the fall was become a servant, our Savior took upon him that condition, that he might first redeem us from that servitude, and afterwards vindicate us into the liberty of the sons of God.

6 Not naturally subject to death, because he had not sinned; therefore he had power to lay down, or not lay down his life.

10. So

10. So that [1] at the name of Jesus every knee should bow [7] [*and submissively acknowledg him; every* [8] *knee, I say,*] of [*all*] *things* [*Angels,*] in heaven, and [*men*] on earth, and [*evil angels in the places*] under the earth.

11. And that every [9] tongue should [*either voluntarily, or by force*], confess, that Jesus Christ is Lord [*of all*], to the glory of God the Father.

12. Wherefore, my beloved, (as ye have alwaies [*hitherto*] obeyed [*after the example of Christ*), *I intreat you would*], not as in my presence onely, but much more now in my [9] absence, [a] work out your own salvation with fear and trembling.

13. For it is God, that [10] worketh in you [*by his grace*] both to will [*that which is good*], and to [a] do [*and perform what you have so willed,*] of [11] *his* [o] good pleasure, [*not for your merit.*]

14. [*And*] do all things [*as without contention, so*] [12] without murmurings and [p] [*needless*] disputings.

15. That ye may be blameless and [q] harmless, [*as becometh*] the sons of God, without [*cause of just*] rebuke, in the midst of a crooked and perverse nation [*of wicked men*]; among whom ye, [*Christians*], [r] shine [*forth*] as [13] lights; [*set up eminently for illustration and imitation*] in the world.

16. [*Both keeping in your selves, and*] [t] holding forth [*to others by doctrine and example*], the word of [*eternal*] life: [*so*] that I may [t] rejoice in the day of Christ, that I have

l In.

m 1 Cor. 2, 3. 2 Cor. 7, 1. Eph. 6, 5. Ps. 2, 11. perfect.

n To perfect. To bring to pass.

o According to. For to shew.

p Doubtings, as 1 Tim. 2, 8. Hesitations. Delays.

q Sincere. Simple.

r Shine ye Mat. 5, 16. 1 Cor. 14, 25.

s Containing. Retaining. Continuing.

t Glory.

7 Submit to him, and beg his favor as their Lord. 2. Acknowledg him Mediator to the father. 3. Tremble at his severe judgment. Rom. 14, 11, Is. 45, 23. spoken of the father. Jo. 5, 23. that they should honor the Son even as they honor the Father.

8 Even of his enemies Ps. 110, 2. comp. with 1 Cor. 15, 25. Ps. 72, 9. Mat. 23, 39. Luk. 13, 34. Mat. 26, 64. Jam. 2, 19. Apo. 5, 13.

9 Now, when you have not me for an instructor, encourager, director; for you have still the assistance of, and are enabled to it by, God Eph. 6, 5. and are in his presence. Be very solicitous and diligent in what concerns your salvation; for God is your helper. Or, with fear and trembling, least God, whose grace it is, withdraw his despised or unimproved assistance. Or, since you know your labour is not in vain 1 Cor. 15, 58. by Gods coworking in, and with, you by his word and spirit.

10 As he hath already wrought in you to will, by bringing you into his Church, and giving you the Holy Spirit, a principle of new life, and earnest of salvation: so will he also perfect this in you. Onely, be not ye wanting to your selves, but work out the works requisite to salvation with diligence and holy fear, according to his grace given unto you.

11 Not for your good purposes, or any other merits; but out of his own good pleasure doth he give this grace: or, that his good pleasure may be fulfilled in and by you. Or that it may be manifested by your obedience. Or, that in all things you may cooperate with, and perform, his good pleasure.

12 This seems to follow upon vers. 3. and these are lesser degrees of contention; but argue an unwillingness or averseness to peace, and quietness.

13 The Gospel in you is the light; you, as the luminaria, containing and communicating that light, by your prudence, doctrine, and example.

not run [*my course in this life*] in vain, neither laboured in vain, [*by a fruitless preaching unto you.*]

17. Yea, and if, [*it shall so please God, that*] I be [*by martyrdom*] [u] offered upon the [14] sacrifice and [x] service of your faith, I [*the more*] joy and rejoice with you all.

18. For the same cause also do ye joy and rejoice with me, [*that your faith is so confirmed by me, and accepted by God.*]

19. [y] But I trust in the Lord Jesus, to send Timotheus shortly unto you, that [*he may inform you of my condition, and*] I also may be of good comfort, when I know [*by his return*] your state, [*and true stedfastness in the Gospel and charity amongst your selves.*]

20. For I have no man [*so*] [z] like-minded [*with me*], who will [*so*] naturally, [*and with so* [a] *sincere affection*], care for your, [*especially spiritual*], estate, [*and of the whole Church.*]

21. For [*almost*] all [*those, who have consorted with, and aided, me in my ministry*], [b] seek their own [*private ease, safety or profit,*] not the [*advantage of the gospel, and the*] things which are Jesus Christs.

22. But [c] ye know [*experimentally*] the proof of him, that as a Son with [*his*] Father, he hath served with me in [*preaching*] the Gospel.

23. Him therefore I hope to send [*to you*] presently; [*i. e.*] so soon as I shall see [d] how it will go with me.

24. But I trust in the Lord, that I also my self shall come shortly [*amongst you.*]

25. Yet [*till either Timothy or my self can come*], I supposed it necessary to send [*presently*] to you Epaphroditus, my brother, and companion in labour, and fellow-soldier [*in the christian warfare*]; but your [e] [15] messenger, and him that [*on your behalf*] ministred to my wants.

[u] Powred forth.
[x] Obedience. Ministry. Liturgy.
[y] Moreover.
[z] Dear unto me.
[a] Germane as 1 Tim. 1, 2.
[b] 1 Cor. 10, 24.
[c] Now know ye Act. 16.
[d] Those things which concern me.
[e] Apostle.

14 Here are 2 Sacrifices 1. that of the faith and obedience of the Philippians, Rom. 15, 16, converted and confirmed by the ministry of the Apostle. 2. That of the Apostle himself; his blood being shed or poured forth, upon their sacrifice, either alluding to other sacrifices offered upon the daily burnt-offering; or, to the meat and drink-offering poured upon the burnt-offering Exod. 29, 41. as being a sweet savour unto the Lord. Judg. 9, 13.

15 Tertullian in prescrip. saith that S. Paul instituted an Episcopal See at Philippi: Chryf. Hieron. Theodor. and others name Epaphroditus to be the first Bishop. And the epithetes here given him by the Apostle do seem both to confirm this; and also that he is meant chap. 4. 3. by Yokefellow. So that here *Apostle* seems to signify not a messenger of the Church of Philippi, which is mentioned in the next words; but their Bishop and Pastor: even as Archippus, who in Phil. 2. is called his fellow-soldier in Col. 4, 17. is said to have received that ministry from the Lord, which by the Ancients is said to be the office of Bishop.

26. For

26. For he longed after you all, and was full of heavineſs, becauſe [*he ſuppoſed you would be afflicted, for that*] ye had heard that he had been ſick.

27. For indeed he was ſick, nigh unto death; but God had mercy upon him; and not on him onely, but on me alſo: leaſt I ſhould have ſorrow [*for his death*] upon [*my other*] ſorrow [*for my impriſonment and ſufferings.*]

28. I ſent him therefore the more [f] carefully; that when ye ſee him again [*recovered*], ye may rejoice, and that I alſo may be the [g] leſs ſorrowful.

29. Receive him therefore in the Lord with great gladneſs; and [h] hold ſuch in reputation.

30. Becauſe for the work of Chriſt, [*in miniſtring to me*], he was nigh unto death; [i] not [16] regarding his own [*health or*] life, to ſupply your lack of ſervice towards me.

f Speedily.
g Of better courage.
h Honour ſuch.
i Delivering his ſoul.

CHAP. III.

1 FINALLY, my brethren, rejoice in the Lord. To write the ſame things to you [*which you have ſo often heard*], to me indeed is not [a] greivous, but for you it is [b] ſafe; [*that you may not forget them. Theſe are, that ye*]

2. [c] Beware of [2] dogs, beware of evil workers, beware of the conciſion.

a Tedious. Pigrum.
b Neceſſary.
c Avoid. Look to.

16 It may either be meant, that he neglected his own life: as if being taken ſick by the way he made ſuch haſt to bring your ſupplies, that he would not reſt to recover his health. Or, hazarded his life by ſome accident, as going through dangerous ſuſpected or unſafe places, or the like.

1 This concludes that diſcourſe chap. 2, 18. againſt that fullen humor of contending, murmuring and the like. And begins againſt the Judaizers, againſt whom moſt of his Epiſtles (eſpecially to the Romans, Galatians and Hebrews) were directed. The Epheſians Philippians and Coloſſians ſeem not to have been yet infected. And therefore he cautions againſt them.

2 The Jews accounting all beſides themſelves unclean, uſually called them Dogs, Mat. 15, 25. The Apoſtle turns this reproach upon themſelves. Or Dogs, without the Church Apoc. 22, 15. to whom the holy doctrine is not committed Mat. 7, 6. evil workers becauſe pretending to labour in Chriſts harveſt they did contrary to it; deceitful. 2 Cor. 11, 13. Conciſion, becauſe not true circumciſion, which was anciently the Sacrament of faith: but that being now ceaſed, this practiſed by them is no more then a cutting of the fleſh; and that alſo an evil or wrong cutting, being to an evil end and purpoſe. A conciſion alſo or tearing aſunder (as dogs) the Church of Chriſt; and the true circumciſion, as Apoc. 2, 9. 3, 9. thoſe falſe Apoſtles are taxed for pretending to be the true Jews, the true Church, when they are the Synagogue of Satan.

3. For

3. For we [*alone*] are the [*true*] 3 circumcision, who worship [d] God in the spirit [*and inner man according to the spiritual meaning of the law*]: and [e] rejoice in Christ Jesus, [*the promised seed, whereof circumcision was the seal*]: and have no confidence in the flesh [*and its prerogatives.*]

4. [f] Tho I might have also confidence in the flesh, [*for I undervalue it not because I want it.*] If any other man [*of the Deceivers*] thinketh, that he hath [*reason*], wherefore he might trust in the flesh; I [*have*] more.

5. [*As being no proselyte, but*] circumcised the eight day; of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews [*in every thing, nation, religion, language;*] as touching the law, [*and its interpretation*] [f] a Pharisee, [*one of the strictest sect.*]

6. Concerning [*my*] zeal [*to the law*], persecuting the Church [*of Christ*]: touching the righteousness which is [*commanded*] in [*and obtained by*] the law, [g] blameless.

7. But what things were [*then by myself, and still are by others accounted as*] gain to me, those [*since my illumination by Christ*] I counted loss for Christ.

8. [h] Yea doubtless, and I count all [*these*] things [*so far from being advantagious to me, that they are*] but [4] loss, [*and hinderances to me*] for [*obtaining*] the excellency of the knowledg of Christ Jesus my Lord: for whom I have suffered the loss of all [*these formerly so much prized*] things; and do [*now*] count them but [i] *as* [4] dung, that I may win Christ;

9. And be found [*by God, ingrafted*] in him, [*and his Church,*] not having mine own righteousness, which is of the law [*without him and the assistance of his grace, performed by the strength of mine own virtue*]; but that, which is thro the faith of Christ, [*even*] that righteousness, which is [*given me*] of God, by [*and thro*] faith.

10. That I may know him, [*the Mediator of our redemption;*] and the power of his resurrection [*raising us here to newness of life, and hopes of glory*]; and the fellowship of

d God the spirit. The spirit of God. Rom. 2,29. 2 Cor. 3,6.
e Glory.
f 2 Cor. 11.
f Act. 23,6. 26,5. Mat. 23, 2.
g Act. 23,1. walking without blame.
h Furthermore. Notwithstanding.
i Trifles. Things thrown away.

3 The Christians are the true circumcision; both as circumcision was the Sacrament of faith, and the sign of mortifying, or cutting-off our own carnal desires and lusts.

4 Tho all these outward privileges were so much prized by the Jews, i. e. the confidence in them, and the righteousness and perfection acquired by the observance of them, yet the Apostle esteemeth them as loss; which would not be reckoned to his account at the great day. Nor are they onely fruitless, but contemptible also, in Gods sight. Who values nothing but the righteousness and knowledg of Christ Jesus. Is. 64,6. Luc. 16, 15. The cheif reason, why the Apostle so much undervalues the law in comparison of the Gospel, seems to be; because the precepts of the law are not spiritual as those of the Gospel; but carnal, worldly and visible; vers. 3. and in his other Epistles every where.

his

his ſufferings; being made conformable to his death [*by my readineſs to ſuffer with, and for, him.*]

11. If by *s* any means I might attain unto the reſurrection of the dead [*to eternal happineſs.*]

12. [*For I would*] not [*have you think, becauſe of my deſerting Judaiſm*], as tho I had already attained, either were already perfect [*in the knowledg or practice of Chriſtianity:*] But I [*earneſtly*] *k* follow after [*my courſe begun*]; if that [*by any means*] I may apprehend [*and attain to*] that [*knowledg of Chriſt*]: for which alſo *l* I am apprehended [*and acknowledged*] of Chriſt Jeſus, [*by his calling me from Judaiſm and manifeſting himſelf unto me.*]

k Purſue.

l 1 Cor. 13. 12.

13. Brethren, I do not conceive my ſelf to have [*as yet fully*] apprehended [*the reward*]; But *this* one thing *I do*, forgetting thoſe things, which [*I have already obtained, and left*] behind, and *m* reaching forth to thoſe things which are before [*me ſtill, as of greater perfection*];

m Extend. Lay out my ſelf. Preſs forward.

14. I preſs toward the *n* mark [*in my eie,*] for [*obtaining*] the *o* prize of the high-calling of God [*to this race, wherein ſo excellent a reward is to be obtained thro and*] in Chriſt Jeſus.

n Intention. Scope. Goal.

o Reward. The palm.

15. Let us therefore, as many as [*are ſpiritual and ſo in ſome degree*] *p* perfect, be thus minded [*as I am; forſaking all other doctrines and hopes, to apply our ſelves intirely to the chriſtian race.*] And if in any thing [*of ſmaller conſequence*] ye be otherwiſe minded, [*then I am*]; God will reveal [*the truth of*] this [*wherein we differ, in due time,*] unto you.

16. Nevertheleſs [*every one conſidering the degree,*] whereunto we have already attained [*towards perfection*]; let us [*continue to*] walk by the ſame rule [*of chriſtianity we have already received*] *q* let us mind the ſame thing, the ſcope of

s The like diſcourſe is in 1 Cor. 9. it ſignifies the great difficulty of obtaining bleſſedneſs; excluding not hope, but preſumption 1 Pet. 4. 18. 1 Cor. 10. 12. The Apoſtle here begins a Metaphor of running in a race, which he purſues with excellent variety of inſtances and expreſſions. As attain, perfect, apprehend, leaving things behind, preſſing forward, marke, prize or reward. q. d. Not looking back to thoſe things which I left behind, [both the privileges of Judaiſm, and my own unperfect righteouſneſs]. I ſtretch out my ſelf towards that part of the courſe ſtill before me, with mine eies fixed firmly upon the goal, that I may obtain the reward promiſed of God in Chriſt.

p Perfection in this life not conſiſting in being abſolutely free from ſinning, or obtaining the higheſt degree of chriſtian virtues, but in an endeavor and tendency to it. Oppoſed to weak 2 Cor. 13. 9. Rom. 14. 1. 15. 1. 1 Cor. 2, 6. Heb. 5, 14.

q The Apoſtle returns to exhort them to unity amongſt themſelves; which he doubts not to promiſe them on Gods part, if they will ſincerely joyn with him in purſuing the perfection of the Chriſtian profeſſion. Greater illumination certainly following greater holineſs.

Our

our profeſſion, [*perfection in piety: that God may be ready to give us further illumination.*]

17. Brethren, be followers together, [*with the reſt of the brethren,*] of me: and mark them [*for your imitation*] who walk ſo, as ye have us [p] for an enſample.

p Our form.

18, [8] (For many [*pretended diſciples there are, who*] walk [*after another manner*]; of whom I have told you often, and now tell you even weeping [*in ſorrow for them, and the danger of the Church,*] *that they are* [*indeed*] the enemies of the croſs of Chriſt.

19. Whoſe end *is* [*eternal*] deſtruction, whoſe God [*and happineſs*] *is their* belly, and [q] whoſe glory *is* in [*that, which is really*] their ſhame, who mind [*onely*] earthly things.)

q Jude 13.

r Verſ. 17. *ſ* Heb. 13, 14. t 1 Cor. 1, 7. Tit. 2, 13.

20. [*Imitate us,* r *I ſay,*] for our [t] converſation [*and citizenſhip*] is in heaven: from whence alſo [*in due time*] [t] we look for the Savior [*of all true Chriſtians*], the Lord Jeſus Chriſt.

u Reform the body of our low eſtate to be made like to the body of his glory.

21. Who ſhall [*then*] [u] change our vile body, that it may be [*a new*] faſhioned like unto his [*own*] glorious body, according to the [*powerful*] working, whereby he is able to ſubdue all things [*even corruption*] to himſelf.

CHAP. IV.

a Moſt beloved. Moſt longed for. 1 Theſ. 2, 19, 20.

1. THEREFORE, my brethren, dearly [a] beloved and longed for; my joy and crown, [*ſeeing the great miſchief of faction and diſcord*], ſo [*as I have ſaid*] ſtand-faſt in the Lord, [*and the profeſſion and practice of the Goſpel, as ye have begun*], *my* dearly beloved.

2. I beſeech Euodias, and I beſeech Syntiche, that they be of one mind [*and judgment*] in the Lord[*'s affairs.*]

3. And I intreat thee alſo, true [1] yoke-fellow, help thoſe women, which laboured with me in the [*work of the*]

8 He ſeems to caution them again concerning the Judaizers; who (notwithſtanding all their pretences) are really enemies to the Croſs of Chriſt Gal. 2, ult. But it comprehendeth alſo all thoſe wicked men, who walking diſorderly, ſhelter themſelves in the Church by making factions and diſturbances.

1 This ſeems to be the ſame with him, whom he calls his brother, fellow labourer, fellow ſouldier, and the Apoſtle or Biſhop of the Philippians 2, 25. Epaphroditus. For all theſe expreſſions are metaphors of the ſame thing, labouring together in preaching, and governing the Church at Philippi. The conjecture from hence, that S. Paul was married, and writes this to his wife, ſeems to be without ground. Women here ſpoken of might well be Euodias and Syntiche.

Goſpel:

Gospel: with Clement also, and with other my fellow-labourers, whose names *are* [b] in the book of life.

b Rev. 3,5. 20, 12. 21, 27.

4. [c] Rejoice in the Lord alwaies: *and* again I say rejoice.

c Farewel.

5. Let [d] your [2] moderation be known unto all men. The Lord is at hand, [*after short sufferings to give you an ample reward.*]

d Modesty. *e* Rational conversation, Tit. 3. 2. 1 Pet. 2, 12. 1 Thes. 5. 16.

6. Be [*anxiously*] careful for nothing [*in your secular undertakings.*] But in every thing, [*whether pleasant or afflictive,*] by praier, and supplication, with thanksgiving, let your requests be made known to God.

7. And [*then*] the [3] peace of God, which [*far*] passeth all [*human*] [e] understanding, [f] shall keep your hearts and and minds.

e Sense. Mind. *f* Let it keep.

8. Finally, brethren, whatsoever things *are* true [*ly good as they seem to be*], whatsoever things *are* [g] honest, whatsoever things *are* just, whatsoever things *are* [h] pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if there be any [4] virtue, if any [i] praise [*in the actions you undertake,*] think on, [*and exercise your selves diligently in,*] these things.

g Venerable. Decent. Grave. *h* Holy. Chast. *i* Praise of discipline.

9. Those things, [*whether of doctrines or practices*], which you have both learned, and received, and heard, and seen in me, do [*them.*] And the God of peace shall be with you, [*and by these means produce that peace within you.*]

10. But I rejoiced [5] in the Lord greatly; that now at last [*after some delay*] your care of me hath [k] flourished again; wherein ye were also careful [*before*], but ye [l] lacked opportunity [*either of a messenger, or plenty with your selves.*]

k Revived. Ye flourished again to think on me. *l* Were busied.

11. I speak not [*this*] in respect of [*my*] want, [*as if that were so burdensome to me, that I should be so glad to be delivered from it:*] for I have learned in whatsoever state I am, *therewith* to be content.

12. I know both *how* to be [m] abased, and I know *how* to [n] abound; every where, and in all things [*and causes*] I am [o] instructed, [*by Gods spirit and his Gospel*], both to be full and to be hungry, both to abound and suffer need: [*so*

m Live meanly and poorly. *n* To be exalted. *o* Indowed. Imbutus.

2 Equity, moderation, modesty, a necessary qualification for producing peace and concord. It comprehends many of those duties mentioned chap. 2.

3 The internal peace, which the Spirit of God worketh in the hearts of them, that resign themselves unto the will of God, shall keep a greater tranquillity then the world can give Jo. 14, 27. He promiseth not deliverance out of, or preservation from, calamities; but great peace of mind in them.

4 This word is not found in the New Testament besides here, and 1 Pet. 2, 9. and it is opposed to vice.

5 I rejoiced with a godly joy; because by this I received a testimony of your constancy and advancement in the Gospel; and you also thereby have obtained a good reward.

that I can use all conditions to the glory of God, and benefit of my own soul.]

13. I can do [*and suffer*] all [*these*] things, [*which are difficult to other men*] thro Christ, who p strengthneth me:

p Comforteth.

14. Notwithstanding [*this my contentedness,*] ye have done well, that ye did communicate [*your liberality*] with [*me in*] my affliction.

15. Now ye, Philippians, know also, that in the beginning of [*my preaching*] the Gospel [*amongst you*]; when q Ac. 17, 18. I q departed from Macedonia, no Church communicated with me, as concerning [*their*] giving, and [*my*] receiving

r 2 Cor. 11. 9. [*their bounty*], r but you onely.

s 1 Thes. 2. 2 Thes. 3. 16. For even [*when I was*] s in Thessalonica ye sent once and again to my necessities.

17. [*I speak*] not [*this*], because I desire *any* gift [*for my self*]; but I desire [*onely*] fruit, that may abound to your account [*in the day of the Lord.*]

18. But [*notwithstanding*] I have received all [*that you sent*], and [*now*] abound [*having more then will serve my necessities:*] I am ful[*ly satisfied*] having received of Epaphroditus the things, *which were sent* from you, an odour of a sweet smell, a Sacrifice acceptable, well-pleasing to God.

t Let God supply all your desire.

19. But, [*as you have mine, so*] t my God shall supply all your need, according to his riches [*abundantly, not in temporal blessings, but*] in [*eternal*] glory by Christ Jesus.

20. Now unto God and our Father be glory for ever and ever. Amen.

21. *I* salute every Saint [*amongst you*] in Christ Jesus. The brethren, which are with me, greet you.

22. All the Saints salute you, cheifly they that u are of Cæsars houshold.

23. The grace of our Lord Jesus Christ *be* with you all. Amen.

u The Martyrologies name Evellius and Torpes.

THE

THE EPISTLE OF St. PAUL TO THE COLOSSIANS PARAPHRASED.

COLOSSÆ was a City in Pacatiana, or the greater, Phrygia, not far from Laodicea and Hierapolis; together with them caſt down by an earthquake in Nero's time, but afterwards rebuilt and called Chonæ, as it is ſaid to be at this day. Tho it be ſaid Act. 18, 23. that S. Paul went preaching over all the countrey of Phrygia and Galatia in order; yet it follows not that he went to every City and Town. As it ſeems he never was at this city Coloſſæ. Which had never ſeen S. Paul c. 2,1. but had received the Goſpel by the preaching of Epaphras chap. 1, 7; now preſent with St. Paul at Rome, and his fellow-priſoner Phil. 23. when he writ this Epiſtle. For chap. 4,18 he ſaith that he was then in bonds, and chap, 1,1. Timotheus being there with him, this Epiſtle probably was written the ſame year with that to the Philippians; which ſeems to be the ſecond year of his impriſonment. For Timothy afterwards went from him, perhaps ſent by him to Philippi 2, 19. or other places: ſee the Preface to the ſecond Epiſtle of S. Paul to Timothy.

It ſhould ſeem, that in the abſence of St. Paul and Epaphras, the Coloſſians were in danger to be ſeduced by divers falſe teachers, and Hereticks. Some whereof ſeem to have been the Judaizers, againſt whom many of his Epiſtles are directed. Others endeavoured to introduce ſome heatheniſh ſuperſtitions received (as is moſt likely) from their Philoſophy. Or perhaps both theſe were the ſame perſons, who joyned both theſe hereſies together; and very likely it was Cerinthus or ſome of his followers: or, the diſciples of Simon Magus, afterwards called Gnoſticks, from their pretending great knowledg, and diſcovery of high and profound myſteries. All, or moſt, of which were grounded upon this; That God was, becauſe of his great Majeſty, &c. not to be immediatly approached but by the mediation of Angels; that Angels were the continual Meſſengers employed by God in the old Teſtament; both in giving the law, and governing that Church.

Church. And that there were certain external rites, ceremonies and obſervances, (many of them taken out of Moſes's Law) which alſo theſe falſe Doctors pretended to know and teach, whereby theſe Angels might be made our freinds, and eſpouſers of our cauſe with the Father. It ſhould ſeem by Conc. Laodic. that theſe countries were a long time peſtered with this hereſy: and Theodoret ſaith that even in his time there remained in thoſe countries (notwithſtanding the prohibition of that Council) many Oratories to S. Michael.

In oppoſition to theſe, the Apoſtle 1. commends the knowledg of Chriſt, as more excellent and divine then all other knowledges or worſhips whatſoever: as alſo ſo entire and perfect, that no other knowledg was either neceſſary or requiſite. 2. That Chriſt is advanced above all Angels, who are onely his miniſters. And that we, being reconciled to God by him, have alſo acceſs unto him in all our neceſſities. And that the Coloſſians, having given up their names to Chriſt, neither had any need, nor ought, to forſake him, and follow theſe groundleſs ſuggeſtions.

This Epiſtle containeth many of the ſame things, and often the very words of that to the Epheſians.

THE

THE EPISTLE OF St. PAUL THE APOSTLE To The COLOSSIANS.

CHAP. I.

1. PAUL an Apoſtle of Jeſus Chriſt by the [1] will of [2] God, and Timotheus *our* brother,

2. To the Saints and faithful brethren in Chriſt, which are at Coloſſe; Grace be unto you and peace from God our father, and the Lord Jeſus Chriſt.

3. [2] We give thanks to God, [b] the father of our Lord Jeſus Chriſt, (praying alwaies for you,

4. Since we [c] heard of your [*embracing the*] faith in [*and of our Lord*] Chriſt Jeſus, and of your love *which ye have* to all the [*fellow*]-Saints:)

5. For [*that you alſo are partakers of*] the hope [*of eternal glory*], which is [d] laid up for you in heaven; whereof ye heard before [*this time*] in the word of the truth of the Goſpel [*preached unto you.*]

6. Which is come to you as [*well as*] *it is* [3] in [*to*] all [*the*

[a] Act. 22, 14, 18.

[b] And the father. Phil. 1, 4.

[c] Hearing. Having heard.

[d] 1 Pet. 1, 3.

1 The ſalutation is the ſame with that to the Epheſians.

2 V. Gal. 1, 4. note.

3 Some ſay that theſe words intimate the fulfilling of the prophecy of our Saviour Mat. 24, 14. Mark. 13, 10: the like expreſſion being in Col. 1, 23. Rom. 10, 18. others that it ſeems to be ſpoken hyperbolically as thoſe Luk. 2, 1. Jo. 12, 19. 21, ult. Act. 2, 5. 11, 28. 24, 5. Rom. 1, 8. others ſay, that here is meant that the Goſpel is not as the law, to the Jews onely, Col. 3, 11. Tit. 2, 11. nor as the opinions of Philoſophers, in one corner of the world, but publiſhed to all. The Apoſtle ſeems to ſay that it is gone out into all the world, as Rev. 6, 2. conquering and to conquer: but not as yet arrived into all particular countries But where ever it came, it was embraced by ſome, and brought forth fruit; both in converting many, and bringing thoſe converted to greater wiſdom and ſanctity.

quarters

quarters of] the world, and [e] bringeth forth fruit [in them] as it doth also in you, [and hath done ever] since the day ye [first] heard of it, and [f] knew [and embraced] the grace of God in truth [and sincerity.]

7. As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister [and dispenser of the Gospel] of Christ.

8. Who also declared unto us your [unfeigned] love [towards me unseen] [g] in [and upon the account of] the spirit.

9. For this cause we also, [ever] since the day, we heard of it, do not cease to pray for you; and to desire [of God] that ye might be filled [h] with the [more perfect] knowledg of his will, in all [heavenly] wisdom, and spiritual understanding:

10. [And] that ye might walk worthy of the Lord [your Master and teacher] unto all [sincere endeavor of] pleasing [of him, by] being [plentifully] fruitful in every [sort of] good work, and [continually] increasing in the knowledg of God:

11. [And might be] strengthned with all [spiritual] might according to [the usual working of] his glorious power, unto [the producing in you] all [4] patience and long-suffering [in tribulations and persecutions, even] [i] with joyfulness.

12. Giving thanks unto the [k] Father, who [by his grace] hath [prepared and] [l] made us meet [and fit] to be partakers of the [l] inheritance of the Saints in light:

13. [And] who hath delivered us from the [5] power [and dominion of the Prince and state] of darkness, and hath translated us into the [5] Kingdome of [m] his dear Son:

14. [n] In [and thro] whom, we have [obtained] [6] redemp-

e Groweth up. Increaseth.
f Acknowledged.
g 1, 5.
1 Cor. 5, 3.
h In Eph. 1, 16, 17.
i God the father. God and the father.
k Vouchsafed. Made us worthy.
l Fitted us for the portion.
l Eph. 1, 11.
m The Son of his love.
n Eph. 1, 7.
1 Pet. 1, 18.

4 The Apostle prales that they may be perfect christians in all the parts and benefits of it; the understanding perfected by knowledg and wisdom, the affections and outward man by holiness, piety, and all other virtues; and these so powerfully, that they may be able to resist all persecutions. Patience seems rather to respect the difficulty, long-suffering the duration, of afflictions.

5 Two opposite Kingdoms, 1. our Lords, a kingdom of light, wisdom, knowledg and illustration of the understanding in things of greatest concernment, touching eternal happiness in the world to come; where this light is advanced into glory. 2. Of darkness, Egypt, the Churches enemies, the Prince whereof is the Devil; his laws, tending to sin and sensuality, but obeyed and observed in and by works of darkness, whence ignorance of the true goodness, darkness of the superior faculties; determining in utter darkness. Eph. 6, 12. Luk. 22, 53. Mat. 25, 30. in hell, where is his countrey and Metropolis.

6 The voluntary passion of our Saviour pacified the fathers wrath, obtained reconciliation, and pardon of our sins, and consequently dissolved that dominion and power the Devil had over us because of our sins. So that remission is the beginning of redemption, and the resurrection of the body the completion of it.

tion

tion thro [*the merits of*] his blood [*and paſſion*], *even* the remiſſion of our ſins.

15. Who is the [*expreſs repreſentation, likeneſs, and*] [7] image of the inviſible God [*the father*], the firſt-born [*al-ſo*] [m] of [*all, and*] every creature.

16. For [8] by [n] him [*in the beginning*] were all things created, [*all*] that are in heaven, and that are in earth; viſible and inviſible; [*even the glorious ſpirits*] whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and [o] for him.

17. And [*therefore*] he is before all [*created*] things, and [p] by him all things [10] conſiſt, [*and are ſuſtained.*]

18. And, [*which more particularly concerns us,*] He is the [q] head of his body, the Church; [r] who is alſo the [11] [ſ] the be-

m Of all the creation.
n Jo. 6, 3.
o Unto him. In ipſum.
p In him Act. 17, 28. 1 Cor. 8, 6.
q Eph. 1, 23. 4, 15. 5, 23.
r 1 Cor. 15, 20. Rev. 1, 5.
ſ Primitiæ.

7 This is moſt properly and uſually underſtood of the Godhead of the Son, to the 18 verſe; and of his eternal generation. And thus he is called Image; becauſe he, perfectly, and without diſſimilitude, or diverſity (the conſummation of likeneſs,) is one with the father; And the firſt-or onely-begotten before all creatures. But he may alſo be called the image of the Father in his human nature, Heb. 1, 3. not. 2 Cor. 4, 4. The father being both in his own nature, and to us, inviſible Exod 33, 20. Jo. 1, 18. 1 Tim. 6, 16. Not appearing in any viſible ſhape, and his actions but obſcurely ſhadowed in the Old Teſtament; and ſince our happineſs conſiſts in being like unto him; it was neceſſary that we ſhould have more perfect and clear deſcription of him; which was done by his onely-begotten ſons incarnation. To the end that by imitating him we might alſo become conformable to the Father Jo. 14, 7, 8, 9. 1 Tim. 3, 16. and thereby be made his ſons. Thus is our Lord ſaid to be the firſt-born of the creation as Gen. 49, 3. The fathers might, &c. i. e. in whom dwelt all fulneſs, perfection, and preeminence, whereof any creature was capable. Or, as the firſt-born under the Law of Nature, (and the Preiſts, which came in their ſtead, in the law of Moſes), were Kings, Preiſts, and above their brethren both in honour, power, and portion.

8 This cannot without great wreſting be underſtood of any other then the creation of the world; when by the word of God the heavens were made. Pſal. 33, 6. Jo. 1, 4. as the wiſdom and power of God Gen 49, 3. becauſe the cauſing of all things is applied to him: He the efficient and the end of all, (the end alſo proving him to be the creator, becauſe he made all things for himſelf.) Joh. 1, 3. Heb. 1, 2. alſo becauſe here is a recapitulation of all creatures; and Angels cannot be ſaid to be created in the new Creation. Whereof he ſpeaks diſtinctly verſ. 18. But the Angelical nature, omitted by Moſes, is here expreſſed; becauſe the deceivers ſeemed to advance that above our Savior, at leaſt to be exempt from his power. Again by this it appears againſt thoſe hereticks; That our Lord was not an Angel, but above them; becauſe he created them. 2. That he was no creature, all which were made by him, and therefore eſſentially God. 3. And therefore in glory and power above all things (Pſ. 89, 28.)

9 See note on Rom. 8, 38, 39.

10 Another argument that our Savior is God, becauſe that as by him (the word of God) all things were created, ſo do they continue, and ſubſiſt by him, the ſame word; which is Providence, the perpetual act of God alone.

11 His life and paſſion were but preparatory to his power; which was conferred upon him, and whereof he took poſſeſſion, at his reſurrection Mat. 28, 18. He was alſo the firſt that aroſe by his own power, and not to dy again Jo. 2, 19. 10, 18. Act. 13, 34. And, as the firſt-fruits ſanctified the whole maſſe, by the ſame power and reſurrection are we alſo raiſed; to a ſpiritual life here, (the earneſt and aſſurance); and immortal hereafter, (the inheritance it ſelf) Rom. 6, 4, 11. 8, 11. Phil. 3, 21. And we alſo become a kind of firſt-fruits of his creatures Jam. 1, 18.

ginning, the first-born from the dead: that [c] in [12] all things [*both of nature and grace, creating and redeeming*] he might have the preeminence [*above all things, next to the father.*]

19. For it pleased *the father*, that in him [*onely*] should [13] [*kind of*] [a] fulness [*and all manner of perfection originally*] dwell.

20. [14] And ([*he*] [b] having [*first*] made peace [*betwixt God, Angels and men*] thro the blood [*shed in*] his [*death*] of [*the*] cross) by him [*it pleased the father*] to reconcile all things unto himself; by [c] him, [*I say,*] whether *they be* things in earth, or things in heaven.

21. And you, [*Gentiles,*] that were sometimes [*even till now*] [d] alienated [*from God and his covenant*], and [*even by*] enemies [e] in your mind [*both understanding and affections*] by [*your*] wicked works, yet now hath he reconciled [*to himself*],

22. [15] In [*his assuming*] the [*weak and passible*] body of his flesh; [*and*] thro death [*suffered by him in it,*] to [f] present you [*to the father*] holy, and unblamable, and unreprovable in his sight [*at the last day.*]

23. If [*on your parts*] ye continue in the [*stedfast profession and practice of the*] faith [*of Christ, as ye are now firmly*] grounded, and settled, and be not moved away from the hope [*and promises*] of the Gospel; which ye have heard [*of Epaphras*] *and* [*which*] hath been preached [*not to Jews onely, but*] to [16] every [*human*] creature, which is under

t Among all things.

a Jo. 1, 16. Eph. 1, 23. *b* Making peace.

c Himself, whether. Eph. 1, 10. Rom. 10, 19.

d Eph. 2, 1, 12. 5, 8. *e* By the mind in wicked. Eph. 4, 18.

f Eph. 1, 4. 5, 25. Jud. 24.

12 Therefore that power v. 16, 17. not the same with this, and therefore not to be interpreted of the new-creation.

13 Tho all fulness comprehendeth both the power of creating and governing the whole creature, yet it seems by vers. 18. and 20. rather to be limited to the fulness of grace in order to constituting and governing the Church. And it is attributed to the good *pleasure* of the Father, and that it should *dwell*, continually, but naturally in and upon the Son. With this grace was he filled, because he was the beginning, and to impart it to others. Jo. 1, 14, 16. in him without measure Jo. 3, 34. but to them by measure Eph. 4, 7. according to the places and offices they supplied in the Church. And tho S. John Baptist, S. Steven, and others perhaps are said to be filled with the Holy Ghost; yet were their capacities not such as to receive the fulness of it.

14 According to the Greek and the Vulgar. And by him (*per eum*) to reconcile to him (*in ipso.*) Making peace on earth and in Heaven. Whether By things in Heaven are meant either righteous souls departed before his resurrection; or Angels: and these either reconciled to man (whose enemy they were for their Lords cause), or both Angels and men to God into one Church. Eph. 1, 10. 3, 15. 2 Cor. 5, 19. For tho he assumed not the nature of Angels, yet by reconciling that part of the spiritual creation which is in us, he also advantaged them. Luk. 2, 14. 19, 38. 15, 10. besides the grace of the establishment of good angels seems to proceed from their election 1 Tim. 5, 21. which is onely by Christ.

15 By his preaching peace Act. 10, 36. Eph. 2, 17. appeasing the wrath of God by his obedience and sufferings: And by communicating the merits of them to all mankind 1 Joh. 1, 2, 32. he assumed a body that he might reconcile us; he reconciled us that we might be holy.

16 Verse 6. note.

heaven:

heaven: [*no person, nation, or language being refused or passed by.*] Whereof [*also*] I Paul am made a Minister.

24. Who now rejoice in my sufferings for you [*converted Gentiles*], and [*help to*] [g] [17] fill up [*some part of*] that, [i] which is [*by Gods decree*] behind [*unfulfilled*] of the sufferings of Christ, in my flesh; for his bodies sake, which is the Church:

25. Whereof I am [*by Christ*] made a Minister; [18] according to the [i] dispensation of God, which is given [*and committed*] to me for you, [*Gentiles,*] to [k] fulfil [*the publishing of*] the word of God [*amongst you all;*]

26. *Even* the [m] [19] mystery [*of the Gospel*], which hath been hid [*in a great measure*] from [*former*] ages, and from [*past*] generations, but now is made manifest [*fully by Christ and his Apostles*] unto his Saints:

27. To whom God [*of his free grace*] would make known, what is the [*abundant*] riches of the glory of this mystery among [*and toward*] the Gentiles: which is [17] Christ [*preached amongst, and by his spirit dwelling*] [n] in you, the [*earnest and ground of your*] hope of glory.

28. Whom [*alone*] we [*Apostles*] preach, warning every man [*of what nation soever*], and [21] teaching every man [*without exception*] in all [*spiritual*] wisdom; [*to the end*] that we may present every man perfect in [*both the knowledg and obedience of*] Christ Jesus.

29. Whereunto also I labour earnestly, [o] striving [*according*

g Fill up again instead of. Supply.
h Remainders. Wanting.
i Eph. 3,1. Luk. 12,42. 1 Cor 4,1. 1 Pet. 4,10.
k To perform. Fully to preach. Rom. 15,19.
m Eph. 3,2. 3, 9. Rom. 16, 25.
n Amongst you.
o C. 2, 1. 1 Cor. 15, 10. Eph. 3, 7. 1, 19.

17 God decreeing such a measure of sufferings to his Church; whereof Christ (the head) in his flesh underwent such a proportion, in his labours, poverty, sufferings in his life, and of death it self. The remainder assigned to his members; whereof S. Paul had a great share. Yet these also are the sufferings of Christ; 1. because the suffering of any member is also of the whole, and the head especially, which supplieth strength, spirits, sense and motion to all. 2. Because for his sake, for the Testimony and witnessing of his truth. These also necessary for the Church, not for the reconciliation of it to God, or satisfying for sin, (for that Christ did perfectly); but for the effectual conversion of the world, example to others, perfecting the Saints, and augmentation of the reward.

18 St. Paul a minister of God, his steward; his office to oversee the other servants, and government of the family Luk. 12,42.

19 A mystery is an holy or religious secret, concealed from the knowledg of ordinary persons: and is here taken either for the Gospel it self, i. e. redemption of the world by Jesus Christ; or particularly for the calling of the Gentiles.

20 For the coming of our Lord, and the preaching of the Gospel are the onely means of salvation, and, as it were, the fundamental covenant on his part, 2 Tim. 2, 19; as on ours is habitual obedience, imitation of Christ, or the new man.

21 The summ of this Apostles preaching was 1. to bring all, to whom he preached, but especially the Gentiles, to repent and forsake their false religion and wicked lives. 2. To teach them the wisdom of God in the grounds of Christian religion. 3. to advance them to perfection both in knowledg and holiness.

lously] according to [*the measure of*] his working, who [*by his spirit*] worketh in me [22] mightily.

a 2 Cor. 11. Solicitude. Phil. 1, 30. Fear. Care.
b Instructed. 1 Cor. 2, 16. Eph. 4, 16. 1, 17.
c Even.
d Fulness. Perswasion. Riches of faith and knowledg.
e God, the father of Christ. Both the father, and Christ.
f Which' Gospel. Wherein.
g Deceive you with false reasonings.
h Probabilities. Perswasiveness. Plausibleness. Sublimitate sermonis. 1 Cor. 2, 1, 4.
i Vers. 1.

CHAP. II.

1. FOR I would that ye knew, what great [*internal anxiety, and external*] [a] conflict [*both with false teachers and persecutors*] I have for you, and for them [*of the Church*] at Laodicea, and [*even*] for as many as have not seen my face in the flesh:

2. That their hearts might be [b] comforted [*and encouraged to perseverance in the profession of the Gospel*], being [c] knit together in [*mutual*] love: [c] and [*that they might encrease*] unto all [*abundant*] riches [d] of [d] full assurance, [*and perfect assent*], of understanding; and unto the [*constant*] acknowledgment [*and confession*] of the mystery [*contained in the Gospel*] of [e] God, and of [3] the father; and of Christ.

3. In [f] whom [*alone*] are hid, [*and stored-up*], all the treasures of [*divine*] wisdom and knowledg.

4. And this I say, [*with great seriousness*], [4] lest any man should [g] beguile you with [h] enticing words, [*and pretence of greater knowledg.*]

5. [*Great is this danger, and my* [i] *care for you also;*] for tho I be [5] absent [*from you*] in the flesh [*and body*], yet am I present with you in the spirit [*and affection*]; joying and beholding your order [*in your Ecclesiastical discipline, and meetings*], and the stedfastness of your faith in Christ.

22 Both in serving the necessities of the Churches, propagating the faith, and defending it against false teachers and persecutors. By signs also and mighty works Rom. 15, 19. 1 Cor. 2, 4. 2 Cor. 12, 12.

1 By my example set, as it were, in the front. Or, by my assistance, calling upon you. Παραπαλέω, as one freind calls upon another in a fight.

2 Πλήροφορία signifies no more but a filling, fulfilling, fulness, but of what the subject and matter must declare. Here, as 2 Tim. 4, 5, 17. 1 Thes. 1, 5. and elsewhere it seems to signify fulness of the understanding and knowledg of the Gospel; i.e. both, a knowledg of more propositions, whether principles or consequents; and a greater firmness and cleerness of perswasion. Riches of fulness includes both.

3 The father under the Old Testament, and our Saviour in the New. Or, the Father the original, Christ the Mediator, of our salvation.

4 Meaning the false-teachers.

5 See 1 Cor. 5, 3. note. As Elisha 2 King. 5, 26. and S. Peter Act. 5, concerning Ananias and Sapphira. But this sort of miraculous knowledg is not necessarily here to be meant; but onely his extraordinary care and affection for them; taking notice of their great proficiency by the relation of Epaphras and others chap. 1, 8. 2 Thes. 3, 6. 1 Cor. 14, 40.

6. As

6. As ye have therefore received Chriſt Jeſus, the Lord *and his Goſpel by Epaphras*]; *ſo* [*continue to*] walk in him, [*both his doctrine and example.*]

7. [*As firmly*] [k] [6] rooted, and [*ſtrongly*] built-up in him, [*the vine, and foundation*], and eſtabliſhed in the [*ſame*] faith, as ye have been [*already*] taught: abounding [l] therein [*ſtill more and more,*] with thankſgiving [*to God, for your calling thereunto.*]

8. [*Eſpecially*] beware leſt any man [m] ſpoil you [*of the benefits of chriſtianity*] [7] thro [*falſely named*] [n] Philoſophy, and vain deceit; [*whether it be*] after the traditions of men, [*or*] after the [*ſenſible*] [o] rudiments of this [*preſent*] world, [*whatever it be, if*] not after Chriſt [*and his doctrine.*]

9. For in him [*alone*] dwelleth [*for ever*] all the [*perfect*] [8] fulneſs of the Godhead [*it ſelf, much more of divine wiſdom,*] bodily.

10. And ye [*alſo*] [9] are [p] complete [*wanting no requiſite*

[k] Eph. 3, 17. [l] 1 Cor. 3, 9. Rom. 11, 17. [l] In him. In it. [m] Rob. Make a prey of. Deceive. Carry captive. Gal. 5, 2. [n] 1 Tim. 6, 20. [o] Gal. 4, 3, 9. Elements. [p] Filled. Jo. 1, 16.

6 Theſe metaphors are expreſſed Eph. 2, 20, note. Root in our Savior as the Vine. Built immediatly upon the Apoſtles and teachers, who are alſo ſtrongly and firmly united unto him, which the falſe teachers are not. Their greateſt ſtrength and eſtabliſhment in Religion being their dependance upon thoſe teachers, who ſucceed the Apoſtles, as they did Chriſt.

7 Chriſtianity was in its very beginning oppoſed by the Jews and Heathenwiſe-men Act. 17, 17, 19, 9. each upon their own grounds. The Philoſophers according to their Sects, ſome by ſophiſms, and ſubtile fallacious diſputation: others by propoſing their own empty and ineffectual ſort of felicity: others by ſuggeſting untrue principles of natural knowledg. The Apoſtle condemns all that are oppoſite to chriſtianity. 1, Becauſe vain and empty deceits; promiſing, but not giving, happineſs. 2. Becauſe not according to reaſon, but traditions of their founders, Zeno, Epicurus, &c. 3. becauſe not advancing beyond the knowledg of things ſenſible, nor further then the rudiments of them. The deceivers, ſeeing the default of their doctrines, ſet up great pretences of deep knowledg, called therefore Gnoſticks. Some interpret theſe to be meant of Moſes's Law; as the ſucceeding diſcourſe ſeems to be. But it is very probable that the ſame Hereticks taught both, as Cerinthus. V. Gal. 5, 10 note.

8 *Corporally*, and not onely by its effects and gifts, as in holy perſons: the Godhead it ſelf, much more therefore thoſe gifts: *inhabiteth*, continually abideth as in its own propriety. 2. *The Godhead*, not an Angel, either a good one as appeared to Moſes, or ſuch as theſe deceivers pretend. 3. *In his body*, perſonally, which did not reſide upon Moſes, but between the cherubims. 4. Really, ſubſtantially, not in types, ſhadows, and ceremonies. *Fulneſs* is oppoſed to imperfect rudiments. The Apoſtle ſeems to argue thus; the abſolutely perfect way of ſalvation was revealed by one greater then Moſes, or any other wiſe man whatſoever. Even the Lord from Heaven. Greater then whom none ſhould come after. His law alſo is ſo perfect and full that it was unchangeable; himſelf therefore abſolutely perfect, not by grace, or inſpiration as occaſion required, but bodily. Laſtly the higheſt employment of an Angel was onely to bear Gods name, and ſtand in his ſtead; but our Lord was God himſelf.

9 Thoſe firſt falſe teachers (ſuppoſe Cerinthus) imagined groundleſs myſteries; as if God were too high to meddle with the litle buſineſſes of minkind; or to be immediatly approached: and therefore fancied other Mediators; which, if not mere dreams, were Angels at the beſt. But the Apoſtle ſaith; that Angel-mediatorſhip is vain; ſince Chriſt is alſo their head, to whom we have both immediatly addreſs, and promiſe of acceptance.

to ſalvation] in [*and thro*] him ; who is the head [*alſo*] of all principality and power, [q *even of the Angels themſelves.*]

q Eph. 1, 10, 21, 23.

11. In [*and by*] whom alſo ye are [10] circumciſed with the [*true, ſpiritual*] circumciſion, [r] not made with [*mens*] hands [*as the other, nor conſiſting in cutting-of ſome part of the body ; but*] in [s] putting-of [*and caſting away*] the [t] body [*and maſſe*] of the ſins of the flesh, by the [*ſpiritual*] circumciſion of Chriſt [*s command and inſtitution.*]

r Eph. 2, 11. Rom. 2, 29. Deut. 10, 16. 30, 6. Jerem. 4, 4.

s Spoiling. Deſpoiling.

t Fleshly body. c. 3, 5. Rom. 6, 6. Fleshly ſin.

12. [*Wrought in you, when ye were*] buried with [*and like to*] him [u] in [11] baptiſm ; wherein ye are alſo riſen [12] with [*and like to*] *him*, thro the faith of the [*powerful*] operation of God, who raiſed him [*actually*] from the dead.

u By. Rom. 6, 4. Eph. 1, 19.

13. And you, [x] [*Gentiles,*] being dead [13] in your ſins [*without all ſpiritual life, or hopes of it*] and [*natural*] uncircumciſion of the flesh, [*and ſo aliens from the Church of God, and all the promiſes made unto it*], hath he quickned, together with [y] him ; having [*freely*] [15] forgiven [y] you all [*former*] treſpaſſes.

x Eph. 2, 1.

y Us.

14. Blotting-out [*alſo*] the [*obligatory*] [16] hand-writ-

10 He proceeds to compare circumciſion with baptiſm. And omitting the arguments, which in other Epiſtles he urgeth ; that the Sacrament of Circumciſion is ceaſed becauſe the promiſed ſeed is come. Which perhaps theſe deceivers did not deny ; but inſiſted upon it, as a neceſſary righteouſneſs commanded by God. He therefore ſhews, that it is no righteouſneſs at all ; but that true righteouſneſs is changing the mind and putting on the new man, which is figured by, and to which we are initiated in, baptiſm. And tho the ſpiritual intention of circumciſion was the ſame with that of baptiſm, yet neither did the deceiuers ſo underſtand it, but one y adviſed the corporal concision ; nor is it neceſſary, ſince baptiſm not onely ſignifies but effects the ſame.

11 External circumciſion of its own nature being ceaſed, Gal. 5, 2. Rom. 4, 11. notes. to the ſpiritual, chriſtian circumciſion we were initiated in baptiſm ; wherein we entred upon a new life, of imitating our Savior, and forſaking the old man, the life according to Adam. For as our Lord died, and confirmed that his death by his burial and remaining three daies in the grave : ſo we muſt ceaſe to live according to the old man, or at leaſt reſolve ſo to do, that the benefits of baptiſm may be ſealed unto us, 1 Pet. 3, 2. which is that we may be raiſed up together with him. Therein the principle of a new life being conferred upon us, as our Lord at his reſurrection began a life of glory. The ancients repreſented this by divers ceremonies, (not making thereby baptiſm more effectual, but onely more expreſſive of the miſtery) ; which were immerſion under the water 3 times, as our Savior went under the earth three daies, and emerſion like to his coming out of the Sepulcher.

12 As the effect with the cauſe ; his death, burial, and reſurrection being the cauſe of the like changes in us, begun in our baptiſm Rom. 6, 2, 3. and of the ſame changes alſo in us hereafter. See Eph. 1, 20. 1 Pet. 1, 3, 21. 1 Cor. 15, 17.

13 The Apoſtle uſeth the expreſſion, *dead to ſin*, when ſin hath no more life, motion, or power in us ; but *dead in ſin* is when we have no life, motion, or inclination to grace.

14 Whether *he* be God the Father, as verſ. 12, or our Savior, be underſtood, *him* is the ſame, our Savior.

15 Without requiring of you, now quickned, thoſe legall performances which neither are obliging unto us, Jews.

16 Ratified and confirmed by the conſent (and as it were the) hands of all the people Exod. 24, 3. Deut. 27, 26. Gal. 5, 3. Chirographum, ſyngrapha is ſuch a written teſtimony as is ſufficient to convince us before God, as a bond doth a debtor.

ing

ing [*consisting*] of divers [*commandments and*] [2] ordinances, that was [17] against us [*of the Jewish nation*], which [*also*] was [17] contrary unto us, and took it out of the way, nailing it to his cross.

[2] Eph. 2, 15.

15. And having, [*by thus disanulling the condemning force of the law*], [19] [a] spoiled [*the*] powers and principalities [*of evil spirits, who before had dominion over us*]; he [b] made a shew of them [*now vanquished*] [c] openly, triumphing over them [d] in [*and by*] it [*his cross.*]

[a] Despoiled. Deveſted. ed. c. 1, 13.
[b] Exposed. *Exemplavit. Ang.*
[c] Confidently. With authority.
[d] In him. *i* In himself. By his own power.

16. Let no man therefore [e] judg you in [*not observing distinction of*] [f] meat, or in drink; or in [g] respect of an [1] holy day, or of the new-moons, or of the Sabbath-daies, [*or other like legal observances.*]

[e] Condemn.
[f] Eating or drinking.
[g] In part.

17. Which are [*but as*] a [2] shadow of and [*darkly resembling the*] things [*then*] to come; but the body [*and substance making, and represented by, those shadows*] is of Christ.

[b] Judg against you.

18. Let [3] no man [h] beguile you of your reward [i] in a

Seduce
i By. Thro.

you, willing. Condemn you, pleasing.

17 1. Because too heavy a burden Act. 15, 10. Gal. 5, 1. Eph. 2, 16. 2. because it could not justify or acquit them before God, not being perfectly obeyed by any. 3. Consequently that it subjected them to the curse.

18 Three manners the Apostle here expresseth of evacuating a bond, 1. cancelling or blotting it out. 2. Taking it away that it should never be produced or forthcoming. 3. Tearing or rending it with the nails of his cross; shewing thereby that he had undertaken and suffered the penalty and condemnation due to the forfeiters of that bond.

19 The Devil was to be the executioner of that sentence; which power of his our Savior by disanulling the bond took away Heb. 2, 14. 1 Cor. 15, 55. he also diminished his power and jurisdiction Luk. 11, 21, who before ruled over us as his captives 2 Tim. 2, 26. The serpent, by bruising the heel, putting our Lord to a presently-ending death, had his own head and power for ever broken. Heb. 2, 14. not that the Devil hath as yet all his power taken from him; for he both reigns in the hearts of the wicked Eph. 6, 12. who renounce this benefit of Christ by their disobedience; and also tempts the good. For that power he had before the law was broken. Neither doth it argue any power over us, since it is nothing but that he can ask our consent to his temptations. And in this also we are strengthned against him.

20 As a Triumpher, the Cross being his chariot Eph. 4, 8. or taking exemplary punishment upon them.

1 An holiday, which was annual; new Moons monthly; Sabbaths weekly.

2 The law was an obscure and imperfect delineation, both of our duty (as making nothing perfect Heb. 7, 15. nor perfectly representing a man of God); and of the reward Heb. 10, 1. or the law was an imperfect representation of a body intercepting the light; such was our Savior interposed between heaven and the law; he a perfect image of heavenly things, the law an imperfect representation of him, and a mere shadow of heavenly things. What need to retain the shadow, when we enjoy the body?

3 Vers. 14, he said our Lord had cancel'd the bond, therefore we were not to be condemned for not observing legal ordinances. Vers. 15. that he had spoiled principalities, &c. and therefore now, let no man loose the reward of his piety, by an unwarrantable worshipping angels. 1. Because the false teachers had no authority for what they said, but affected it, θελόντες, whence verse 23. he calls it ἐθελοθρησκία. 2. This devotion was vain and fruitless. 3. and had no reward. 4. It was a deserting of Christ. 5. Tho they pretended humility, yet it proceeded from pride, either of their knowledg, or familiarity with Angels, and being favoured by them.

[*ground-*

[*groundleſs and*] [k] voluntary humility, and worſhipping of Angels; [l] intruding [*himſelf*] into [*the knowledg of*] thoſe things [*concerning God and Angels*] which he hath not ſeen [*not revealed, nor taught by God, but*] vainly puffed up by [*the foolish imaginations of*] his [*own*] [m] fleſhly mind.

19. And not holding [n] the [4] head [*Chriſt,*] from which [*and not from Angels*], all the body [*of the Church*] having [*all due*] nourishment [*and vigor ſupplied abundantly,*] and miniſtred by the joynts and bands [*of charity and ſpiritual graces*], and [*the members firmly*] knit together [*by the adminiſtration of divers gifts and diſcipline by their Paſtors*] encreaſeth with the encreaſe of God, [*and godlineſs.*]

20. Wherefore if ye be, [*as ye profeſs by baptiſm*] [5] dead with Chriſt, [*as he to the world, ſo ye*] from the [o] rudiments [6] of the [p] world [*ly and carnal worship*]: why as men living in [*and to*] the world, are ye [q] ſubject to [*theſe*] ordinances?

21. ([*Such as are*] touch not [*an unclean thing*]: taſt not [*any forbidden meat*:] handle not [*any conſecrated veſſel*]:

22. All which [*have no effect upon the ſoul but*] [r] are to [6] perish [*neceſſarily*] with the [*very*] uſing), according to the doctrines and commandements of men.

23. Which things have indeed a [7] ſhew of wiſdom

k Being a voluntary in humility. Affected.
l Searching. Proudly ſtrutting. Entring into poſſeſſion.
m Mind of his fleſh.
n Eph. 4, 15.
o Elements.
p V. 16, 17. Gal. 4, 3. Rom. 7, 6.
q Decree. Make ordinances.
r Mat. 15, 11, 17.

4 Both of men and Angels chap. 1, 18. therefore neither any one Angel, nor the whole nature of Angels could be our head. By our Paſtors we are united to the Apoſtles; by the Apoſtles, to our Lord; and by him to God the father. Eph. 2, 20. note. The Deceivers ſeem not to have had any conſideration of the unity of the Church, or of one head, but attributed one function to one Angel, another to another. This Angel-worſhip ſeems to have been the great myſtery in heathen-worſhip, whence Magick, and divers other ſuperſtitions. See the note upon Eph. 4, 15, 16.

5 He that is dead with Chriſt is alſo dead to all things incompatible with Chriſt; as he to the world, ſo we to the wordly and carnal worships, which do not conduce towards ſpiritual life, or heaven, Heb. 9, 1, 10. Gal. 4, 3. note.

6 Of themſelves at beſt indifferent, and after the once performing of them having no force or power over the conſcience or good life; yet are mortiferous by the abuſe of them; in that they are upon mens imaginations, without any authority from God, taught and preſcribed as neceſſary. Preſcribed by men, becauſe the command from God to uſe them was onely temporary, and is antiquated by Chriſt.

7 Theſe firſt hereticks pretended to great abſtinence, humiliations, mortifications and the like; for the devils temptations muſt have ſomething plauſible. The Apoſtle diſputes not the reality of this their ſanctity; but ſuppoſing them to be abſtemious, to uſe mortifications, &c. which are in themſelves good; yet ſaith that theſe good things are not good in them. But vain and fruitleſs; becauſe not proceeding from Gods ſpirit communicated from Chriſt the Head, and ſo from God the father; but being indeed contrary to him, ſtriving to introduce an antiquated religion, to the denying of him.

in

in [1] will-worship, and in [*affected*] humility, and neglecting the body, and not in [*giving*] any honour to the satisfying of the flesh; [*but pretending many abstinences and severities; all which have nothing of spiritual devotion and piety.*]

CHAP. III.

1. [AND] [1] if ye be risen with Christ [*to a spiritual life, as he to a glorious, as you profess in baptism;*] seek those things [*onely*] which are above, [*which concern heaven,*] [2] where Christ sitteth on the right hand of God.

2. Set, [*I say*], your [a] affections on things above, and not on things on [*and concerning*] the earth.

3. For ye are dead [*to them;*] and [b] your [*true*] life [2] is [*laid up securely, and*] [c] hid [*from the world*] with Christ in God.

4. [*And*] when Christ, *who is* our life, shall appear [*in his glory*], then shall ye also, [*and your now-hidden life,*] [d] appear with him in the same glory.

5. Mortify [3] therefore the members [*of*] your [*old unregenerate man*], which are [*set*] upon the earth [*and earthly interests or pleasures: such are*] fornication, unclean-

z Eph. 1, 20.
a Mind.
b Our. Gal. 2, 20. Jo. 14, 6. Rom. 5, 10.
c Eph. 3, 9. 1 Cor. 2, 7. Col. 1, 26. 2, 3. Rev. 2. 17.
d Rev. 20, 4. 21, 7. 22. 5.

1 Worship of God, humility, &c. are really wisdom; but have onely a shew of wisdom, when done θέλοντες vers. 18. i. e. affected by men, and prescribed by them, without any authority from God, as the only worship of God. So that θέλων seems to have influence upon every one of these. Besides these were not entire fasts, but abstinence from certain meats because unclean.

1 Chap. 2, 11, 12. He begins to speak of baptism, and our engagements in it; which are, according to the parts of it, 1. dying to a carnal life, (the consequences whereof he deduceth in that chapter;) 2. rising to a spiritual life, which he now prosecutes. If risen with Christ, continue with him, i. e. to be like to him; in regarding onely the concerns of heaven, and eternal life.

2 Hid, not onely from the world, but even from our selves also. 1 Jo. 3, 1, 2. 2 Cor. 5, 7. Eph. 5, 9. with God, who hath not revealed what, he hath decreed that we shall be. The truth of the Gospel (the way to eternal life) is not hid 2 Cor. 4, 3. but the secret and internal operations are; as is also the continuance and advance of this life unto that in heaven; called therefore the hidden Manna. With Christ, who declared and promis'd it 2 Tim. 1, 10. merited 1 Jo. 4, 9. and prepared it, for us Jo. 14, 3. who gives it us Jo. 10, 28. is the author of it Heb. 12, 2. makes us capable of it Col. 1, 12. Eph. 2, 5. and shall in due time instate and complete us in it Jo. 17, 2. 2 Tim. 4, 8. Heb. 5, 9. and hath taken possession of it in heaven, where also he is continually acting, for us.

3 This precept follows both upon our dying and rising again in baptism: but seems cheifly directed against the hereticks; who pretending abstinences, and mortifications, yet lived in all filthy and abominable lusts. The Apostle therefore forbids these absolutely, and consequently approveth those mortifications that conduce to that end.

neſs, [c] inordinate affection, evil concupiſcence, and [f] covetouſneſs, [4] which is [*as it were*] [g] Idolatry.

6. For [*the committing of*] which things the wrath of God cometh upon the [h] children of diſobedience.

7. In the which [*ſins*] ye [*your ſelves*] alſo walked ſometimes [*before your converſion*]; when ye [5] lived in them.

8. But now [*that ye are baptized,*] you alſo put-off all theſe [*other parts of ſenſuality*], [6] anger, wrath, malice, [i] blaſphemy, filthy communication out of your mouths.

9. Lie not one [k] to another; ſeeing that ye have [*made profeſſion to*] put-off the [7] old-man with his deeds.

10. And have [*in baptiſm*] put-on the new *man*; which is [l] renewed [m] in [*the*] knowledg [*of the myſteries of God*], after the [8] image of him that created him.

11. Where, [*in which ſtate of renovation,*] there is [*no reſpect to any mans perſon or nation, as before there was,*] neither Greek nor Jew; Circumciſion nor [*hitherto deſpiſed*] uncircumciſion; [9] Barbarian, Scythian, bond *nor* free. But [*the obedience to*] Chriſt *is* [n] all [*that is requiſite*], and [*even*] in all [*perſons.*]

12. Put on therefore [*inſtead of theſe*], (as [*becometh*] the elect of God, holy and beloved [*of him*]) bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering;

13. Forbearing one another, and forgiving one another, if any of you [*at any time*] have an [*occaſion of*] [o] quarrel againſt any [*brother*]. Even as Chriſt [*freely*] forgave [*every one of*] you, ſo alſo *do* ye [*to the brethren.*]

14. And above all theſe things [*put on*] [10] charity, which is the bond of [*chriſtian*] perfectneſs.

e Paſſion. Paſſiveneſs.
f Inordinate luſting.
g Eph. 5,5.
h Children diſobedient to him.
i Speaking evil of others.
k Againſt. Eph. 4, 22.
l Eph. 2,15. 4, 24.
m Unto. By. Thro the acknowledgment.
n Eccleſ. 12, 13.
o Complaint.

4 Πλεονεξία is ſometimes applied to inordinate luſt, but moſt frequently to covetouſneſs. The great commendations the heathen gave to wealth and riches; and the great veneration and eſteem of them amongſt worldly men, is little leſs then Idolatry. Hoſ. 8, 12.

5 Living ſignifies the habit, walking the acts, of ſin Gal. 5, 25. lived after the manner of the Gentiles, with whom thoſe actions were not accounted ſinful.

6 Suddain motions and riſings of the paſſion, wrath advancing it to an height, till it improve into malice, and ſpeaking evil of others.

7 Who works, acts, and lives as Adam did, or they do who are not converted to Chriſt: the new man is one, that forſaking thoſe old manners and cuſtomes, is entred upon a life like to Chriſts.

8 The ſame whether ſpoke of God the father or our Lord. For Chriſt being the expreſs image of the father; we, by being conformed to him, are alſo made like the Father.

9 That the Goſpel was propagated, even by S. Paul, amongſt the Barbarians ſeems probable by this place, and by Rom. 1, 14. the Scythians were accounted the moſt barbarous.

10 Chiefly have charity the perfected bond and union of you amongſt your ſelves; and alſo containing chriſtian perfection 1 Tim. 1, 5. 1 Jo. 4, 16. and all virtues bound up together in and by it 1 Cor. 13.

15. And

15. And let the [11] peace of [p] God rule in your hearts, to the which also ye are called in [*being members of that*] one body [*of Christ*]: and be ye thankful [*to God for this your vocation.*]

16. Let the word of Christ ([*his Gospel*]) dwell in you richly in all [*godly*] [q] wisdom, teaching and admonishing one another in Psalms, and Hymns, and spiritual Songs, singing [12] with [r] grace, [*devotion, and attention*] in your hearts to the Lord.

17. And [s] whatsoever ye do in word or deed, *do* all in the name of our Lord Jesus, [t] giving thanks to God and the father [*for all the mercies you receive thro, and*] by, him.

18. [u] Wives, submit your selves to your own husbands, as it is fit [*for christian women, that are*] in the Lord.

19. Husbands, love *your* wives, and be not bitter [*or morose*] against them.

20. Children, obey *your* parents in all [*lawful*] things, for this is well-pleasing to the Lord.

21. Fathers, provoke not your children to anger [*by giving them any just occasion,*] lest they be discouraged; [*and by dejection of spirit become either desperate or stupid.*]

22. Servants, obey in all [*lawful*] things *your* Masters according to the flesh; not [*onely*] with eie-service, as men-pleasers [*do in their Masters presence:*] but in singleness of heart, [*as*] fearing God [*the just Judge and revenger.*]

23. And whatsoever you do [*for them*], do it heartily as [*a duty*] to the Lord, and not unto men [*onely.*]

24. Knowing, that [*for so-doing*] of the Lord ye shall receive the reward of [*your labours,*] the inheritance [*of the Sons of God*;] for [*in this*] ye serve the Lord Christ.

25. But he that doth wrong, [*whether the Master defraud the servant, or the servant disobey the Master,*] shall receive [*due retaliation*] for the wrong he hath done. And there is no respect of persons, [*Master or servant, with God.*]

[p] Christ. 1 Cor. 7, 15.
[q] Eph. 5, 19.
[r] C. 4, 6. Luk. 4, 22.
[s] Ps. 45, 3. Act. 2, 47. Eph. 4, 29. [t] 1 Cor. 10, 31.
[u] Eph. 5, 22. [x] Eph. 5, 22. Tit. 2, 5. 1 Pet. 3, 1.

11 Peaceable disposition according to Godliness. Rule, i. e. (as the Governor of their games) be umpire to compose all differences amongst you; for ye are all members of that one body of Christ.

12 Gracefulness, in form, time, &c. as well as matter.

CHAP. IV.

1. [AND] Masters, give unto *your* servants that which is just [*according to compact,*] and equal [*in reason and charity*]; knowing that ye have also a Master in heaven, [*from whom you are to expect the like.*]

a Luk. 18, 1. 1 Thes. 5, 17. 2. [a] Continue [*instant*] in prayer, and watch in the same with thanksgiving.

b Eph 6, 19. 2 Thes. 3, 1. 3. [*And*] [b] withal praying also for us, [*preachers of the Gospel*], that God would [2] open unto us a [*free passage and*] dore of utterance; to speak, [*with boldness and without impediment*], the mystery of Christ; for [*testifying of*] which I am [*now*] also in bonds.

4. That *I* may make it manifest [*to all men,*] as I ought to speak [*faithfully, boldly, diligently.*]

c Eph. 5, 15. 5. [c] Walk [*also circumspectly and*] in wisdom toward them that are without [*the Church*]; [3] redeeming the time.

d Gracefulness Psal. 45, 3. 6. Let your speech *be* always with [d] grace, [*savouring of piety or edification*], seasoned with [*the*] salt [*of prudence*], that you may know how you ought to answer every man.

e Concerns. 7. All my [*present*] [e] state shall 4 Tychicus declare unto you, *who is* a beloved brother, and a faithful minister, and fellow-servant in the Lord [*and his service.*]

8. Whom I have sent unto you for the same purpose; that he might know [*and inform us of*] your [*chiefly spiritual*] estate, And comfort your hearts.

9. With 5 Onesimus a faithful and beloved brother, who is one of you. They shall make known unto you all things which are *done* here.

10. [6] Aristarchus, my fellow-prisoner, saluteth you;

1 The word signifies to attend assiduously and with great intention, as upon a thing laborious and difficult vers. 12. v. Jo. 5, 16.

2 A dore of, or for, the word; that we may find the auditors attentive, and well-prepared to receive it. Act. 14, 27. 1 Cor. 16, 9. 2 Cor. 2, 12. or, a dore open without opposition or hinderance.

3 Recovering that which was taken from you by craft of the enemy, or was lost by your own negligence.

4 It should seem from hence and Eph. 6, 21. that this Epistle was writ at the same time with that to the Ephesians, not long after Paul's first answer; at the time when Timothy was come to him. See the Preface to 2 Tim.

5 Onesimus servant to Philemon a chief man in Colosse. The Ancients say that he succeeded Timothy in the Bishoprick of Ephesus.

6 Aristarchus a Macedonian, of Thessalonica, frequently accompanying S. Paul in his voyages.

and

and 7 Marcus, ſiſters-ſon to Barnabas (touching whom you have received [*ſome particular*] commandements) if he come unto you, receive him [*honourably.*]

11. And Jeſus, who is called Juſtus, who are of the circumciſion; theſe onely *are my* fellow-workers [*here*] unto the kingdom of God; which have been a comfort to me [*alſo in my affliction.*]

12. 8 Epaphras, who is one of you, a ſervant of Chriſt, ſaluteth you, alwaies f labouring fervently for you in prai- f Striving.
ers, that ye may ſtand perfect, and g complete in all the g Filled.
will of God.

13. For I bear him record, that he hath a great zeal for you, and them [*of the Church*] *that are* in Laodicea, and them in Hierapolis.

14. Luke, the beloved Phyſitian, and Demas greet you.

15. Salute the brethren, *which are* in Laodicea, and Nymphas, and the Church which is in his houſe.

16. And when this Epiſtle is read amongſt you, cauſe that it be read alſo in the Church of the Laodiceans: and that ye likewiſe 9 read the Epiſtle from Laodicea.

17. And ſay to 10 Archippus, take heed to the miniſtry, which thou haſt received in the Lord, that thou fulfil it.

18. The 11 ſalutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

Written from Rome to the Coloſſians, by Tychicus and Oneſimus.

7 This ſeems to have been that Marcus, who departed with Barnabas from St. Paul Act. 15, 38. and that that diſſenſion laſted not long Philem. 24. 2 Tim. 4, 11.

8 If the Epiſtle to Philemon was written at the ſame time with this, as is moſt probable, then was Epaphras priſoner with S. Paul at Rome Phil. 23.

9 *Eam, quæ Laodicenſium eſt.* Whence ſome have feigned an Epiſtle, as writ by St. Paul to the Laodiceans which is extant in *Sixtus Senenſis* and other places. But this here is ſpoke of ſome other Epiſtle not to, but *from* the Laodiceans: what it was is not known.

10 Archippus is by many ſaid to be the Biſhop of Coloſſe. *Archippum Coloſſenſium Epiſcopum commemorat. Calv. Inſt. lib. 4. cap. 3. §. 7.* And Diodati, cheif among the Paſtors; whether ſubſtituted to Epaphras now a Priſoner: or Epaphras being (as it ſeems) the Apoſtle of that region, Archippus was the particular Biſhop of Coloſſe.

11 To teſtify this to be his Epiſtle.

THE

THE FIRST EPISTLE OF St. PAUL TO THE THESSALONIANS PARAPHRASED.

THIS ſeems to have been the firſt-written of all St. Pauls Epiſtles that are extant. Theſſalonica was a Metropolitan city in Macedonia, and is now called Salonichi. The occaſion was; that S. Paul having been ſhamefully treated at Philippi Act. 16, went thence to Theſſalonica. Where after he had preached a very ſhort time, and converted divers, the unbeleiving Jews raiſed a tumult, and ſedition, rather then a perſecution, againſt him, Silas, and Timotheus. But the brethren, fearing the worſt, ſent them away immediatly to Berea, whither thoſe ſeditious Jews alſo followed them: and St. Paul went thence by Sea to Athens whither alſo he ſent for Silas and Timotheus (left at Berea) to come ſpeedily unto him. But being in great fear and apprehenſion leſt his Theſſalonians ſhould, by theſe perſecutions (which ſeem to have continued againſt them in his abſence) be in danger of falling away; after a little while he ſent Timotheus back to them, to know the ſtate of their Church, and the ſtedfaſtneſs of the new converts. Timotheus returning found the Apoſtle at Corinth; and gladded him with the account of the courage and ſtedfaſtneſs of the Beleivers amidſt their perſecutions. Whereupon S. Paul ſeems to have addreſſed this Epiſtle unto them. V. Act. 17. 18.

1. Commending their ready and cheerful obedience to the Goſpel by him lately preached amongſt them; and their conſtancy in adhering to, and owning, it; notwithſtanding the perſecutions and troubles raiſed againſt them by the unbeleiving Jews. And animating them by the example of his own conſtancy, and particular affection to them, to perſeverance in their holy profeſſion.

2. And having ſtaied but a ſhort while with them, it is probable that he had not time ſo throughly to inform them of the particular duties of chriſtianity as was requiſite; nor to order things as they ought to continue. Which default he ſupplies by this Epiſtle: eſpecially taxing a certain ſort of idle perſons, that

had no profeſſion, but went from one good houſe to another, tatling and tale-bearing, too frequent amongſt them. Becauſe of his ſhort ſtay, and the hot perſecutions, the Judaizers or other Hereticks ſeem not to have as yet crept in amongſt them; (as indeed they ſeldome appear, where more fear of danger then hopes of profit): wherefore here is little or nothing tending to the diſcovery or confutation of them.

3. To encourage them the more cheerfully to ſuffer for the Goſpel; he puts them in mind of the great reward laid up for them, and the ſevere puniſhment for their enemies. Upon which occaſion he informs them concerning the Reſurrection and their future ſtate.

This Epiſtle ſeems to be written from Corinth, where he was, when Timothy returned Act. 18,5 but the ſubſcription is from Athens. It may be the Apoſtle went to Athens after his ſtay at Corinth, tho this not expreſſed in the hiſtory of the Acts of the Apoſtles.

THE

THE FIRST EPISTLE OF S. PAUL THE APOSTLE To The THESSALONIANS.

CHAP. I.

1. PAUL, and [1] Sylvanus, and Timotheus unto the Church of the Theſſalonians, *which is* [*eſtabliſhed*] in [*the obedience and worſhip of*] God the Father, and *in* [*that of*] the Lord Jeſus Chriſt: Grace *be* unto you and peace from God, our father, and the Lord Jeſus Chriſt.

2. We give thanks to God alwaies for you all, making mention of you in our praiers: [*therein*]

3. Remembring without ceaſing your [2] work [*proceeding*] of faith, and labour of love, and patience of hope [*placed*] in our Lord Jeſus Chriſt, in the ſight of God, [*his*] and our father.

4. Knowing, brethren [a] beloved, your [3] election of God.

5. For our [*preaching the*] Goſpel came not unto you in [*bare*] [b] word onely, but alſo [4] in power, and in the Holy

[a] Beloved of God, your election. 2 Theſ. 2, 13.

[b] 1 Cor. 2.

1 It is very probable that this was Silas (the Hebrew name being ſomewhat changed to render him more acceptable to the Gentiles) v. Act. 15, 40. 17, 10, 14. 18, 5. S. Paul waves his ſtile of Apoſtle, condeſcending to be equal with thoſe his companions.

2 Seeming to intimate either the care they took of the perſons of the Apoſtles in that ſedition Act. 17. or more generally their embracing the faith in that difficult ſeaſon.

3 By the conſtancy in their profeſſion, and proficiency in the great virtues of chriſtianity, (faith, hope, and charity,) he was fully perſwaded, that they were elected by God to eternal life.

4 Our preaching was accompanied and confirmed by miracles, giving the Holy-Ghoſt, and whatever elſe was requiſite to produce a full and perfect aſſent to the truth of the Goſpel. Even as ye ſaw that we were not men of eloquence, worldly wiſdom, or greatneſs; but the power of our preaching was onely from God.

Ghoſt, and in much [c] aſſurance; [*even*] as ye know what manner of men we were [*in our converſation*] amongſt you, for your ſake [*and ſalvation; not our own glory or advantage.*]

c Fulneſs. Full perſwaſion.

6. And [*this our preaching was not in vain, for*] ye became followers of us [*your teachers*], and [*therefore alſo*] of the Lord; having received the word in [*a time of*] much affliction, [*yet*] with [*great ſpiritual*] joy of the Holy Ghoſt.

7. So that ye were enſamples [*of ready receiving of, and conſtancy in, the faith*] to all that beleive in Macedonia and Achaia.

8. For from you [5] ſounded out the word of the Lord, not onely in Macedonia and Achaia; but alſo in every place [*where chriſtianity is embraced, the fame of*] your faith toward God ward is [*divulged, and*] ſpread-abroad; ſo that we need not to ſpeak any thing [*of it to other perſons;*]

9. For they themſelves, [*all without our ſuggeſtion*], ſhew of us, what [*effectual*] manner of entring-in we had unto you; and how [*readily and conſtantly, upon our preaching,*] ye turned to God from Idols, to ſerve the [*onely*] living and true God.

10. And to wait [*with aſſured hope*] for [*the coming of*] his Son from heaven [*at the laſt day*], whom he raiſed from the dead, *even* Jeſus, who delivered us from the wrath to come.

5 Either the word, which ye received from us, was published, and ecchoed, as it were, from you. Or, your converſion was divulged thro all the Churches, to the great honour both of your ſelves and the Goſpel; that had ſuch power as to convince the noble Theſſalonians notwithſtanding ſo many difficulties. Theſſalonica, being then, as now, a city of great commerce, their converſion was divulged into the neighbouring, and diſtant countries.

CHAP.

CHAP. II.

1. FOR your ſelves [*alſo*], brethren, know [*and well remember*] our [*firſt*] entrance in unto you, that it [1] was not in vain.

2. But even after that we had ſuffered [*not long*] before, and were ſhamefully entreated, (as ye know) at [4] Philippi; [2] we [*not diſcouraged thereby*] were bold, in [*and thro*] our God [*ſtrengthning us*], to ſpeak unto you the Goſpel of God, with much contention [*with the enemies thereof amongſt you.*]

4 Act.16,22.

3. For our exhortation [*to you to receive the Goſpel*] was not [*out*] of 3 deceit, [*or practice upon your ignorance*]; nor of [b] uncleanneſs, [*as many new religions be*]; nor in guile [*in craftily promoting our own intereſts.*]

b Corrupt affection.

4. But as we were 4 allowed of God, [*as fit*] to be put in truſt with the Goſpel, even ſo we ſpeak [*it, in ſincerity to you,*] not as pleaſing men, but God; who trieth our hearts, [*and judgeth according to their uprightneſs.*]

5. For neither at any time uſed we [c] flattering words, [*either in our preaching or converſation*], as ye know; nor [*maneged we our truſt, as*] a cloak of covetouſneſs, [*to encreaſe our own private wealth*]: God *is* [*our*] witneſs.

c Were defamed for uſing flattery. Or accuſed of covetouſneſs.

6. Nor of [*any*] man ſought we glory; neither of you, nor yet of others: [*no not*] when we might [*lawfully*] have been [d] burdenſome [*to our converts,*] as the Apoſtles of Chriſt.

d Greivous. Severe. Uſing authority.

7. But we were [e] gentle among you; [*not ſtanding upon our juſt power or authority: but*] even as a nurſe cherisheth her [*tender*] children: [*taking nothing from, but beſtowing all her labour upon them*]:

e As babes. Milde.

8. So being affectionately deſirous of [*gaining*] you [*to the Goſpel*], we were willing to have imparted unto you, not

1 It wanted neither power and efficacy, nor ſucceſs.

2 Παῤῥησιάσ., a word much uſed by this Apoſtle, and in divers ſignifications, here denotes his great courage in publiſhing the Goſpel: inſomuch that the great perſecution he ſuffered at Philippi made him not afraid to preach at Theſſalonica. Where he alſo found no ſmall difficulty and oppoſition.

3 Not impoſture, preaching a ly, either deviſed, or entertained by, us. Nor of ſordid deſires of covetouſneſs and profit; or ſomewhat worſe, as is recorded of Simon Magus. Nor of any ſort of craft to overreach and overwit you.

4 God would not have intruſted his Goſpel with us, if he, the ſearcher of hearts, had not ſeen us ſincere and faithful.

the

the Gospel of God onely, but also our own [*lives and*] souls, because ye were dear unto us.

9. For ye remember, brethren, our labour and travel [*among you*]: for [f] labouring [*with our hands*] night and day, because we would not be chargeable to any of you, we preached unto you the Gospel of Christ.

f Act 20,34. 1 Cor.4,12. 2 Thes.3,8.

10. Ye *are* witnesses [*to us*], and God *also*, how holily, and justly, and unblamably we behaved our selves amongst you that beleive.

11. As [*likewise*] ye know, how we exhorted, and comforted, and charged every one of you [*according to his necessity*], (as a father *doth* his children;)

12. That ye would [g] walk worthy of God, who [*by the Gospel*] hath called you unto his kingdom and glory.

g Eph.4,1. Phil. 1,27. Col. 1,10.

13. For this cause also thank we God without ceasing [*in all our praiers*;] because when ye received the word of God, (which ye heard of us), ye received *it* not, *as* the [5] word of men; but (as it is in truth) the word of God; which effectually worketh also in you that beleive.

14. For ye, brethren, became followers of the Churches of God, which in Judea are in Christ Jesus, [*in faith and patience.*] For-[*as-much as*] ye also have suffered like things ([*persecutions*]) of your [6] own country-men even as they *have* of the Jews [*in Judea.*]

15. Who both killed the Lord Jesus, and [*before him*] their own [*acknowledged*] prophets, and have [*since*] [h] persecuted us [*the Apostles and first beleivers*]: and they [*herein*] please not God, and are [7] contrary to all men.

h Chaced away. Chased us out.

16. Forbidding, [*and (as much as they can) hindring*], us to speak [*and preach*] to the Gentiles, that they might be saved: to fill up [*the measure of*] their sins alway: for the [8] wrath [*of God, (his patience having been so long despised)*] is come[*ing*] upon them [i] to the uttermost.

i To the end.

17. But we, brethren, being [*by their sedition*] taken from you for [9] a short time; *and only*] in [*bodily*] presence, not

5 Not as Plausible and eloquent discourses concerning human wisdom and knowledg; but things of greater consequence concerning God, and the salvation of our souls, declared also with great power and efficacy both of miracles, and evidence of the matter.

6 Many of these beleiving Thessalonians were Jews, who were also persecuted by others of the same nation. Act. 17, 5.

7 Please not God by their zeal for the law antiquated, and opposing the Gospel, the word of God. And contrary to men by their rigid uncompliantness with other nations; by their frequent seditions; and by hindring the salvation of the world by the Gospel.

8 The measure of their sins and of Gods patience is even full; and then wrath, threatned by Moses, the Prophets, and our Lord himself comes upon them to their utter destruction; or, the wrath not to have end, as their other captivities have had, till they return and embrace the Gospel. Luk.21,22. Zech.5,7,8. Deut.28.

9 Therefore the Apostle writ this Epistle, when he had not been long from them.

not in heart [*and affection*], endeavoured the more abundantly to ſee your face [*again*] with great deſire.

18. Wherefore we would have come unto you, (even I Paul [*eſpecially*]), once and again: but Satan [10] hindred us.

19. For [11] what *is* [*the cauſe of*] our hope, or joy, or crown of [k] rejoycing? *are* not [l] even ye, in the preſence of our Lord Jeſus Chriſt at his coming?

k Glorying. l Ye alſo.

20. For ye are our glory and joy.

CHAP. III.

1. [1] WHEREFORE, when we could no longer forbear [*the ſatisfaction of our ardent deſire to know your eſtate and conſtancy, and of ſhewing our affection unto you*], we thought it good to be left at Athens alone [*tho very inconvenient unto us*].

2. And [*therefore we*] ſent Timotheus our brother, and [*a*]-miniſter of God, and our fellow-labourer in [*preaching*] the Goſpel of Chriſt, to eſtabliſh you, and to comfort you concerning your faith, [*againſt your perſecutors.*]

3. That no man ſhould be moved [*from his ſtedfaſtneſs*] by theſe [*or the like*] afflictions: for your ſelves know, that we [*chriſtians*] [2] are [2] appointed hereunto [*by God.*] a 1 Pet. 2, 21.

4. For verily, when we were with you, we told you before [*it came to paſs*], that we ſhould ſuffer tribulation; even as it [*ſhortly after*] came to paſs, and ye know.

5. For this cauſe, [[b] *as I ſaid*], when I could no longer forbear, I ſent to know your faith; leſt by ſome means the tempter [*in the abſence of your paſtors ſhould*] have tempted you, and our labour be in vain. b Verſ. 1.

6. But now, when Timotheus came from you unto us, and brought us good tidings of your faith and charity; and

10 By caſting in his way ſuch hindrances; that it was not adviſeable for him to come unto them. Perhaps the Jews, who perſecuted him as far as Berea, ſtill continued their malice.

11 No wonder that I am ſo careful of, and affectionate unto, you; for at the day of judgment you (being my converts, and continuing ſo ſtedfaſtly) will be the great cauſe of my joy; when for your ſake I ſhall obtain ſuch a crown of glory.

1 This ſeems to follow upon the 18th verſe, of chap. 2.

2 Who (having once decreed not always to reſtrain evil) ſet up the Goſpel, (the greateſt good), as the mark, whereat the Devil, the prince of evil, ſhould level all his force. For the proving the believers conſtancy, and encreaſing their reward; for the magnifying his own power in their weakneſs, and conquering the enemy by them alſo, as well as by their head; and for the greater propagation of the Goſpel.

[*particu-*

[*particularly*] that you have good remembrance of us alwaies, desiring greatly to see us, as we also *to see* you:

c Vers. 1. 7. c Therefore, brethren, we were comforted over, [*and for,*] you in all our affliction and distress, by your [*constancy in the*] faith.

d Rom. 7, 9. 8. For now we d live [*contentedly*], if ye stand fast in the Lord [*s Gospel.*]

9. For what [*sufficient*] thanks can we render to God again for you, [*and*] for all the joy, wherewith we joy for your sakes before our God?

10. Night and day praying exceedingly, that we might [*again*] see your face, and 3 might perfect that which is [*yet*] lacking in your faith, [*and the entire knowledg of it.*]

e Guide. 11. Now God himself, and our father, and our Jesus Christ e direct our way unto you.

12. And the Lord make you to encrease and abound in love, one towards another, and towards all men, even as we *do* towards you.

f 1 Cor. 1, 8. 1 Thes. 5, 23. 13. To the end, he may establish f your hearts unblameable in holiness, before God, even our father, at the [*glorious*] coming of our Lord Jesus Christ, with all his Saints.

CHAP. IV.

a Requeſt. b Beſeech. 1. FUrthermore then we a beseech you, brethren, and b exhort you by the Lord Jesus; that, as ye have received of us how ye ought to walk and to please God, so ye would abound [*therein continually*] more and more.

2. For ye 1 know what commandements we gave you by the [*authority and in the name of the*] Lord Jesus.

3. For this is the will of God, [*and the cheif intent of the Gospel,*] *even* your 2 sanctification: [*particularly*] that ye should abstain from fornication.

3 The shortness of his stay amongst them not permitting so full and complete an explication of the Gospel and its mysteries.

1 Knowing how to please God, if you do it not, ye confess your selves guilty.

2 Sanctification or holiness of life is the great perfection of a christian, to which all the commands of our Savior tend, and whereby we become most like to God himself. And as Salomon in the Proverbs exemplifies all sin by whoredom, and under the notion of a strange woman; because that the greatest temptation; so seems our Apostle here to make lust the general opposite to sanctity or holiness; as he useth fornication for all sorts of lusts. The some conceive him to speak onely of the sins of lust, as most directly contrary to sanctity: those sins being most properly called filthy.

[That

4. [*That is*;] that every one of you should know how to poſſeſs [*and make uſe of*] his [*body and its members, as a*] 3 veſſel, [*and inſtrument of the ſoul,*] in ſanctification and honour:

5. Not in the [c] luſt of concupiſcence, even as the Gentiles, which know not [*the true*] God, [*nor account luſt a ſin againſt God.*]

6. That *no man* 4 go beyond, and [d] defraud his brother [e] in *any* matter: becauſe that the Lord *is* the avenger of all ſuch [*injurious perſons*], as we have alſo forewarned you and teſtified.

7. For God hath not called us [*chriſtians*] unto uncleanneſs, but unto holineſs.

8. He therefore, that [f] deſpiſeth [*theſe commands,*] 5 deſpiſeth not man, but God [*the law-giver*]: who hath alſo given unto us his holy ſpirit, [*to advance us in obedience.*]

9. But as touching brotherly love, ye need not that I write unto you: for ye your ſelves [g] are 6 taught of God to love one another.

10. And indeed ye do it towards all the brethren, which are in all Macedonia: but [*yet*] we beſeech you, brethren, that ye encreaſe more and more [*in this great duty and virtue*];

11. And that ye 7 ſtudy to be quiet, and to do your own buſineſs, and to work with your own hands, (as we commanded you.)

12. That ye may walk honeſtly [*and without blame*] toward them, that are without [*the Church*], and *that* ye may have lack of [h] nothing, [*nor depend upon others for your maintenance.*]

13. But I would not have you to be ignorant, brethren, concerning them, who are aſleep [*in Chriſt*]; that ye ſorrow not [*immoderately for their loſs*], even as others, [*the heathen,*] who have no hope [*after this life.*]

14. For if we beleive that [8] Jeſus died, and roſe again:

c Paſſion of deſire.

d Oppreſs. Overreach.
e In the matter.

f Rejecteth.

g Jo. 13, 34. 15, 12.

h Of no man.

3 Moſt interpret this of the body, and its members, becauſe of 1 Sam. 21, 5. Rom. 1, 24, 26. 1 Cor. 6, 18. 2 Cor. 4, 7. others underſtand it of the wife, called alſo a veſſel 1 Pet. 3, 7.

4 Generally not to defraud, or overreach in any negotiation, &c. others more particularly; that every man be content with his own wife, and not to break the bonds of matrimony; by coveting or corrupting his neighbors wife, Eph. 4, 19, which is uſually done by overwitting the husband.

5 Deſpiſeth Gods commands, and the inſpirations of Gods ſpirit, given us to that intent that we should be holy.

6 By the Goſpel and by the Holy Spirit.

7 The charity and bounty of theſe Theſſalonians perhaps occaſioned ſome to be idle, and to carry tales from houſe to houſe, ſeeking by ſuch flatteries and inſinuations to feed themſelves without working. He therefore commands every man to work at ſome calling, manual or other; that they neither be a burthen to the Church, nor give ſcandal to the heathen 2 Theſ. 3, 10, 11.

8 The Apoſtle 1 Cor. 15. urgeth this argument very effectually.

i 1 Cor. 15, 23. even so [*must we confess, that*] [i] them also, who sleep in Jesus, will God bring with him [*at the great day.*]

15. For this we say unto you by the word [*and revelation*] of the Lord, that [9] we, [*as many christians as live according to their profession,*] which are [*or shall be then*] alive, and [*so*] remain unto the coming of the Lord, shall not prevent [*in their resurrection*] them, which are [*then*] asleep.

16. For the Lord [*Jesus*] himself shall descend from heaven [*into the air*] [10] with a [*k*] shout, with the voice of the Archangel, and with the [*l*] trumpet of God, and the dead in Christ shall rise first;

k Mat. 25, 6. *l* 1 Cor. 15, 52. A mighty trumpet.

17. Then we [*of the christian profession*], which are [*then*] alive, and remain, shall be caught up together with them, [*who are already risen*], in the clouds, to meet the Lord in the air: and so [*thence-forward*] [m] shall we [*for*] ever be with the Lord.

m Joh. 14, 3.

18. Wherefore [n] [11] comfort [*ye*] one another [o] with these words.

n Exhort. *o* Vers. 14.

CHAP. V.

1. [1] BUT of the times and seasons, [*when these things shall come to pass,*] brethren, you have no need that I write unto you:

2. For your selves know perfectly, [*what is of chief con-*

9 The Apostle speaks not here of himself and the persons at that time alive, as some of the Thessalonians misapprehended, and himself explains himself 2 Thes. 2. otherwise.

10 The description of the Lords coming to judgment is represented by his descent in giving the law Exod. 19. the *shout* some interpret the *command*, as it is said Jo. 5, 25. of our Savior to the dead to rise; proclamed by the Archangel, probably Michael, the Angel of the Church of God, and besides whom no other Archangel is named. To which voice the Saints should give ready obedience, as rejoycing to meet their Lord: but others, that were to undergo the severe trial, and terrible judgment, not till afterwards: perhaps not till our Lord is descended nearer the earth accompanied with his Saints vers. 14. The faithful, who shall be then alive, shall be suddainly changed from this mortal life 1 Cor. 15, 52. and be joyned into one body with the rest of the Church already raised. So both in their bodies changed from dark, natural, mortal, &c. to immortal, spiritual, glorious, &c. shall mount up into the Air. Where meeting the Lord, they shall accompany him to the judgment of the rest of the world, and after that live with him for ever. Others interpret the *shout* to be of the Angels, (the dead being not yet raised) as shouting for the victory. The *trumpet* is called the last trumpet 1 Cor. 15, 52. perhaps in respect of the seven trumpets mentioned in the Revelation.

11 No greater consolation can be in all their persecutions and sufferings, then that they shall be so highly rewarded.

1 As the hope of our rising with Christ is the greatest consolation, and encouragement to piety, so is the ignorance and uncertainty of the time the greatest motive to watchfulness and vigilancy.

cernment]

ornment], that the [2] day of the Lord [*s coming to judgment*] ſo cometh, [3] [a] as a theif [*comes*] in the night.

a Mat. 24, 43. 2 Pet. 3, 10. Rev. 3, 3. 16, 15.

3. For when they [*of the world*] ſhall ſay, [*all is*] peace and ſafety; then ſuddain deſtruction cometh upon them; as [*her*] travail upon [4] a woman with child, and they ſhall not eſcape [*it.*]

4. But ye, brethren, are not in [5] darkneſs [*of infidelity or ignorance*], that that day ſhould overtake you [*unprepared*] as a theif.

5. Ye are all, [*being illuminated by the Goſpel,*] the children of light; and the children of the day; we are not of the night, nor of darkneſs.

6. Therefore [6] let us not [*careleſly*] ſleep, as *do* others [*not believers*]; but let us watch and be ſober.

7. For they, [7] that ſleep, ſleep in the night: and they, that be drunken, are drunken in the night.

8. But let us, who are of the day, be [b] ſober, [*and ſtand upon our guard*], [8] putting-on the [c] breſt-plate of faith and love; and for an helmet the hope of ſalvation.

b Watchful. c Iſ. 59, 17. Eph. 6, 16.

9. For God hath not appointed [*or decreed*] us to [*be ſubjects of his*] wrath; but to obtain ſalvation by our Lord Jeſus Chriſt, [*whoſe religion we profeſs.*]

9. Who died for us, that, [9] whether we wake or ſleep, [*ſo that we live according to our profeſſion*], we ſhould live together with him [*in eternal happineſs.*]

11. Wherefore [d] comfort your ſelves together [*mutually with this hope of the reſurrection*]; and edify one another, even as alſo [*I am confident that*] ye do.

d Exhort.

12. And we beſeech you, brethren, to [e] know [*and take*

e Heb. 13, 17.

2 Not a certain ſpace of time, but in a judiciary ſenſe.

3 When men are moſt ſecure, leaſt ſuſpectful, and therefore unprovided againſt it: as a ſnare Luk. 21, 35.

4 The theif *may* perhaps not come; but the pangs of child-birth *muſt* come, and alſo be painful.

5 You know the will of God, and have warning of that day Mark. 13, 23. but others not; and as long as you perform that will, there is no danger to you. The Goſpel is every where called light, becauſe it is a plain and full diſcovery of the way to happineſs; which none beſides can know, and are therefore in darkneſs. And the day of the Lord coming as a theif in the night cannot lay hold upon you, who are not in that night.

6 They, who will not know the will of God, cannot perform it, nor eſcape the punishment; take heed that ye be not like to them, i. e. careleſs and negligent about your ſalvation; if you mind the pleaſure, and advantages of the world, that day will come upon you unawares Luk. 21, 34. as they, who are then found negligent of their ſalvation, are ſaid to be found ſleeping Mark. 13, 36.

7 Drunkenneſs, careleſneſs, &c. are night-actions, i. e. of them who are in darkneſs.

8 Standing upon our guard as ſouldiers completely armed, and ready to reſiſt the enemy.

9 If we obſerve the ſpiritual watch, and keep us upon that guard, no matter whether our bodies ſleep or wake. Chriſt having obtained the favour of God for us.

notice with honour and respect of] them, who labour among you, and are [*set*] over you in [*things belonging to the Gospel by*] the Lord, and admonish you, [*exercising the functions of Pastors and Bishops in the Church* :]

13. And to esteem them very highly, in love, for their works sake. *And* be at peace among your selves.

f Beseech. g Disorderly.

14. Now we f exhort you, brethren, warn them that are g unruly, comfort the feeble-minded, support the weak, be patient toward all men.

h Prov. 17, 13. 20, 22. Mat. 5, 44. Rom. 12, 17. 1 Pet. 3, 9.

15. h See that none [*of you*] render evil for evil to any man: but ever follow that which is good, both among your selves, and to all men.

i Phil. 4, 4.

16. i Rejoice evermore.

k Luk. 18. 1. Col. 4, 2.

17. k Pray without ceasing.

18. *In* every l thing give thanks: [10] for this is the will [*and commandement*] of God in Christ Jesus concerning you.

Eph. 6. l Every place.

19. [11] Quench not the spirit.

20. [11] Despise not prophecyings.

21. [11] Prove all things; [*but*] hold fast that [*onely*] which is good.

22. [12] Abstain from all appearance of evil.

23. And the very God of peace sanctify you wholly: and *I pray God*, your [13] whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ.

24. Faithful *is* he, who calleth you [*to this holiness under the Gospel*], who also will do [*and perform*] it [*in you*].

25. Brethren, pray for us.

26. Greet all the brethren with an holy kiss.

m Adjure.

27. I m charge you by the Lord, that this Epistle be read unto all the holy brethren.

28. The Grace of our Lord Jesus Christ *be* with you. Amen.

This first *Epistle* unto the Thessalonians was written from [14] Athens.

10 God by Christ turneth every condition to the best for you. Rom. 8, 28.

11 First, do not, by an impure, slothful, carnal life, diminish the effects of the Holy Spirit; cool or extinguish that spiritual heat and activity conferred upon you by him. 2. If the Holy Spirit in an extraordinary manner work upon any of you, do not hinder or quench its motions. But, after the things so revealed are tried by the other Prophets, and approved, let them be esteemed and followed.

12 Give no just occasion of scandal to any one.

13 Some by *Spirit* understand the cognoscitive part of the soul, by *soul* the affections. Others by *spirit* the higher faculty of the mind, whereby we apprehend matters sublime, divine, &c. by *soul* the sensitive or rational part. Others think them to be distinct essences: and the *spirit* to be that part, whereby we communicate and are ranked with Angels. By *soul* the reasonable or sensitive part.

14 It seems to be writ from Corinth, S. Paul being departed from Athens before Timotheus returned out of Macedonia Act. 18, 5. compare with 1 Thes. 3, 2, 5, 6. These subscriptions are noted not to be of any great authority. The Vulgar Latin hath no subscription at all.

THE

THE SECOND EPISTLE OF St. *PAUL* TO THE THESSALONIANS PARAPHRASED.

THIS ſecond Epiſtle ſeems to have been written ſhortly after the firſt, becauſe the ſame perſons are named in both; and it ſeems cheifly intended to rectify them in ſome things miſunderſtood by them in the former. For having almoſt promiſed to return to them 3, 10, and (as it ſeems) not being able to effect what he deſired, he writes this letter unto them;

Firſt, congratulating their conſtancy in the profeſſion of the Goſpel, comforting, and exhorting them to encreaſe and advance daily in ſpiritual grace and wiſdom.

2ly. Reforming their miſtake of what he had ſaid concerning the coming of our Lord; as if it would have come to paſs in their times, out of 1 Theſ. 4,15. ſhewing them that it was very far-off chap. 2, 3.

3ly. Deſiring their praiers, and recommending divers chriſtian duties unto them; but cheifly commanding them to admonish, and proceed to cenſure thoſe idle perſons amongſt them, who would not work, but live upon other mens labours; and by flatteries and evil inſinuations ſow diviſions, and ſeditions amongſt them.

THE

THE SECOND EPISTLE OF S. PAUL THE APOSTLE To The THESSALONIANS.

CHAP. I.

1. PAUL, and Silvanus, and Timotheus unto the Church of the Theſſalonians in God our father, and the Lord Jeſus Chriſt,

2. Grace *be* unto you, and peace, from God our father, and the Lord Jeſus Chriſt.

3. [a] We are bound to thank God alwaies for you, bre- [a] 1 Theſſ. 1. 2, 3.
thren, as it is [*fit and*] meet: becauſe that [2] your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth.

4. So that we our ſelves glory in [*and of*] you in the [*other*] Churches of God, for your patience and [*conſtancy of*] faith, in all your perſecutions and tribulations, that ye endure, [*for Chriſt's ſake.*]

5. [3] *Which is* a manifeſt [*ſign and*] token of the righteous judgment of God; that you may be [4] accounted worthy of the kingdom of God, for which ye alſo ſuffer:

6. [*And of juſtice to your enemies alſo*], ſeeing *it is* a righ-

1 The ſalutation is the ſame with that in the former Epiſtle.

2 Probably the Apoſtle had received ſome new meſſage from them ſince the ſending of his firſt Epiſtle. Faith groweth, either when more propoſitions are known; or thoſe, which are already known, are more firmly beleived and aſſented-unto. The encreaſe of their faith he knew by their conſtancy in ſufferings.

3 Which tribulations, or which patience is in Gods juſtice rewardable to you, but to your perſecutors a certain forerunner of punishment hereafter; however they eſcape for the preſent.

4 By your being purged as gold in the furnace.

teous thing with God, to recompense tribulation to them that trouble [*and persecute*] you.

7. And to you, who are troubled, [*everlasting*] rest [*together*] with us; 5 when [b] the Lord Jesus shall be revealed from heaven [*accompanied*] with his [c] mighty angels,

8. In flaming fire [d] taking vengeance on them, that know not [*nor acknowledg the true*] God, and that obey not the Gospel of our Lord Jesus Christ:

9. Who shall [*therefore*] be punished with everlasting destruction from the [e] presence of the Lord, and from the [e] glory of his power;

10. When he shall come to be glorified in [*and by*] his [7] Saints, and to be admired in [*and because of*] all them that beleive; ([*particularly in you*] because our testimony was beleived among you), in that day.

11. Wherefore also we pray alwaies for you, that our God would account you [f] worthy of *this* calling [*to his kingdom and glory*], and [*would*] fulfil [*completely in you*] [8] all the good pleasure of *his* goodness, and the work of faith with power.

12. That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.

b 1 Thes. 4, 16.
c Angels of his power.
d Yeilding.
e Glorious power.
f Vouchsafe.

CHAP. II.

NOW we beseech you, brethren, 1 by the coming of our Lord Jesus Christ, and by our [a] gathering together unto him [*in that great day.*]

2. That ye be not soon [*or easily*] [b] shaken in mind [*from your steadfastness,*] or [c] be troubled; neither by [*any that pretend a revelation from the*] spirit, nor by [*the pretence of any*] word [*or message*], nor by [d] letter, as [*sent*

a 1 Thes. 4, 14, 17. Luk. 17, 37.
b From your mind. Judgment.
c Frighted.
d 1 Thes. 4, 15, 17.

5 Companions with you in the same sufferings.

6 From the Lord, by whose sentence the judgment shall be executed Psal. 17, 2. or, from all happiness in beholding, and being present with the Lord. To the wicked it shall be said, Depart from me; and to the Godly, come ye blessed.

7 Because of his highly glorifying his Saints, who are here so much despised and afflicted.

8 All that goodness, which of his own free-will and good pleasure he designed and decreed for you; and which, on your part, was to be wrought out with faith, and constant obedience.

1 *By* is an adjuration or obtestation: but it may also be meant *as concerning* the coming, &c. which is the subject of the following discourse. The original admits either explication.

from

from us, as [*if*] that the day of [c] Christ [*is coming*] is [2] at hand. The Lord.

3. Let no man, [*I say*], deceive you [*in this article*] [3] by any means, for *that day shall not come*, except there come first a [*great*] [4] falling-away [*from the catholick faith*,] and [5] that man of sin be revealed, [*even*] the [6] son of perdition:

4. Who [7] oppoſeth [*againſt*], and exalteth himſelf, [*and his*

2 To come in a few years; which cannot be, ſince ſuch great alterations are to precede it.

3 In this point of ſo great conſequence: for if once perſwaded of the ſpeedy coming of our Saviour, ye find your expectation fruſtrated, and your beleif falſe, (as you certainly will do;) you will be in danger to apoſtatize from the faith.

4 A great Apoſtacy from the faith verſ. 9,10,11: which began when thoſe great hereſies of Gnoſticks, Arians, Neſtorians, &c. flouriſhed, and withdrew many from the Church; but was completed in the coming of the man of ſin; when ſo great a part of Chriſtianity fell from their profeſſion.

5 Perhaps alluding to Antiochus, the type of Antichriſt: who 1 Mac. 2, 62. is called *Vir peccator*. Now who more truely and properly a man of ſin, then Mahomet? both in his perſon, and doctrine or religion? by the way, we ſuppoſe *this man of ſin* to be the ſame with the Antichriſt in St. John 1 Jo. 2, 4.

6 Alluding to Judas an Apoſtate from Chriſt, and poſſeſſed by the devil Jo. 17, 12. Antichriſt ſo called becauſe verſe 8. he ſhould by our Lord be utterly deſtroyed, and his kingdom, which had been ſo long contrary to the Saints, ſhould periſh without any hopes of recovery verſ. 8, 9. which ſee done in Apoc. 19, 20. 17, 8, 11. In Apoc. 11, 7. He is alſo called Apollyon, the Deſtroyer. The ſon of perdition therefore both actively as Antiochus, and paſſively as Judas. Firſt deſtroying, at laſt deſtroied.

7 The like is ſpoken of the recured, or laſt head of the perſecuting beaſt Apoc. 13, 6. *That he opened his mouth in blaſphemy againſt God, to blaſpheme his name, and his Tabernacle, and them that dwell in Heaven*, the Saints. And of the little or laſt horn Dan. 7, 25. *He ſhall ſpeak great words againſt the moſt high, and ſhall wear out the Saints of the moſt high, and think to change times and laws.* And of Antiochus, a type of this man of ſin Dan 8, 11. *That he magnified himſelf againſt the Prince of the righteous hoſte; and by him the daily Sacrifice was taken away, and the place of his Sanctuary was caſt down.* And again either of Antiochus the type, or the very ſon of perdition Dan. 11, 36, 37. *That he ſhould be exalted againſt every God, and againſt the God of Gods, ſpeaking great things. -That he ſhould not regard the God of his fathers, nor regard any God, for he ſhould magnify himſelf above all.* Now this character agrees to none ſo well as to Mahomet, who firſt decried all former religions whatſoever; abolished all the heathen Gods, and cried down nothing ſo much as Idolatry. And the ancient Fathers took much notice of this character of Antichriſt. See Irenæus l. 3. c. 6. l. 5, c. 25. Cyr. Hieroſ. catech. 15. S. Hierome frequently. 2ly. As for the true God; whereas there were but two worships of him by himſelf approved, and wherein he was known by his own revelation: Mahomet hath alſo exalted himſelf above theſe, i. e. both above Moſes's law, and Chriſts Goſpel: very cunningly denying the truth of neither, but advancing his own, as being to abolish the other growen uſeleſs and ineffectual. 3. For chriſtianity in particular, whereof Saint Paul here writes: there hath not been any perſon, who hath ſet up a religion ſo diametrically oppoſite to it, as he hath done. So that he is elſewhere moſt properly ſtiled Chriſts adverſary, or Antichriſt. For what elſe is he, who denies Chriſt to be the Son of God? to have ſuffered in the fleſh? conſequently to have redeemed mankind? taking away both his regal and Pontifical office, evacuating the croſs, and making it an empty and inſignificant ſign. And indeed the whole deſign of his Religion is againſt Chriſt; and conſequently, 4ly againſt God himſelf 1 Jo. 2, 22, 23. *He is Antichriſt, that denieth the Father and the Son. Whoſoever denieth the Son hath not the Father.* The Apoſtle interprets what he

his religion,] above, all that is called God, or that is worshipped [*by other men*]: ſo that he, as God, [8] ſitteth in the temple of [*the true*] God, [*the Church*]; ſhewing himſelf [*with great oſtentation*] [9] that he is God.

5. Remember ye not, that when I was yet with you, I told you theſe things?

6. And now ye know [*alſo*] [10] what [f] withholdeth, that

[f] Holdeth.

means by denying the Father; which is, that he who denieth Chriſt to be the ſon of God, denieth God to be his father; and conſequently makes him a lier in giving falſe teſtimony to our Savior; and ſo makes him not to be God. But moreover, He that takes away the true worſhip of God, abrogating the daily Sacrifice, defacing his altars, changing the times and places of his worſhip, may well be ſaid to ſet up himſelf above all that is called God. Tho he deny not all Deivinity, or preacheth himſelf to be God. For neither ſo did Antiochus, of whom the like things are ſpoken Dan. 11, 36. yet of him verſ. 38. it is ſaid, that he ſhall honour a God, whom his fathers had not known. Nor the Prince of Tyre Ezek. 28, 2, 6, 14. Nor is it likely, that any one, who ſhould profeſs Atheiſm, or ſet up himſelf, ſhould, for any long time at leaſt, delude many men. Simon Magus indeed ſo boaſted himſelf to ſome of his Auditors, that he was God the father, or the Son, or the Holy Ghoſt: but thoſe groſs fictions grew preſently ridiculous: and his followers, each of them molded anew what he had firſt broached; on their own faſhion holding the *Primam virtutem*, the original God, unknown to all; *ſed non confitentes nomen magiſtri ſui.* Iren. l. 1, c. 21, 22, 30. But Mahomet makes himſelf the next in power and dignity to God; that his name is writ in the higheſt place of Gods throne; that God made the world for his ſake; and by him ſhall judg it. By this means making himſelf the moſt abominable Idol, and moſt hateful to God, that ever was, or can be. 5. Oppoſing and deriding the Bleſſed Trinity, &c. carrying the cauſe againſt it by withdrawing ſuch infinite numbers from the worship thereof to himſelf; himſelf inſtead of Father, Son, and Holy Ghoſt.

[8] Sitting, ruling, and domineering in thoſe flouriſhing Churches, where the Goſpel was firſt planted, and moſt of all flouriſhed. Mahomet alſo at the taking of Conſtantinople made the moſt glorious Chriſtian Church, that ever was built, (that of Sancta Sophia) the Seat of the Empire, the Church it ſelf being a Moſque, and the Biſhops and Prieſts houſes his Seraglio or Court. In breif, all the flouriſhing Churches of the Eaſt and South with Jeruſalem, and a great part of the Weſt (all the Churches to which St. Paul writ but one) ſubjected to his new worship. And the woman, (the true Church) driven into the Weſt; at the time of S. Pauls writing, as to chriſtian Religion, deſert: (God grant ſhe may not be into the ſtill more deſert parts of the Weſt-Indies) till the time of his tyranny be fulfilled. This the greateſt Apoſtacy, that ever was or can be. Mahomet himſelf an Apoſtate, and cauſing the Apoſtacy. Some underſtand this Apoſtacy from the Roman Empire, which was alſo fulfilled in the Mahometan.

9 Not that Antichriſt ſhall own himſelf the Great God (as was ſaid before) for that were ridiculous, ſince his birth and death muſt confute him. But God, 1. taking away all other worship and ſetting up his own. 2. Joyning himſelf in their creed (if I may ſo call it) conſiſting onely in 2 Articles, there is one God, and Mahomet his Prophet. 3. Setting up a religion of his own deviſing, whereby God is not worshipped. For he neither revealed, nor commanded, nor accepteth it: and therefore all the Worship falls upon Mahomet, & he alone is the God that is worshipped.

10 This, I think, is generally interpreted to mean the Roman Empire; perhaps the Ancients had ſuch a tradition from the Apoſtles. Which made Divers of the Primitive chriſtians, out of a dread to this fatal adverſary, to pray for the continuance of the Roman Government tho at that time violently perſecuting the Church. Which taking away the firſt enemy of Chriſtianity to be ſucceeded to by a much greater ſeems foretold, both Apoc. 13. where the beaſt receives a mortal wound, and then is revived much worſe then before; and Apoc. 17, 8. Where the beaſt *is*, i. e. at that preſent, and afterwards *is not*, and then again *is*; and in this his laſt being aſcends out of the bottomleſs pit, the greateſt depths of the operations of Satan verſ. 9. to the killing of the ſouls of men more then their bodies.

he

he might [*not*] be revealed [*till*] in his [*due*] time.

7. For the [g] [11] mystery of [*this*] iniquity doth already [*begin to*] work: onely he, who now [12] letteth [*that it do not presently break forth,*] *will* [*continue to*] *let,* till he be taken out of the way.

8. And then shall that wicked [*one*] be revealed [*in his power*], whom [13] the Lord shall [*at length*] [h] consume with the spirit of his mouth; and shall [*utterly* destroy with the brightnes of his coming: [h] Isa. 11, 4. Hos. 6, 5. Rev. 2, 16.

9. *Even him* [*shall he destroy,*] whose coming is [14] [*according to, and*] after the working of Satan, with all [*his*] power, and signs, and lying wonders:

10. And

11 This exactly agreeth with what St. John saith 1 Jo. 2, 18. That *many Antichrists were already come.* And chap. 4, 1, 2, 3. That *he* then was in the world. And 2 Jo. 7. many deceivers, that confess not that Jesus Christ is come in the flesh, *this is an Antichrist.* It seems clear that S. John in all these places points out the first Hereticks, who troubled the Church with their erroneous doctrines, chiefly concerning the person of our Savior: some denying him to be God, others to be man; all of them did *solvere Jesum* 1 Jo. 4, 3. Even the Judaizers granted our Lord to be a true Prophet, but denied him to be the Son of God, or Redeemer of mankind. Wherein they and all such hereticks were precursors, and made way for the great Apostacy, and preluded to Mahomet; whose religion in opposition to Christianity is grounded upon those very opinions. And if they were Antichrists, who introduced one single heresy, he, that brought in all, must needs be *the* Antichrist. He expresly denies the Trinity under the notion of many Gods; and whereas all hereticks urge the impossibility of a Trinity being a doctrine so much against reason; he hath taken this hint also, and glories that he proposeth nothing against reason. Consequently he denies our Savior to be God, or to be incarnate; because he saith God hath no wife, nor child. Our Savior, he saith, was not God, nor took our nature upon him, nor died for us, but another person was crucified in his stead. Finally that himself was the Paraclete; and a greater Prophet then either Moses or Jesus.

Now if christianity be called the mystery of Godliness; which is, that Christ was manifested in the flesh, (not onely or meerly flesh) and 1 Tim. 3, 16, certainly that religion which goes about to subvert this is the mystery of ungodliness or iniquity. And so it is, whether we consider beleif or worship. Of the Articles of his beleif we have spoken already; onely I add that, how sorry soever they be, he permits them not to be questioned or disputed, under pain of death or slavery. But in practice he encourageth all libertinism, as in lust, violence, revenge, and the like. And for the greatest sins proposeth slight reconciliations, washings, shavings, and at most alms to the rich. Commanding justice onely towards and amongst his own followers.

12 This (as was now said) is generally taken to be the Roman empire: for that absurd Religion could not prevail without arms; nor could the arms of the barbarous Arabians prevail against the Romans, except first broken by divisions, and intestine wars.

13 By the spirit of his mouth many understand the publishing of the Gospel with great power Apoc. 14, 6. Upon the Angels preaching the everlasting Gospel, it follows; that Babylon is fallen. But it should seem that such effectual publication shall be onely preparatory to the destruction of Antichrist. Which is to be effected by Christs almighty power, Apoc. 16. 17. 19. at his second coming.

14 In seducing from the profession of Christianity those who did not firmly and cordially beleive or love the truth of God; and persecuting with violence those, whom he could not seduce by other arts. This power of Satan is 1. external in signs and lying wonders. 2. Internal vers. 10. the licentiousnes of the doctrine it self, the deceivableness of unrighteousness. Both together make up the depths and crafts of the

10. And with all [*plausible*] [15] deceivableneſs of unrighteouſneſs in [*and toward*] them that perish: becauſe they receiued not [*ſeriouſly*] the love of the truth, that they might be ſaved [*thereby*].

11. And for this cauſe God shall ſend them [*by permitting the devil to uſe his*] [16] ſtrong deluſions, that they should beleive a ly-[*ing religion.*]

12. That

the Devil: all which he diſplaied in ſetting-up this man of ſin. The like is mentioned Dan. 7. and Apoc. 13; where the beaſt is ſaid to receive his power from the Dragon; and verſ. 13. to worſk great wonders; ſo great, as if he should cauſe fire to come down from heaven in the ſight of men. And ſo verſ. 14. to deceive them that dwell on the earth by means of thoſe wonders. Now the ſigns, he pretended to ſhew, were not like thoſe of our Savior, curing, healing, &c. but *wonders*, for admiration, not benefit of mankind. And thoſe wonders alſo not true, but lies; yet what matters it as long as they had the wiſhed effect; to be beleived, and by being beleived to deceive? Now, tho Mahomet every where profeſſeth, that he came not with miracles, (which is moſt true; for he could not perform any miracle whatſoever, nor any ſuch wonders as were ſufficient to deceive wiſe, conſidering and pious perſons;) yet he very frequently ſets down wonderful things done by himſelf, or by God upon him. As, that he was carried by a certain beaſt from Mecca to Jeruſalem in one night, and from thence up to heaven; (the Stone, whence he took his riſe, being ſtill shewed to pilgrims,) and that God there did him many favours, &c. That the Moon falling down upon the Earth was burſt in 3 peices, which himſelf ſet together again. That trees bowed to him, and beaſts ſaluted him, teſtifying that he was the great and true prophet. Beſides his frequent pretended extaſies and conferences with the Angel Gabriel; who brought him the Alcoran written with the finger of God himſelf. With many ſuch abſurd trifles, yet ſuch were beleived as firmly as the truth. And for his making fire to come down from heaven; if it be not to be taken literally (as it ſeemeth not to be) it may refer to the effect of the like miracle wrought by Elijah, i. e. deſtruction and ruin; and ruin alſo cheifly by the ſword or war. (Comp. Luk. 12, 49, 5. with Mat. 10, 34.) to this ſign, his wars and conqueſts, he every where appeals, as done in their ſight. And his continual pretence is; that God ſent him with the ſword (the great inſtrument of his wrath), with which fire he really conſumed thoſe that beleived not his lies. Or, fire may be taken for illuminations, which he pretended, and the people beleived. However this deſcent ſeems not to be interpreted literally, more then his giving life to an image. Whereby may be meant either ſetting up himſelf, the greateſt Idol that ever was; or, his giving vigor, force and life to a new Empire perſecuting the Saints, and enemy to the Church, inſtead of heathen Rome then in great part deſtroied: yet in very many things repreſented by this. And cheifly in that the Mahometan, as the Roman before, was of a martial conſtitution; founded in the art of war, and aiming at greatneſs onely by Soldiers and Conqueſts.

15 By this ſeems to be meant his wicked laws and doctrine, ſo ſet forth as to become plauſible, and apt to ſeduce ſuch as ſeriouſly obey not the truth; but would be willing that ſo ſenſual a religion should be acceptable to God. Now the wickedneſſes countenanced by his law are many: as luſt, plurality of wives, and divorce upon every occaſion; revenge, making the propagation of his religion a ſufficient reaſon to make war; preſcribing eaſy penances, as shaving for unnatural luſt, &c. To make theſe plauſible to his followers, he commanded extraordinary cleanlineſs, frequent, ſhort, and inſignificant prayers, abſtinence from divers meats and drinks; accounting all men beſides themſelves, infidels, unclean, and Dogs. Forbidding wine becauſe of the many inconveniencies it often produceth, eſpecially amongſt ſoldiers, yet allowing other inebriating drinks or medicines.

16 God in his juſt judgment punished thoſe, who beleived not the Goſpel, by permitting the Devil to exert all his ſubtilty

12. That they all might be damned who beleived not the truth, but had pleaſure in [*the doctrine of*] unrighteouſneſs.

13. But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, becauſe God hath [i] from the beginning [k] choſen you to [*inherit*] ſalvation, thro ſanctification of the ſpirit, and beleif of the truth.

14. Whereunto he called you by our [*miniſtry of the*] Goſpel to the obtaining of the glory, [*purchaſed and conferred*] of our Lord Jeſus Chriſt.

15. Therefore, brethren, ſtand faſt [*in your profeſſion*], and hold [*ſtedfaſtly*] the traditions, which ye have been taught, whether by word, or [*in our abſence*] our Epiſtle.

16. Now our Lord Jeſus Chriſt himſelf, and God, even our father, who hath loved us, and hath given *us* everlaſting conſolation, and good hope thro grace,

17. Comfort your hearts, and ſtablish you in every good word and work.

[i] Firſtfruits. [k] 1 Theſ. 1, 4.

tilty to withdraw them to the beleif of things much more unreaſonable, then the Goſpel was pretended by them to be. His arts were were ſuch as theſe: 1. to make uſe of all arguments againſt former religions, yet 2. to retain ſomewhat of every one. To pleaſe his Idolatrous Arabians he commanded great veneration towards the Moon and Venus, the Gods adored by them. 3. He pretended antiquity, that his was the law of Abraham, and Meca the place where Abraham worshipped. 4. He made it eaſy and pleaſant, indulging their humors and vices, yet pretending great holineſs. 5. In chuſing ſo fit an inſtrument to publish, and ſuch auditors to receive, it. Mahomet was a perſon of great parts, knowledg and experience, at leaſt in compariſon of his poor, ignorant, barbarous, fierce country-men.

CHAP.

CHAP. III.

1. FINALLY, brethren, pray for us, that the word of the Lord may [a] have [b] *free* course [*in the publishing of it*], and be [1] glorified [*and embraced in the whole world*] even *as it is* amongst you.

[a] Eph. 6, 19. Col. 4, 3. [b] May run.

2. And that we may be delivered from [c] unreasonable and wicked men, [*who indeavour to interrupt the progress of it*]: [2] for all men have not faith:

[c] Absurd. Importunate.

3. [*By whose wicked endeavors be not ye discouraged, for*] the Lord is faithful, [*in all his promises*], who shall stablish you, and keep you from evil, [*especially that of Apostacy.*]

4. And we have confidence in the Lord touching you, that ye both [*now*] [3] do, and will do [*from time to time,*] the things which we command you [*whether by word or Epistle.*]

5. And the Lord direct your hearts into the love of God, and into [d] the [4] patient waiting-for [*of*] Christ.

[d] Patience of Christ. Expectation.

6. Now we command you, brethren, in the name of our Lord Jesus Christ; that ye [5] withdraw your selves from every [e] brother that walketh disorderly, and not after the tradition, which he received of us.

[e] 1 Cor. 5, 11.

7. For your selves [*by my instruction*] know, how ye ought to follow [*and imitate*] us; for we behaved not our selves disorderly amongst you.

8. Neither did we eat any mans bread for nought [*without earning it*]; but [*we*] wrought with [*hard*] labour and travel, night and day, [*with our own hands*], that we might not be chargeable to any of you:

1 By the conversion of many. By the good and exemplary conversation of the beleivers. By the testimony of those out of the Church.

2 Neither the Persecutors, whose conversion it is in vain to hope or endeavour; for their intentions and actings are contrary and opposite to faith. Nor wicked men, professing Christianity (such as the Judaizers) who, whatever they pretend, have not true faith. Or such wicked men as are infidi faithless, without honesty, prudence, or virtue; but act onely for their own interest.

3 For you cannot expect the assistance of God, except you add also your own endeavor, as I have commanded.

4 Patience in tribulations and persecutions like to Christs. Or, in patience waiting for your redemption and reward at the coming of Christ.

5 Not to keep company with them in familiar conversation verl. 14. it is the same spoken of 1 Cor. 5, 11. v. note. And was a lesser degree of excommunication; and, as Chrysostom saith, was out of use before his time; as indeed it is not to be used where all profess Christianity. These he here mentions seem to be those of whom he spake 1 Thes. 4, 11, 12. disorderly, who walk not according to the rules of their calling and profession.

9. [*And*

9. [*And this;*] not becauſe we [f] have not power [*to demand ſuſtentation of them, whom we teach*], but to [6] make our ſelves an enſample unto you, to follow us, [*and our actions.*]

10. For even when we were with you, this we commanded you; that if any would not work; neither ſhould he eat.

11. For we hear, that there are ſome [*notwithſtanding our command both by word and* [g] *Epiſtle*], who walk among you diſorderly, working not at all, but are buſie-bodies.

12. Now them, that are ſuch, we command and exhort by our Lord Jeſus Chriſt, that with [7] quietneſs they work, and eat their own [*earned*] bread.

13. But ye, brethren, [*who continue to labour,*] be not [h] weary in wel-doing; [*nor in your beneficence towards them who really ſtand in need.*]

14. And if any man obey not our word [*and further admonition*] [i] by this Epiſtle, note that man; and have no company with him, that he [k] may be ashamed:

15. Yet [8] count *him* not as an enemy, [*till incorrigible;*] but admonish *him* as a brother, [*for his amendment.*]

16. Now the Lord of peace himſelf give you peace alwaies by all [*lawful and prudent*] means [*to be endeavored by you*]. The Lord *be* with you all.

17. The ſalutation of Paul with mine own hand, which is the token in every Epiſtle [*of the truth, that it proceeds from my ſelf.*] So I write.

18. The grace of our Lord Jeſus Chriſt *be with* you all. Amen.

The ſecond Epiſtle to the Theſſalonians was written from Athens.

f 1 Cor. 9.

g 1 Thel. 4.

h Gal. 6, 9. Faint not.

i Verſ. 6. Signify that man by an Epiſtle.

k 1 Cor. 5, 5, 9, 11.

6. St. Paul upon ſeveral occaſions laboured with his own hands for his ſuſtentation. Among the Corinthians (as it ſhould ſeem) rich and intereſſed men, that he might not hinder the admiſſion of the Goſpel amongſt them by the pretence of its chargeableneſs; and thereby alſo to confound the Judaizers and hereticks, who ſought their own gain. Here, to give an example, where were many idle, ſhifting people.

7 Quietneſs is oppoſed to their tale-bearing, and by that means ſowing ſeditions, and making factions, contrary to the peace of the Church.

8 Do not abſolutely excommunicate him till he be refractory; nor count him as the Jews do Heathens or Publicans Mat. 18, 17. therefore neither doth the Apoſtle here forbid actions of duty and obligation either natural or civil towards ſuch.

THE
TWO EPISTLES OF St. *PAUL*
To
TIMOTHY
PARAPHRASED.

TIMOTHEUS was the ſon of Eunice, the daughter of Lois, both Jeweſſes and beleivers; but his father was a Gentile. He was brought up in the chriſtian religion from a child; and when yet young (as it ſeemeth) was taken by S. Paul to go along with, and aſſiſt, him in his preaching the Goſpel. Wherein he was very diligent; and as obedient to the Apoſtle as a ſon to his father.

When this Epiſtle was writ ſeems not very difficult to determine. For it was not long after that Timothy was left at Epheſus by S. Paul chap. 3, 14, 15. Now there being mention of S. Pauls being thrice at Epheſus or thereabouts: once when he ſtaied but a very ſhort time Act. 18, 19, 20. again when he remained a long time; when happened that ſedition raiſed by Demetrius Act. 19. and a third time, when he took his leave of them Act. 20. now at the firſt time of his being there, he ſtaied a very little while; and ſeems not to have made ſuch progreſs in his preaching, that it was neceſſary to ſettle there a Biſhop over ſo ſmall a flock. And at the third journey, S. Paul was not at Epheſus, but onely Miletum. And chap. 3, 14. he tells Timothy that he hoped ſhortly to come to him, whereas Act 20, he ſaith that they ſhould never ſee his face again. He ſeems therefore to have left Timotheus at his ſecond being there: becauſe chap. 1, 3. it is ſaid, that the Apoſtle beſought him to ſtay at Epheſus, when himſelf went into Macedonia; which his journey is mentioned Act. 20, 1, 2. whither he had ſent Timotheus before chap. 19, 22, who returned to Epheſus before S. Paul left that place. This Epiſtle is by ſome ſaid to have been written from Laodicea of Phrygia; but this is unlikely, ſince Col 2, 1. (an Epiſtle written long after this) he ſaith they had never ſeen his face there. By others therefore more probably from Macedonia. Becauſe that S. Paul ſaith that he hoped ſhortly to come to Timothy again chap. 3, 14: which he did in Greece, where S. Paul abode three months after his return out of Macedonia; and where

Timothy

Timothy was with him Act 20,4. and accompanied him into Asia: and from Miletum went to Ephesus. And there seems to have resided; we not finding any thing concerning him, till he came to the Apostle prisoner at Rome. Yet his residence was not such but that he visited the Churches under his charge, and attended also upon S. Paul at Rome, when sent for by him in the beginning of St. Pauls imprisonment Phil. 2, 19.

It is, I think, agreed by all the Ancients, that Timotheus was the first Bishop of Ephesus; but he seems to have had greater jurisdiction then the ordinary Episcopal: either of a *secondary Apostle* as Theodoret, and divers of the Ancients; or (as others say) *Archiepiscopal*. Tho the name *Archbishop* came uot into the Church till a long time after. Yet our Apostle himself seems by divers instances to give preeminence to the Churches of such cities as were *Metropoles* of their Province. As, writing to them what he intended for the whole Province. Naming the Provinces severally as they were then separated in the Secular government: distinguishing also the Churches of one Province from those of another. As writing to the Corinthians what he designed for Achaia. To the Thessalonians and Philippians what was intended for the two Provinces of Macedonia. So to the Ephesians for the Proconsular Asia. To the Churches of Galatia (tho the neighbouring churches also were troubled, but not so dangerously, with the same false-teachers) as a distinct Province, the Metropolis whereof was Ancyra. So 1 Pet. 1. are named Pontus, Asia, Bithynia, &c. and St. Paul mentions the Churches of Macedonia 2 Cor. 8, 1. of Achaia Rom. 15, 26. of Galatia, &c. Titus also seems to have had jurisdiction superior to Episcopal. For these Bishops being settled in those cities, to which was greater resort, dignity, and which were the head, original, and influencing all the Province, the Bishops also had the like by the general deference of the rest of the Bishops, which advancing into a custome, was afterwards in the Council of Nice made into a Canon.

What

What was the intention of the Apoſtles writing this Epiſtle himſelf declares c. 3, 14, 15. *Theſe things write I unto thee, that thou maiſt know, how thou oughteſt to behave thy ſelf in the houſe of God, which is the Church of the living God.* So that both theſe Epiſtles, as alſo that to Titus, are inſtructions how a Biſhop ought to behave himſelf in his office. A thing very convenient, if not neceſſary, to be recorded at the firſt inſtitution of them, and ſettlement of the Church in that courſe, wherein it was to continue being deſtitute of the extraordinary aſſiſtance of the Apoſtles. And hereby is alſo manifeſted the power, as well as the duty, of a Biſhop. Which is

1. To take care, charge, command that no innovation in doctrine be admitted, c. 1, 3. and to puniſh ſuch teachers as tranſgreſſed his commands, as himſelf had excommunicated and delivered over to Satan ſome of them.

2. To order the publick aſſemblies, both as to praiers, and teaching chap. 2.

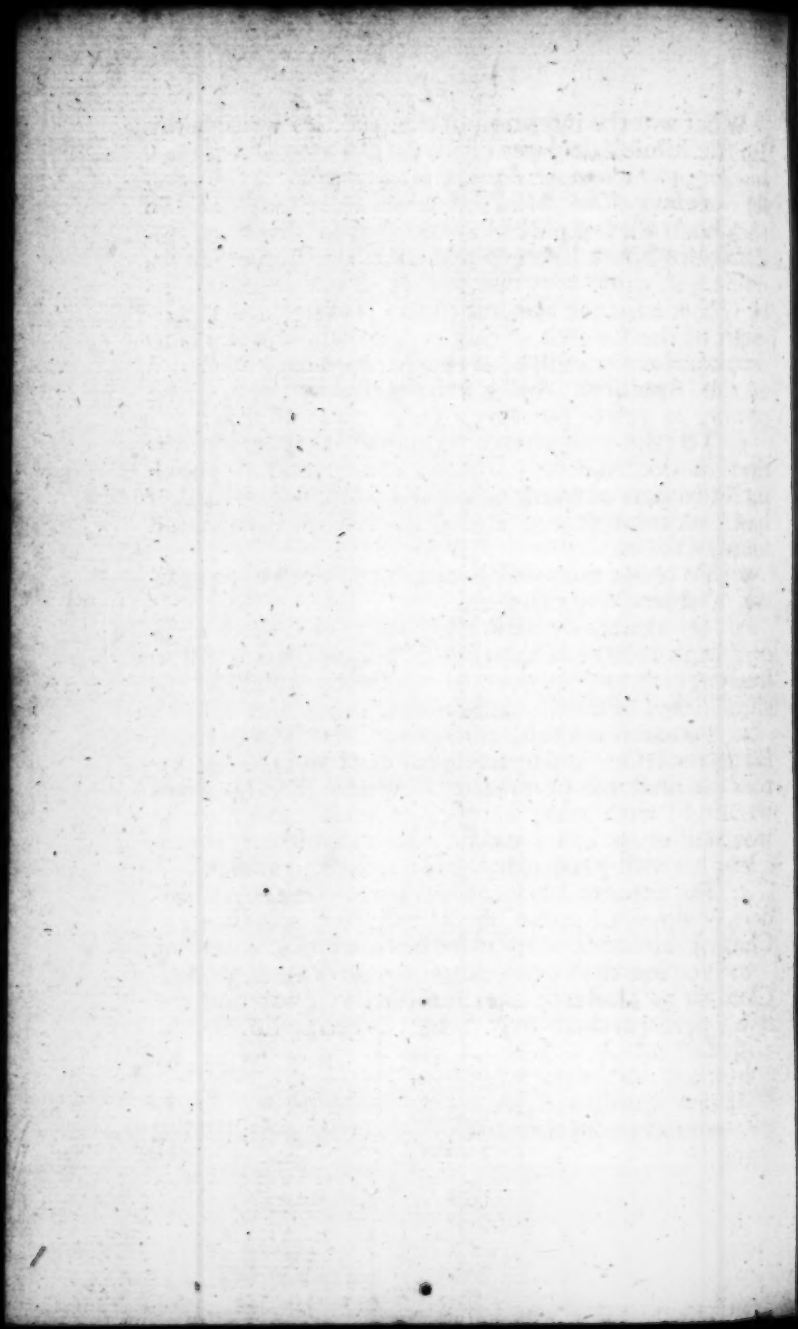
3. To elect and ordain the Clergy or Church-Officers, both ſuch as were to ſupply vacant places, and to ſucceed him, and them alſo, both Biſhops and Deacons chap. 3. and of their qualifications,

4. To teach himſelf, and command others to teach ſound doctrine; and to refuſe or reject all novelties either in doctrine or practice. Where he alſo gives warning, with what hereſies he muſt expect to be troubled chap. 4, 11, and how he ought to carry himſelf in his own particular converſation and affairs.

5. To execute Eccleſiaſtical juriſdiction, over Elders, Widows, Church-Officers, and the whole Church. Chap. 5. and to be wary in his ordinations, c. 5, 21, 22.

6. To ſee that every ſort of men Lay as well as Clergy (as Maſters, Servants; rich, poor and the like) perform their duty as they ought to do.

THE



THE FIRST EPISTLE OF S. PAUL THE APOSTLE To TIMOTHY,

CHAP. I.

1. PAUL, an Apoſtle of Jeſus Chriſt, by the [a] commandement of God our Saviour, and [*our*] Lord Jeſus Chriſt, [*who is*] [1] our hope.

[a] Injunction. Ordination.

2. Unto Timothy, [2] *my* [b] own ſon in the faith [*of Chriſt*;] Grace, [3] mercy, and peace from God our father, and Jeſus Chriſt our Lord.

[b] Beloved. 1 Cor. 4, 17.

3. [4] As I [c] beſought thee to abide ſtill at Epheſus, when I went [*thence*] into Macedonia, that thou mighteſt [*govern the Church there, and eſpecially*] charge ſome, that they teach no [d] other doctrine, [*then what they received from us.*]

[c] Exhorted.

[d] Gal. 1, 8. note. 1 Tim. 6, 3.

1 Who declared to mankind the hopes of glory: who 2. merited and obtained that hope for us: 3. And gave it to us. In and thro whom, and not any legal or other other obſervances, alone we attain to hope for eternal life; in the enjoyment of his preſence, and by him alſo of the fathers.

2 Tho not converted or begotten to the faith, yet inſtructed and perfected in it, by me; wherein alſo we ſerved together. But I in my old age, as a father; he, as a young man, in all deference and obedience as a ſon; not diſſenting from me either in life or doctrine: therefore beloved as a ſon. Phil. 2, 22.

3 Mercy, in forgivneſs of ſins; 2. In preſering thee for this great and high calling verſ. 12, 13. he uſeth this word onely towards Timothy and Titus, and hence Biſhops anciently borrowed it.

4 This ſentence is imperfect; our tranſlation adds *ſo do*; others *I write this to the ſame purpoſe*, *as* -or ſomewhat like. It ſeems ſuſpended till verſ. 18, where the ſenſe is completed. His going into Macedonia is mentioned Act. 20, 1, 2. where he ſeems to have ſtaied a conſiderable time. At his return Timotheus ſeems to have met him in Greece; and accompanied him thro Macedonia into Aſia; and there to have reſided, whilſt the Apoſtle went to Jeruſalem, and was there made priſoner and ſent to Rome.

4. Neither [*that they*] give heed to [c] fables, and [f] endless [5] genealogies; which minister questions [*and occasions of dispute*], rather then godly [g] edifying [*in the knowledg of God,*] which is in faith [*onely:*] *so do.*

5. For the [6] end [*and intention*] of the commandement [*of God, contained in the law*], is charity [*and love towards God and all men,*] out of a pure heart, and *of* a good [h] conscience, and *of* faith unfeigned.

6. From which [*charity, purity, faith*] some having [i] swerved have turned aside [*out of the right way*] unto [k] vain jangling.

7. [7] Desiring to be [*accounted*] teachers of the law, [*yet*] understanding neither what [*it is*] they teach, nor of what they affirm [*their new and quaint notions.*]

8. But we [*willingly confess, and*] know, that the [8] law [*in it self*] *is* good, if a man [*make*] use [*of*] it lawfully, [*and as it ought to be used*];

9. Knowing this [*by the law it self*] that the law is not made for [*coercing*] [9] a righteous man, but [*onely*] for the lawless and disobedient, [*who will not be advised from their own lusts*], for the ungodly and for sinners, for unholy and profane [*persons*], for murtherers of fathers, and murtherers of mothers, for man-slayers,

10. For whoremongers, for them who defile themselves

c 4, 7. 6, 4. 2 Tim. 2. 23. Tit. 1, 14. 3, 9.
f Undeterminable.
g Edifying of God, godly. Dispensation.
h 2 Tim. 1, 3, 5.
i Not aiming at. Erring from. Swerving.
k Unprofitable.

5 These seem not to have been those who preached the necessity of Circumcision; but some others. Who, under pretence of recommending the law and the mysteries of it, troubled the Church with Jewish scruples, unprofitable and undeterminable controversies concerning it. The particulars we find not set down by any of the ancient interpreters. But if we may judge of the Jews then by those now; their talmud and other writings are filled with trifles, tales, and frivolous observances and disputes. Tit. 1, 14.-3, 9. where commandements of men seem to be such as our Saviour blamed Mat. 15, 9. Genealogies are not those mentioned in Scripture; which have their use, and are determinate; but perhaps some questions upon them; or endeavours of particular persons, to prove themselves sons of Abraham and Isaac; privileges they much valued. Others apply this to the Gnosticks; and their Genealogies were of their æones, bithos and sige, and the like fables.

6 Or, perfection as Rom. 3, 31. 10, 4. the Apostle gives this a rule for trial of doctrines.

7 The Jews taxed by our Savior Mat. 23. for affecting to be Rabbies, Masters, for honour, gain, &c. or, teachers of the law, in opposition to the Gospel, yet not understanding the principles, intention, or consequents of the law. Or what of it was to be observed, what abolished.

8 The law is good, given by God, &c. but onely to them that use it as God intended Rom. 3, 31. 7, 14. Mat. 5, 17. i. e. not as to expect Justification by observing it; not to oppose it to the Gospel; not observe the ceremonies, the Messias being come. But to observe the weightier and essential precepts confirmed, explained, and fulfilled by the Gospel.

9 As the law had not been at first written, if men had lived according to the law of nature and right-reason; so is it useless to them who live according to the intention of it; as to the punishments and threats of it. Rom. 13, 3. nor are the precepts of it, as such, necessary to the Christians, verse 11, who, living after the Gospel, obey the law in a higher, more spiritual and effectual manner, then the letter of it requires. Mat. 5.

with

with mankind, for men ſtealers, for liers, for perjured perſons, and [*in ſumm; the law is in like manner contrary to it*], if there be any other thing [*whatſoever*] that is contrary to ſound doctrine.

11. [*Which ſound doctrine is that*] according [10] to the [l] glorious goſpel of the bleſſed God: which was [*by him*] committed to my truſt [*to be faithfully and diligently published.*]

l Goſpel of glory.

12. And I thank Chriſt Jeſus our Lord, who hath enabled me [*to perform this miniſtration*], for that he [11] counted me [*willing*] faithful [*ly to diſcharge it, as appears by his*] putting me into the miniſtery [*and diſpenſation of it.*]

13. [*Me, I ſay,*], who was before [*his miraculous calling me*] a blaſphemer, and a perſecutor, and [m] injurious [*oppreſſor againſt his Church and Goſpel*]. But I obtained mercy [*from him*] [12] becauſe I did *it* [n] ignorantly, in unbeleif [*before I obtained the knowledg of him.*]

m Contumelious. Reproacher.
n Luk. 23, 34. Act. 3, 17.

14. And the grace of our Lord was [o] exceeding [13] abundant [*in producing in me a greater meaſure of aſſent*] with faith, and [*that fervent*] [p] love which is in Chriſt Jeſus.

o Superabundant.
p Luk. 7, 47.

15. [*And truely*] this *is* a faithful [*and moſt true*] ſaying, and worthy of all [*mens*] acceptation: [q] That Chriſt Jeſus came into [r] the world to ſave ſinners; [(*as appears by his mercy to me,*)] of whom [14] I am [*one of*] the cheif.

q Mat. 9, 13. Mark. 2, 17.
r This.

16. Howbeit, for this cauſe I obtained mercy, that in me [*the*] [ſ] firſt, [*ſo great a ſinner*], Jeſus Chriſt might ſhew forth all long-ſuffering; for a [15] pattern to them, which, [*being ſinners like me,*] ſhould [*not deſpair of mercy, but*] hereafter beleive on him, to [*the obtaining of*] life everlaſting.

ſ Cheifeſt.

17. Now unto the king eternal, immortal, inviſible,

10 For God is much more glorified (which ought to be the intention of the law) by obedience to the Goſpel, then by that to the law.

11 Faithful, truſty, and therefore fit for it 1 Theſ. 2, 4. yet this, to be faithful, he obtained by the mercy of God 1 Cor. 7, 25. faithfulneſs neceſſary to a Steward 1 Cor. 4, 1, 2, 3.

12 Mercy both to be called to be a chriſtian, and an Apoſtle. His mercy more magnified, becauſe the Apoſtles contrariety was the greater: by his violence in perſecuting, putting himſelf into an indiſpoſition of ever diſcovering, or coming to, the knowledg of the truth. Tho ignorance from a judgment prejudiced by education, and the like, in our Lords and the Apoſtles milde judgment, may ſomewhat diminiſh the ſin; yet S. Paul by leſs ſinning did not merit mercy Phil. 3, 6. but becauſe God would thus magnify his mercy the more, he called S. Paul.

13 This mercy of God being ſo great had alſo greater effects in him of faith, and love both towards God and his Saints. Faith oppoſed to his former incredulity, and love inſtead of his former perſecuting.

14 To ſave ſinners onely Mat. 9, 13. Luk. 19, 10. of whom St. Paul in his own judgment, ſevere towards himſelf, counts himſelf one of the greateſt: notwithſtanding this repentance and remiſſion ſtill reflecting upon his former condition.

15 For an example to all, that hereafter ſhould forſake their evil and wicked lives, and turn unto Chriſts religion, that they ſhould be accepted and pardoned.

f Onely God. the f onely wise God be honour and glory for ever and ever. Amen.

18. This charge [*therefore*] I commit unto thee, Son Timothy, according to the Prophecies, which went before [*thy conversion and ordination*] on thee; that thou [*incited and encouraged*] by them mightest war a good [*and holy*] warfare [*in defending the Gospel against these false teachers; and*]

19. Holding [*the*] faith [*in thy teachings*] and a good g Repelled. Rejected. conscience [*in thy practice*]: which some having g put away 16 have [*also*] concerning the faith made shipwrack.

20. Of [*the number of*] whom is 17 Hymeneus and Alx 1 Cor. 5, 5. ander: whom I have x delivered unto Satan, that they may 18 learn not to blaspheme.

CHAP. II.

a Desire. 1. I a Exhort [*thee*] therefore, 1 that [*in your publick devotions*] first of all supplications, praiers, intercessions, *and* giving-thanks be made [*by you*] for all men;

b Eminent place. 2. [*Especially*] for kings, and all that are in b authority; that we may lead [*under their government*] a 2 quiet and peaceable life in [*performing with liberty*] all [*actions of*] Godliness, and honesty [*towards men.*]

16 For they, who abandon themselves to wickedness, think to quiet their conscience by perswading themselves that the faith is false or doubtful.

17 2 Tim. 2, 17. Hymeneus is named as denying the Resurrection of the body. Who Alexander was it not known except it were the Coppersmith mentioned 2 Tim. 4, 14.

18 See 1 Cor. 5, 5. note. Either that God will have mercy upon them because of this correction; or they will be ashamed to be by all avoided; or perhaps the devil was permitted to inflict some corporal pain upon such. S. Paul seems by this example of his own to authorize Timothy also to punish false teachers. So that to *charge them* verse 3, was not barely to command, but also to punish severely, even with the greatest of Ecclesiastical censures, as this was. The same power have the Bishops still. How Timothy (who is generally supposed to be that Angel of the Church of Ephesus) performed his duty in clensing that Church from false teachers, see Rev. 2, 1, 2.

1 Because Christ came to save sinners chap. 1, 15. and as that was the cheif end of his coming, so in all your devotions be sure to recommend all men to his mercy. Those divers expressions add more weight to the exhortation, and may also signify divers parts or matters of praier; as for the obtaining of what we want, averting an evil, interceding in a danger, &c. and thanks-giving for benefits received is as necessary a part of praier as petitioning for what we want.

2 The Emperors and Magistrates at the time when S. Paul writ this, were infidels and persecutors; yet under them more quiet and peace then under anarchy. And in war neither can devotion towards God, nor justice towards our neighbor be well performed.

3. For

3. For this [*praier*] is good and acceptable in the ſight of God our Saviour.

4. Who [3] will have [c] all men to be ſaved, and to come to the knowledg of the truth. c 2 Pet. 3, 9.

5. For *there is* [*but*] one [4] God [*the creator of all*]; and one [*onely*] [4] mediator between God and men, the man Chriſt Jeſus.

6. Who gave himſelf [*up to death*] [5] a ranſome [*ſufficient*] for all [*men, which was*] [d] to [6] be [*confirmed and*] teſtified in [*the*] due time [*appointed by God.*] 4 A teſtimony. Heb. 9, 15.

7. Whereunto [*the teſtifying of which ranſome, and of the Goſpel declaring it*] [e] I am ordained [*by Chriſt himſelf*] a Preacher and an Apoſtle, (I ſpeak the truth in Chriſt and ly not) a teacher of the Gentiles in [*the*] faith [*of Chriſt,*] and verity [*of the Goſpel.*] e 2 Tim. 1, 11.

8. I [*having this authority*] will therefore that men pray [7] every where, [8] lifting up [*towards God*] [f] holy hands, without wrath [*againſt their neighbours,*] and [g] doubting [*of Gods readineſs to hear.*] f Pure. g Diſputings Contentions.

9. In like manner alſo [*I will*] that [h] women, [*eſpecially when they come to the publick devotions,*] [9] adorn them- h 1 Pet. 3, 3.

3 As appears, by his publiſhing and exponing to all mankind (all nations and languages) the means of ſalvation; by commanding his ſtewards and Miniſters to endeavor the converſion of all, and to pray for them amongſt themſelves.

4 God created all, and therefore is kind to all Rom. 3, 29; and who may be known to, and by, all. And one Mediator both for Jews and Gentiles. Who merited and ſatiſfied ſufficiently for all; who declared the way of ſalvation to all; and who being man, partaker of our nature, wisheth well to all. Yet had he not been God alſo, his ſufferings had not been ſufficient for all.

5 The word ſignifies ſuch a ranſome, wherein a like or equal is given or paid for a like or equal, as an eie for an eie, life for life, &c. Our Saviors ranſome, according to the greatneſs of the price and the dignity of the perſon redeeming, was equivalent to all mankind. Yet becauſe all men did not beleive and obey the Goſpel, all men were not actually redeemed, Mat. 26, 26, 28. Mark. 14, 24. Heb. 9, 28. But *all* may here be meant out of all nations as Apoc. 5, 9.

6 The redemption, purchaſed by his death, was in due time performed, and teſtified by us his Apoſtles. It ſelf alſo was a teſtimony to the truth.

7 He returns to ſpeak of the publick praiers, ſpeaking onely of men and every where to be performed (not onely in the Temple at Jeruſalem,) where ſafety and convenience could be had in thoſe times of perſecution. By the water-ſide Act. 16. upper rooms, &c. or, wherever they pray, that they do it with thoſe conditions.

8 A ceremony anciently uſed in praier, as expecting to receive an anſwer from heaven. Exod. 17, 11. Luk. 24, 50. holy and pure from rapine, avarice, or other wicked actions, Iſ. 1, 15. particularly without wrath Mat. 5, 23. 6, 15. and doubting Jam. 1, 6. or, wandring thoughts, or, contention. The word ſignifies any of theſe.

9 Uſe ſuch apparel as becometh modeſt, chaſte women; not ſuch as is uſed by women unchaſt, or as may deſignedly provoke to unchaſtity. 3, 2. Tit 1, 8. 2, 3, 4. Yet are not perſons of quality hereby prohibited to wear ſuch garments, tho coſtly, as become their degree. Pſ. 45, 10, 14. But none are to ſtudy the external adorning of the body, ſo much, as to neglect the inner man by good works.

ſelves

selves in modeſt, [*not gaudy*] apparel, with [i] ſhamefaſtneſs and ſobriety; not with [k] broidered haire, or gold, or perles, or [*other*] coſtly aray:

10. But (which becometh women [l] profeſſing godlineſs) with good works.

11. Let the woman alſo [*in your aſſemblies*] learn in ſilence, with all ſubjection [*to the teacher, proper for her ſex.*]

12. But I [m] ſuffer not a woman to teach [*publickly*], nor to [10] uſurp authority over the man [*to whom her ſelf was* [n] *ſubjected*], but [*I command her*] to be in ſilence [*which in publick moſt becometh them.*]

13. For [11] Adam was firſt formed, then Eve. [*Therefore he the more worthy.*]

14. And Adam was not [*firſt and immediately by the Devil*] deceived; but the woman being deceived was [*firſt*] in the tranſgreſſion.

15. Notwithſtanding [*tho ſhe be not permitted to teach in the congregation, yet*] ſhe ſhall be ſaved in [*and thro*] childbearing, [*and the good* [12] *education of her children*]; if they [*eſpecially being by her wel-inſtructed*] continue in faith and charity, and holineſs with ſobriety. [13]

i Modeſty. Chaſtity.
k Curled. Plaited.
l Promiſing.
m 1 Cor. 14, 3.
n Gen. 3, 16.

10 None ought to teach but who have authority; and teaching is exerciſing that authority. A woman therefore teaching uſurps an authority not due unto her. And it may happen that her husband (to whom God hath made her ſubject) may be her auditor. Yet privately a woman may inſtruct a man, as Priſcilla did Apollos Act. 21.

11 Adam was firſt created, therefore the more worthy; the woman firſt deceived, therefore more frail, weak, and unfit to take upon her.

12 The word ſignifies not onely bringing forth of children, but the education of them chap. 5, 10, 14. Act. 7, 19. and the whole duty of parents towards them. The women might think themſelves in a worſe condition then men, if they may not teach; the Apoſtle therefore ſhews, that they alſo may teach, i. e. their own children at home, and receive a reward alſo for it: if ſhe do her endeavour that her children be brought up and continue in piety and virtue.

13 Some here add, *This is a true ſaying.*

CHAP.

CHAP. III.

1. THIS is a[a] true saying; If a man[t] desire the Office of a Bishop, he desireth a good, [*and weighty*] work.

2. [*It is commanded*] *then*, [*that*] [b] a Bishop must be blameless, the husband of [*no more then*] [z] one wife, [c] vigilant [*in the performance of his duty*,] [d] sober, [e] of good behaviour, [3] given to hospitality, apt [*and ready*] to teach:

3. Not [f] given to wine, [4] no striker, not greedy of filthy lucre, but [g] [5] patient; not a brawler, not covetous:

4. One that ruleth well his own house, having his children in [*due*] subjection with all gravity:

5. (For if a man know not how to rule his own house, how shall he [*be able to*] take care of the Church of God?)

6. Not a [h] Novice, lest being lifted up with pride he [6] fall into the condemnation of the Devil.

7. Moreover he must have a good report of them that are without [*the Church*]; lest he fall into reproach, and [*by that, into*] the [7] snare of the Devil.

[a] Faithful.

[b] Tit. 1, 6.
[c] Sober.
[d] Prudent. Discreet.
[e] Modest.

[f] Not quarrelsome, or injurious as wine-drinkers often are.
[g] Modest.

[h] One newly converted to the faith.

1 The Apostle neither commends nor promises the desire of governing in the Church; but onely shews the great difficulty of well-performing the duty. Yet it is rather to be submitted-unto when enjoyed, then sought for when not offered. So was not Timothy, and so not any one who hath the power, to admit them that offer themselves, but chuse such as are rightly qualified.

2 The Apostle seems here to propose a greater degree of chastity unto the Church-Governors, then to other Christians. Now the Roman Laws forbad men to have more then one wife at a time. And our Saviour declares it to be adultery to marry another after a former divorced Mat. 5, 32. But to marry a second after the death of the first seems not so very plainly prohibited to the Clergy. and Tertullian saies of the Orthodox Christians, *Bigami præsident apud nos.* Tho the 17 and 18 Canons of those called Apostolical, as likewise the 3d Can. Trullo are by most both of our Church and others so interpreted; yet I find Theodoret defending his ordination of Irenæus (a Bigamist in this sense) Bishop of Tyre by the custome of the Church in his Epistle to Domnus; where he names 3 or 4 in that qualification so ordained. And tho the Emperor caused Irenæus to be deposed, for suspition of Nestorianism, and Bigamy as being ordained against the Canons; yet do not I find any thing done against Theodoret.

3 Entertaining strangers, poor Christians, that travailed upon their affairs.

4 Either with hand or tongue.

5 Meek, not rigidly exacting his due. Nor acting summo jure.

6 Proud, because of the greatness of the honour he either become insolent, or fall from the faith; and become guilty of the condemnation, into which the Devil also fell because of his pride. Yet if there were no such danger, the Church did chuse Neophytes sometimes; as Ambrose, Nectarius, and others.

7 Becoming contemptible, and so not able to perform his duty as he should; and giving occasion to the heathen to blaspheme Christianity.

8. Likewise

i Modeſt.

8. Likewiſe *muſt* the [8] Deacons *be* [i] grave, not double-tongued, not given to much wine, not greedy of filthy lucre.

9. [*But*] holding [(*the Goſpel*)] the miſtery of the faith in a pure conſcience.

10. And let theſe alſo firſt be proved [*ſome conſiderable time*]; and being *found* blameleſs let them [*be ordained, and*] uſe the office of a Deacon.

k Women. Deaconeſſes.

l Sowers of diſcord.

m Vigilant.

11. Even ſo *muſt* their [k] wives [*if they have any*] *be* grave, not [l] ſlanderers, [m] ſober, faithful in all things.

12. [*And*] let the Deacons be the husbands of [*no more then*] one wife, ruling [*alſo*] their children, and their own houſes well [*and prudently, according to Chriſtianity.*]

13. For they, that have uſed the office of a Deacon well, [9] purchaſe to themſelves a good degree, [*and further hope alſo of being advanced in the Church to the office of a Presbyter and Bishop*], and [10] great boldneſs in [*preaching*] the faith, *which is* in Chriſt Jeſus.

14. Theſe things I write unto thee, hoping to come to thee ſhortly.

15. But if I [11] tarry long [(*as I am uncertain*)], that thou maiſt know, how [12] thou oughteſt to behave thy ſelf in the

8 He omitteth Presbyters, perhaps becauſe not then eſtabliſhed in all Churches; or, becauſe being ordinarily choſen out of the Deacons, and often advanced to be Bishops, their functions were not ſo much different; or, becauſe there being onely two ſorts of Clergy, Governors and Miniſters, and he including all in theſe two; there needed no diſtincter enumeration of their qualifications. Deacons were at firſt inſtituted for the ſervice of the poor: and becauſe the alms of the Church were brought to the altar, and the Deacons thence received and diſtributed them, they alſo attended and ſerved there. And becauſe they were employed often to go from houſe to houſe; the Apoſtle admoniſheth them to beware of ſuch faults as are uſually committed in much and frequent converſation: as light diſcourſe, ſaying one thing to one, another to another; ſeeking profit by low and ſordid complyance. But as they make profeſſion of the Goſpel, ſo to live according to the rules of it.

9 Becauſe the higher Officers of the Church were uſually choſen out of the Inferior; wherefore alſo the qualifications of them all are for the greateſt part the ſame both for Bishops and Deacons, both in this, and the Epiſtle to Titus. For the Clergy were to be educated into that holy Diſcipline.

10 The Deacons ſometimes preached, as did S. Steven, Philip, and others; miniſtring in the Goſpel by exhortation, reproof, &c. which they could both more confidently and ſucceſsfully perform, if themſelves were before-hand ſuch as they deſired their Auditors ſhould be.

11 It doth not appear that S. Paul did ever after come to Epheſus, tho to Miletus he did, where Timothy was preſent, having accompanied him thither from Greece.

12 Some read, *quemodo oportet in domo Dei converſari*, and omit it, it being writ not for Timothy alone, as Bishop of Epheſus, but as a rule for all Bishops in the Church. For every Bishop, or the Bishop of every Diocese, is (if not by cenſures cut off) a Bishop of the Catholick Church; the diviſions of, and appropriations to, particular Dioceſes being not at firſt inſtituted. So that by *Church* here is not meant the Church of Epheſus alone: but the whole Catholick Church is the pillar and ground of truth: to whoſe Officers and Governors the Goſpel is committed; wherein it is taught, preached, and practiſed; and to which belongs the promiſe of indefectibility. And the collecting into Churches, and the ſubordination hath been, and ſtill is, the great means of preſerving religion in the whole. Eph. 4.

houſe

house of God, which is the Church of the living God, the pillar and n ground of the truth.

16. And without controversy, great is the mystery of Godliness: [*which is*; *that*] o God was manifested in the flesh, 13 justified in [*and by*] the spirit, 14 seen of, [*and admired by the holy*] p Angels, preached unto the Gentiles, beleived on in the world, received up into glory.

n Stay. Eph. 4, 15.
o Mistery, which was manifested in the flesh.
p Appeared unto.

CHAP. IV.

1. NOW the Spirit [*of God to and by the Apostles*] speaketh a expresly; that in the 1 later times 2 some shall depart from the faith [*of Christ*], giving heed to b seducing spirits, and doctrines of [*men teaching errors suggested by*] Devils.

2. [*Such are men*] speaking [*and teaching*] lies in hypocrisy, [*under a pretext of holiness*; *yet*] having their consciences [*hard and senseless, as if*] 3 seared with an hot iron;

a Manifestly.
b Impostors. Deceivers.

13 Approved to be the Son of God by the spirits descending upon him at his baptism; by his miracles and resurrection attributed to the Spirit, and its operations; also by giving and continuing the Holy Spirit to his Apostles, who were thereby guided into all truth, enabled to work miracles; convert, &c.

14 For till our Saviors appearance the Angels did not fully understand the mystery of our redemption, and of the Gospel.

1 If by *later times* are meant the first times of the Gospel published by our Saviour and the Apostles; as in Heb. 1, 2. Act. 2, 17. and many other places; the same persons may be meant of whom he speaks chap. 1, 3, 4. but if be-meant the times about to succede, or neer approaching after the writing this Epistle; then those before mentioned chapter 1. are not here intended, (because they were actually in the Church, when Timothy was made Bishop,) But rather those in Act. 20, 29, *wolves*, who would appear after S. Pauls decease, yet whilst Timothy was alive. Then also these seem to be the same with those 2 Pet. 2, 1, 2. 1 John 2, 18. 4, 1. and speaking *expresly* is of out Saviour Mat. 24, 9, 12. or the Apostles as Jude 17.

2 To know who these were seems not difficult, since there were in and near the Apostles times so many Hereticks, who held these opinions. Now the Apostle doth not say, that any one Sect asserted them all; tho the Gnosticks, Marcionites, Encratites, Ebionites, &c. did as appears by Ignat. ep. ad Philadelph. and Iren. l. 1. c. 22. Clem. Alex. Stromat. l. 3. Epiphanius and others. And especially the Manichees: concerning whom see S. Austin de moribus Manichæor. & contra Faustum. Nor doth this Apostacy of these Hereticks seem to be that great Apostacy mentioned 2 Thes. 4, 2. Apoc. 12. but onely precursors of that great one: and therefore it is here said, *some*, i. e. not very many, or some eminent persons in the Church; but not any great part of the whole Church; or many whole particular Churches.

3 Or stigmatized and marked out as incorrigibly wicked. The manner being to stigmatize such slaves as were notorious for villany and wickedness.

3. [4] Forbidding to marry, *and commanding* to [5] abſtain from [*certain*] meats, which God hath created, [*and ordained*] to be received [*ſo, as it be*] with thankſgiving; [*eſpecially*] of them, which beleive, and know the truth [*in the Goſpel, that nothing is of it ſelf unclean.*]

e Gen. 1, 31. 4. For [c] every creature of God [*in it ſelf*] *is* good, [*and was as ſuch created,*] and nothing to be refuſed [*as evil or unclean*], if it be received with thankſgiving, [*and ſo acknowledged to be Gods creature, and good.*]

5. For [*tho by the law ſome meat was accounted unclean, yet now*] it is ſanctified [*from that legal blemiſh*], by the [6] word of God [*better informing us*], and praier, [*or thankſgiving.*]

6. If thou put the brethren in remembrance of theſe things, [*and ſo fortify them*], thou ſhalt [*ſhew thy ſelf to*] be a good miniſter of Jeſus Chriſt, [d] nourished up in the words of faith, and of [*that*] good doctrine, whereunto thou haſt attained [*in great perfection.*]

d Nouriſhing them. Much converſant in.

7. But [e] refuſe [*all theſe*] [f] profane [*opinions, no better then*] old-wives fables; and exerciſe thy ſelf *rather* unto Godlineſs, [*and the real ſervice of God.*]

e Reject. Avoid. *f* Foolish. Silly.

8. For bodily exerciſe [*onely, whereunto theſe obſervances ſolely or cheifly pretend, without internal piety*], profiteth [g] little [*as to true and real holineſs or happineſs:*] but Godlineſs is profitable unto all things, [*both of ſoul and body; as*] having [h] promiſe [*of the good things*] of the life that now is, and [*eſpecially*] of that which is to come.

g For a little time. *h* Mat. 6, 33. 19, 29.

9. This *is* a faithful ſaying, and worthy of all acceptation.

10. For therefore, [*that we may obtain theſe promiſes*], we both labour and ſuffer reproach; [*even*] becauſe we truſt in the living God; who is [7] the [i] Savior of, [*and giver of all good things unto*], all men, [*but*] eſpecially of [*and to*] them that beleive [*in Chriſt.*]

i Acts 14, 16. 17, 25. Pſ. 36, 5.

11. Theſe things command and teach.

4 As a thing unlawful; for S. Paul himſelf forbad ſome perſons to marry chap. 5, 11. and adviſed others, who deſired a greater degree of perfection 1 Cor. 7. ſee notes.

5 As unlawful or unclean; which the Apoſtle here more largely confutes, becauſe there was ſome probability for it out of the law. St. Paul indulgeth the forbearance of ſome ſort of meats, even to avoid ſcandal. Rom. 14, 1. but doth not any where allow the forbidding of them as unclean, tho he might as not expedient; which Phyſitians do for the body, and our ſpiritual Paſtors for the ſoul.

6 Or, which created all things good, and for our uſe; and giveth us the free liberty of uſing them, eſpecially in the Goſpel. Praier or thankſgiving (acknowledging him to be the donor, and theſe his gifts and creatures) is, to the uſers, an application of their native and primigenial goodneſs to our benefit.

7 Or, who publiſheth ſalvation to all, tho the beleivers onely be actually ſaved. Or, tho he gives the things of this life to all promiſcuouſly; yet the true Chriſtians have the greateſt and beſt part of Gods gifts, eternal life.

12. Let

12. Let no man deſpiſe [*thee, or thy function becauſe of*] thy youth: but be thou an example of [*all*] the beleivers in [*knowledg of the*] [k] word, in [*gravity of*] converſation, in [*fervor of*] charity, in [l] ſpirit, in faith, [m] in purity.

13. Till I come, give attendance to reading, to exhortation, to doctrine, [*and inſtructing others.*]

14. Neglect not the [n] gift that is in thee; which was given thee, [*for the better performance of thy function*], by [*and according to*] [o] Prophecy, with the laying-on of the hands of the Presbytery.

15. Meditate [*diligently*] upon theſe things, give thy ſelf wholly to them; that thy profiting [*in them*] may appear [p] to all.

16. Take heed to thy ſelf [*in thy own converſation*], and unto the doctrine [*in thy teaching*]; continue in [*well performing*] them: for in doing this thou ſhalt both ſave thy ſelf, and them that hear thee.

k In word and deed.
l Wanting in ſome copies.
m Chaſtity. Chap. 5, 22.
n Chap. 1, 18.
o In all things.

CHAP. V.

1. [IN *thy exerciſing diſcipline*], rebuke not an elder [*perſon with too-much ſeverity, or harſh language*]; but [a] intreat *him* [*rather*] as a father, *and* the younger men as brethren.

2. The Elder women, as mothers; the younger as ſiſters, with all purity [*and chaſtity; having care both to avoid ſin and ſcandal.*]

3. Honour [*and ſuſtain the*] [r] widows, that are widows indeed, [*deſolate verſ. 5. and without help of husband or children.*]

4. But if any widow have children or [b] Nephews; let

a Exhort.
b Grandchildren.

s Excite by reading, meditation and practice thoſe good gifts of ſpiritual knowledg and wiſdom in the miſteries of this holy Religion; which were given thee according to the prophecies concerning thee. Or, neglect not the gift, i. e. the function and office of a Biſhop, Eph. 4, 8, 11. to which thou art called being ſo young a man; yet by the Holy Spirit in the mouth of a Prophet, declared to be worthy; and by my hands 2 Tim. 1, 6, together with thoſe of the other Biſhops and Church-governors ordained.

r The Apoſtle gives Timothy inſtructions in another part of this Epiſcopal function; that, which concerneth puniſhing offenders. And Timothy, being a young man, he adviſeth to beware of harſh and contumelious chiding, i. e. except the greatneſs of the fault require it. And eſpecially to be careful of the widows, as Act. 6, 1. where neglecting is oppoſed to honouring, them. Widows were ſuch as were really deſtitute of parents to help them, and who reſolved or vowed to continue in vidual chaſtity; ſuch were ordinarily received into the maintenance and ſervice of the Church.

theſe firſt, [*before they ſhew kindneſs to ſtrangers,*] [2] learn to
[e] Kindneſs. ſhew [e] piety at home, and to requite their parents [*for the trouble and charge of educating them*]: for that is good and acceptable [*even*] before God.

5. Now ſhe, that is a widow indeed, and deſolate [*of human help,*] [3] [d] truſteth in God, and continueth in prayers and ſupplications [e] night and day:

[d] Let her truſt. Let her continue.
[e] Luk. 2, 37.

6. But ſhe, that liveth [f] in pleaſure, is [*even*] dead [*to Chriſt and the Goſpel*], whilſt ſhe liveth [*to the world.*]

[f] Delicately.

7. And [g] theſe things give in charge, that they, [*who are concerned,*] may be blameleſs [*being thus forewarned.*]

[g] This.

8. [h] But if any provide not for his own [*relations*], and eſpecially for thoſe of his own [i] houſe [*and family*], he hath [*in effect*] denied the faith, and is worſe then an Infidel, [*who ordinarily make ſuch proviſion.*]

[h] Verſ 4.
[i] Kindred.

9. Let not a widow be [k] taken into the [4] number [*of Church-widows or Deaconeſſes*], under threeſcore years old, having been the [5] wife of one man [*onely*]:

[k] Choſen.

10. Well reported-of for good works [*in her younger years, as*] if ſhe have [*well and virtuouſly*] brought up children; if ſhe have [*uſed hoſpitality, and*] lodged [*chriſtian travellers or*] ſtrangers; if ſhe have waſhed the Saints feet [*in their journeyings*]; if ſhe have releived the afflicted; [*in ſumme*], if ſhe have diligently followed every good work.

11. But the yonger widows refuſe [*to admit into that number*]: for when they, [*being well nourished and honoured by the church,*] have begun to wax wanton againſt Chriſt,

2 Some read *let her learn* (as ſpeaking of the widow) *to ſhew*, &c. before ſhe be received to the Churches beneficence. But it ſeems rather ſpoken of the children: and *firſt* is either, before the widows come to be ſuſtained by the Church: or, before they contribute to the maintenance of others. As verſ. 8. or before the Church be burdened with them verſ. 16.

3 Is apt, ready, hath nothing to hinder but ſhe may truſt in God. Or, hath none to truſt in, or depend upon, beſides God.

4 The Apoſtle ſeems not to ſpeak of all widows mainteined by the Church; for what need election or ſuch ſtrict qualifications for them; who were to be received if they were really poor *widows* verſ. 4? But of thoſe who were by a ſpecial name called widows; and Tit. 2, 3. Presbytereſſes; and commonly Deaconeſſes. Phebe Rom. 16, 1. was one of theſe; and probably thoſe mentioned Phil. 4, 2, 3. their office was to attend the ſick, eſpecially women in labour, to aſſiſt at the baptiſm of women, and the like. The rigor of the electing them at 60 years old was in ſucceeding times abated, and brought down to 40, if they were eminent for virtue and ſanctity. But the Apoſtle gives the reaſon of this precept verſ. 11, 13.

5 Having had onely one husband, i. e. not marrying after his death; for to interpret this of not marrying again after one divorced ſeems not according to reaſon. Since it could have place onely concerning thoſe, who married again in the time of their infidelity; it being abſolutely forbid to Chriſtians to marry after a divorce. Beſides the Apoſtle, had he meant this onely, would have expreſſed it more plainly. He ſeems therefore to require, that ſhe ſhould never have known more then one husband, whether the former were alive or dead.

[*whom*

[*whom they had chosen to be their husband*], they will marry:

12. Having [*hereby committed a sin worthy of*] damnation; because they have cast off their first faith, [*which they plighted to our Lord, when they took upon them the profession of vidual chastity.*]

13. And withal they learn *to be* idle, wandring about from house to house; and not onely idle, but tatlers also, and busie-bodies, speaking things which they ought not.

14. I will [*rather*] therefore [6] that the younger women, [*which have not so vowed*], marry, [1] bear, [*and educate,*] children, guide the house, [*and*] give none occasion to the adversary [*of our religion*] to speak reproachfully [*thereof.*] *l* 2, ult.

15. For some [*such young widows*] are already turned aside [*from Christ to follow*] after Satan, [*by their incontinency.*]

16. If any man or woman, that beleiveth have widows [*neerly related unto them*], let them releive [*and maintein*] them: and let not the Church be charged, that it may [*have wherewith to*] releive them, who are widows indeed.

17. Let the [7] Elders [*Bishops and Presbyters*], that rule well [*the Church under them*], be counted worthy of double honour, [*and a larger proportion of maintenance*]: especially they, who labour [*diligently and painfully*] in [*administring*] the word and doctrine.

18. For the Scripture saith; [m] Thou shalt not muzzle the oxe that treadeth out the corn. And, the [n] Labourer *is* worthy of his reward. *m* Deut. 25. 4. *n* Mark. 10, 10.

19. Against [*such*] an [8] Elder receive not, [*nor admit*], an accusation; but before [*and under the testimony of,*] two or three witnesses.

20. [*But such of*] them, that sin [*and are convict of it, and so are become scandalous*], rebuke before [9] all [*the church, or*

6 Yet St. Paul 1 Cor. 7, 7. wisheth all would (as himself) live unmarried: but in both these places he onely adviseth, or exhorteth; and commandeth not. Also, in that to the Corinthians he sheweth what is absolutely and in it self best, in this what is best in such circumstances. And in that to the Corinthians he speaks of Virgins, who could more easily forbear, here of widows.

7 He seems to speak of those Presbyters Act. 20, 17, 28, 31. whereof some had a greater talent in governing, others in teaching also. And that all were not admitted to preach. Also that these, both persons and actions, were in the power of Timothy, and of the Bishops.

8 A Lay-man could not be condemned for a fault except witnessed by two or three; but against a Presbyter no accusation to be *admitted*, nor he to be questioned; except the accusation were testified before hand by two or three. Both because it is the interest of the whole Church that the reputation and authority of the Clergy be preserved; and because factious and heterodox persons will be ready to accuse without reason. After-councils have been very careful in this matter.

9 Or, before the rest of the Clergy, as in a Synod.

publick-

publickly]; that others also may fear [*to sin, seeing thee to judge and punish so impartially.*]

21. I charge *thee* before God, and the Lord Jesus Christ, and the [*holy and*] elect Angels, [*present both in your assemblies and judgment at the last day*], that thou observe these things [*especially these rules of judicature*], without [o] preferring one [*man*] before another, doing nothing by partiality.

[o] Prejudicating.

22. [10] Lay hands suddainly on no man; neither be thou partaker of other mens sins. Keep thy self [p] pure.

[p] Chast.

23. Drink no longer water [*alone*]; but use a little wine [*with it*]; for thy stomacks sake, and thine often infirmities [*thence proceeding.*]

24. Some [11] mens sins are open [*notorious*] before-hand, going before to judgment, [*and censure:*] and some *men* they follow after.

25. Likewise also the good-works *of some* are manifest before-hand; and they, that are otherwise, cannot be hid [*from thy knowledg, if thou be not too hasty to lay on thy hands upon them.*]

CHAP. VI.

1. LET as many servants [*among you*], as are under the yoke [*of servitude*], count their own [1] Masters worthy of all [*due*] honour; that the name of God, and *his* doctrine be not blasphemed, [*as dissolving natural or civil obligations.*]

10 Imposition of hands was the application of a blessing desired in praier to such a person; or recommending a person to receive such a blessing from God. So Jacob upon the sons of Joseph. Gen. 48. So Moses upon Joshua. So our Lord frequently in healing and blessing. So the Church to S. Paul Act. 13. here it may be applied both to ordinations; that the Bishop should not ordain any to any holy function without due and sufficient examination; lest the person afterwards sinning the Bishop be also partaker of the guilt, giving him such an opportunity by unadvisedly ordaining him: And also to absolving penitents. q. d. if a Clergy-man be found guilty, and be put under penance, be not hasty to absolve him (for this also was done by imposition of hands) till some trial made of his reformation, lest thou by that means become guilty of his future faults. Keep thy self pure and blameless both in thy own carriage, and in thy judging others.

11 If thou beest diligent to observe, and not over-hasty either in ordaining or absolving, thou maist perceive who are worthy, and who unworthy. If thou laiest hands upon them who are actually faulty, thou partakest with them in being occasion of their sinning: but if thou canst not discover their faultiness before-hand, tho they afterwards prove wicked, it is not thy fault; but the way also to discover that is not to hasten the laying on of thy hands.

1 Whether Christian or Infidels.

2. And

2. And they, that have beleiving Maſters, let them not [a] deſpiſe *them* becauſe they are brethren [*in Chriſt*]; but rather do *them* [*more*] ſervice, becauſe they are [a] faithful and beloved [*of God*], partakers of the [*ſame great*] benefits [*of ſalvation.*] Theſe things teach and exhort.

[a] Beleivers.

3. [1] If any man teach otherwiſe [*then I have taught*]; and conſent not to wholeſome words, *even* the words of our Lord Jeſus Chriſt [*declared by me*], and to the doctrine, which is according to godlineſs:

4. He is [b] proud, knowing nothing [*in reality*], but [c] doting about queſtions, and ſtrifes of words, whereof cometh [*nothing but*] envy, ſtrife, [d] railings, evil ſurmiſings;

[b] A fool. [c] ſick. [d] Blaſphemings.

5. [c] Perverſe [4] diſputings of men of corrupt minds, and deſtitute of the truth, ſuppoſing that gain is godlineſs: from ſuch withdraw thy ſelf.

[e] Gallings one of another.

6. But [f] godlineſs with contentment is [5] great gain.

[f] Chap. 4, 8.

7. [*And we have reaſon to be content, and not covetous*]; for we brought [g] nothing [*with us*] into this world; *and it is* certain we can carry nothing out: [*the ſhort time alſo we are here a little will ſerve us.*]

[g] Job 1, 21.

8. And having food and raiment, let us be therewith content.

9. But they, that will be rich, fall into temptation, and a ſnare, and *into* many foolish luſts, which drown men in deſtruction and perdition.

10. For the [6] love of money is the root of all evil; which while ſome coveted after, they have [h] erred from the faith, and pierced themſelves through with many ſorrows.

[h] been ſeduced.

11. But thou, O man of God, flee theſe things: and follow after righteouſneſs, godlineſs, faith, love, patience, meekneſs.

12. [7] Fight the good fight of faith, lay hold on eternal life;

1 For the title of brethren and priviledges of Chriſtianity do rather oblige them to more ſervice; even for love and mutual kindneſs. It is very probable that there were at that time many controverſies brought before the Church-governors concerning Maſters and Servants or Slaves. Which was one cauſe why it was afterwards forbidden to Chriſtians to keep chriſtians ſlaves.

3 This ſeems to refer to thoſe mentioned c. 1, 3, 4.

4 Other copies read παραδιατριβαὶ, which ſignifies *mutuas attritus*, galling and biting one another, till both loſe their reputation, and be ruined.

5 Godlineſs, i.e the practice of Chriſtian Religion is the great, and the onely, gain; even in this world with contentedneſs, which it alſo confers; but eſpecially in the world to come.

6 Becauſe a covetous man is ready to commit any wickedneſs to ſatisfy his deſire of wealth.

7 This whole verſe refers to the agones or games. q. d. ſtrive not about worldly advantages, but to overcome and excel others in thoſe things, which are of the faith of Chriſt: and lay hold upon eternal life; as they, who run in the race, catch away the prize, which hung at or upon the goal. To which race thou gaveſt in thy name when being baptized and ordained thou madeſt a publick profeſſion of the faith. Before many witneſſes, as they before many Spectators.

where-

whereunto thou art also called [*both at thy baptism, and ordination to be a Bishop*]; and hast professed a good profession before many witnesses, [*present at thy professions made at those times.*]

13. [g] I give thee charge in the sight of God, who quickneth all things [*that have or shall have life*]; and *before* Christ Jesus, who before Pontius Pilate witnessed a [i] good confession,

[i] Profession. Mat. 27, 11. Joh. 18, 36.

14. That thou keep *this* commandement without spot [*or failure,*] unrebukeable, until the appearing of our Lord Jesus Christ.

15. Which [*at his glorious coming,*] in his [*due*] times, he shall shew [*forth*], [k] who is the blessed and onely potentate, the King of Kings, and Lord of Lords:

[k] Apoc. 19, 16.

16. Who onely hath [*of himself*] immortality, dwelling in the light, which no man can approach unto; whom no man hath seen, or can see, [*or comprehend by natural means or faculties*]: to whom *be* honour and power everlasting. Amen.

17. Charge them, that are rich in this world, that they be not high minded, nor trust in [l] uncertain riches, but [*onely*] in the living God, who [*alone*] giveth us richly all things [*that we have*] to enjoy, [*and use for our own conveniencies to his glory.*]

[l] Uncertainty of.

18. That they do good, that they be rich in good works, [m] ready to distribute, willing to communicate.

[m] Sociable.

19. Laying up in store for themselves a good [*unfailable*] foundation against the time to come, [*both against tribulations and afflictions, and cheifly*] that they may [*thereby*] lay hold on eternal life.

20. O Timothy, keep that which is committed to thy trust, avoiding profane *and* [n] vain bablings, and oppositions of [o] sciences falsely so called [*by them, who oppose them to the true knowledg of christianity*];

[n] Novelties of words.

21. Which some professing have erred concerning the faith. Grace *be* with thee. Amen.

g St. Paul, as an Apostle, sent immediatly by Christ, and so superior to Timothy, gives him many things in charge; concerning false teachers c. 1, 18. concerning impartiality in judicature chap. 5, 21. here to avoid covetousness, and looking after gain. And minds him of the judgment of God, to which the Bishop is immediatly subject.

o The ancient fathers have observed, that the great pretence of the first Hereticks (as of Simon Magus, Nicolaus and the rest) was for science; wherefore they were afterwards called Gnosticks. Contrary to these the Apostle commands to keep himself close & fast unto faith, and the doctrine of Christian Religion, committed unto, and deposited in charge with, him

THE

THis ſecond Epiſtle to Timothy is much-what of the ſame tenor as the firſt. The ſame charge in both: compare 1 Tim. 1, 6. with 1 Tim. 4, 14. and 2 Tim. 1, 14. with 1 Tim. 6, 20. the ſame rules and inſtructions concerning his behaviour in his Office, 2 Tim. 2, 23.---3, 5, 16, 17. 4, 1, 2, 5. with 1 Tim. 6, 13. 4, 13. and other places ſpeaking of the ſame, or like, adverſaries, errors, and faults. Foretelling what wicked and perverſe, both Teachers and Hearers, ſhould afflict the Church; charging him to ordain, and transfer the Doctrine, as it was delivered unto him, to able and faithful Paſtors, 2 Tim. 2, 2. 1 Tim. 3, 2. complaining and warning of the ſame refractory perſons of Epheſus 2. Tim. 2, 17. 4, 14, 15. 1 Tim. 1, 20. Acts 19, 33. All which argue Timothy to have reſided there, and probably ever ſince the Apoſtles leaving Aſia, Act. 20. Which is alſo further prov'd by the Apoſtles telling him, that he *knew* how all thoſe *in* Aſia had forſaken him 2 Tim. 4, 11, 16. 2 Tim. 1, 15. (*All* except Oneſiphorus); by his ſending recommendations to ſeveral living at Epheſus, 2 Tim. 4, 19. compared with Act. 18, 26. by his giving account of Trophimus and Eraſtus; and laſtly by ordering him to bring his Cloak and books from Troas, which was not much out of his way from Epheſus to Rome.

But the greateſt difficulty is concerning the time, when this Epiſtle was writ. For if we ſuppoſe it to have been ſome ſhort time before S. Paul's martyrdom; there are very many difficulties: as that he ſhould mention to him things done ſo many years before; many, if not all of which, Timothy could not but know. See divers of them reckon'd up in

the Note on Phil. 1, 25. 2 Tim. 3, 11. 4, 10, 11, 12, Notes. That there are many teſtimonies of Timothy's being with St. Paul at Rome near the beginning of his impriſonment, Phil. 1. 1, 2, 19. Col. 1, 1. Philem. 1. (which Epiſtle ſeems to have been the laſt that St. Paul writ, and yet long before his death). Timothy alſo ſeems to have been his copriſoner at Rome Heb. 13. ult. On the contrary are thoſe words c. 4, 6, 7. which ſeem peremptorily to foretell his ſpeedy martyrdom. But that place may, and probably hath, another meaning: becauſe he ſaith v. 17, that he was deliver'd out of the Jaws of the Lion; that the Lord then ſtood by him, and would ſtill deliver him v. 18; that the preaching might be *fully* known among the *Gentiles*, by his Miniſtry no doubt. As if he were ſtill to go and preach amongſt them; as the Hiſtorians generally ſay, that he did. Beſides, if he were preſently to ſuffer, why ſhould he order Timothy to come to him, if he could, before Winter? to bring his Cloak from Troas? to bring with him Mark, who would be uſeful to him in his preaching? Again Demas and the reſt, who had forſaken him v. 10, 16. returned to him again, long before his Martyrdom: and even then he hoped for his liberty. See Philem. 22, 24. Phil. 2, 19. 1, 1. Col. 1, 1. Again this Epiſtle ſeems to have been written before that to the *Coloſſians*, becauſe then Mark was with him Col. 4, 10. and Demas Col. 4, 14. and before that to the Philippians alſo, Timothy being then with him. Which inſtances, and ſome others the like, cannot be evaded, unleſs we ſay, that Timothy came twice to Rome to him; once in the beginning of his impriſonment, when with St. Paul he writ thoſe Epiſtles, and again a little

a little before his death. But neither will this ſalve the difficulties; for beſides, that there is no mention of any ſuch ſecond journey, the circumſtances will not bear it. For Tychicus ſeems to have been newly ſent to Epheſus to carry his Epiſtle, yet was that written in the beginning in the firſt year of his impriſonment, which he only mentions, and that twice, in that Epiſtle; in the ſecond year he came to his hearing; & then having beyond his expectation eſcaped, he ſent for Timothy by this Epiſtle. Timothy being come, he writ to the Philippians, Coloſſians, and Philemon; and all this about An Ch 58 or 59, or about An. 3, *Neronis*. But he ſuffered not till Ann. *Neronis* 12, as *Epiphanius*, or the 14th as others, or more probably Ann. 13. of *Nero*, which was Ann. Ch. 69, or 70.

THE

THE SECOND EPISTLE OF S. PAUL THE APOSTLE To TIMOTHY.

CHAP. I.

1. PAUL, an Apoſtle of Jeſus Chriſt, by the [a] will of God, [b] according to the [*Goſpel, wherein is contained*] the promiſe of [*eternal*] life, which is [*only*] in Chriſt Jeſus.

[a] 1 Tim. 1, 1. Commandment.
[b] Concerning.

2. To Timothy *my* dearly beloved ſon: grace, mercy, *and* peace from God the Father, and Chriſt Jeſus our Lord.

3. I thank God, whom I ſerve from *my* forefathers with a [1] pure conſcience, that without ceaſing I have remembrance of thee in my prayers night and day.

4. Greatly deſiring to ſee thee, being [2] mindful of thy tears, [*at my departure*], that I may [*now*] be filled with joy.

5. [*Eſpecially*] When I call to remembrance the unfeigned faith that is in thee: which firſt dwelt in thy Grandmother *Lois*, and thy mother *Eunice*: and I am perſwaded that in thee alſo.

1 Act. 23, 1. 24, 16. 26, 5. Phil. 3, 6. 1 Tim. 1, 13. He worſhipped always the ſame, the true God, according to his conſcience then informed; before his converſion, by the Law; afterwards by the Goſpel. Which is a juſtification of himſelf both againſt Jews and Judaizers.

2. Probably for St. Paul's departure, Act. 20, 37.

6. Where-

6. Wherefore I put thee in remembrance, that thou ſtir
e Grace. up the [e] gift of God which is in thee, by the putting on of
my hands:

7. [*And be not diſcouraged by perſecutions*] for God hath
d Rom. 8, 15. not given us [*his meſſengers and governors of the Church*] the
[d] ſpirit of [e] fear, but of [*courage,*] power, of love [*to him*
e Cowardiſſe. *and his Church*], and of a ſound [*and prudent*] mind.

8. Be not thou therefore aſhamed [*or afraid*] of the [*giving*] teſtimony [*to the Goſpel*] of our Lord, [*whether by preaching or ſuffering*], nor of [4] me his priſoner: But
f Copartaker. be thou [*a chearful*] [f] partaker of the affiictions of [*and for*] the Goſpel, according to the power of God [*enabling thy endeavours*]

9. Who hath ſaved us, and called *us* with an holy call-
g Tit. 1, 3, 5 ing [*both to Chriſtianity and to this function*]; not [g] according to [*the merit of*] our works, but according to his own
h Eph. 1. 4. Tit. 1. 2. purpoſe and grace, which was given us in Chriſt Jeſus, [*in his eternal decree*] [h] [5] before the world began,

i c. 2, 11, 3, 4. 10. But is now [5] [*in the appointed time*] made [i] manifeſt by the appearing of our Saviour Jeſus Chriſt: who hath aboliſhed [*the power and malice of*] death, and hath brought life and immortality to light through the Goſpel.

11. Whereunto [*and the divulgation whereof*] I am ap-
k 1 Tim. 2, 7. pointed a preacher, and an Apoſtle, and a teacher [k] of the Gentiles.

12. For the which cauſe [*and not as an evil doer*] I alſo ſuffer theſe things, nevertheleſs I am not aſhamed [*nor do*
l Truſted. *I repent*] for I know whom I have [l] beleeved: and I am
m Certain, aſſured. [*fully*] perſwaded, that he is able, [*and willing*], to keep that [6] which I have committed unto him [*ſafe and entire*]

3. This is to the ſame effect as 1 Tim. 4, 14. Only this ſeems to be meant not of the office, but of the grace of God for the right and faithful diſcharge of it. Here alſo this gift is ſaid to be given *by* impoſition of the Apoſtles hands; there, *with* thoſe of the Presbytery. So that even in the Apoſtles times, the authority and power was given by the Apoſtle, the Presbytery concurring *only* as aſſiſtants. But that of the Presbytery without the Apoſtle, neither practiſed nor effectual. This is alſo the pattern of ſucceeding Epiſcopal Ordinations.

4. Had I been impriſoned as a Maleſactor, thou mighteſt well be aſhamed, but ſuffering only for the Goſpel there is no reaſon.

5. The ſalvation of mankind through Chriſt was predeſtined, and prepared, before the beginning of the world; to be manifeſted by his coming in the fleſh; and by his meriting [thro his obedience and ſufferings] for us, the aboliſhing of, and our freedom from, death; both eternal and temporal in our reſurrection. Which great bleſſings are declared unto us in the Goſpel; the publiſhing whereof was begun by our Saviour himſelf, and after him by the Apoſtles; amongſt them by St. Paul.

6. The Goſpel to be preſerved till Chriſts ſecond coming againſt the power and violence of the adverſaries; or, my reward, ſalvation of my ſoul, eternal glory; depoſited, becauſe not as yet to be received, c. 4, 8.

againſt

againſt [*and until*] that day, [*when my ſelf ſhall be made partaker of it*].

13. Hold faſt the [7] form of ſound words, [*and ſolid doctrine*] which thou haſt heard of me, [*conſiſting*] in faith and love, which is in Chriſt Jeſus.

14. That good thing, which was [*by me*] committed unto thee, keep by the [*power and aſſiſtance of the*] Holy Ghoſt, which dwelleth in us.

15. This thou knoweſt, that [*almoſt*] all they [9] which are in Aſia, are turned away from me: of whom are Phygellus and Hermogenes.

16. The Lord give mercy unto the Houſe of Oneſiphorus: for he oft refreſhed me, and was not aſhamed of my chain.

17. But when he was in Rome, he ſought me out very diligently, and found *me*.

18. The Lord grant unto him, that he may find mercy of the Lord in that [*great*] day [*of ſevere judgment*]: and in how many things he miniſtred unto me at Epheſus, thou knoweſt very well.

CHAP. II.

1. THou [1] therefore, my Son, be ſtrong in the grace which is in Chriſt Jeſus.

2. And the things, that thou haſt heard of me [a] among many witneſſes, the ſame [2] commit thou to [*other*] faithful men, who ſhall be able to teach others alſo.

3. Thou therefore [b] endure hardneſs, as a good Soldier of Jeſus Chriſt.

a By, before.

b Suffer evil

7. The Goſpel; or the Creed, which is more properly ſo called.

8. 1 Tim. 6, 20. the Goſpel depoſited with thee, that thou alſo mayeſt depoſite it with others; and they with others to the worlds end; againſt all prophane innovations, and diverſity of opinions, however boaſted-of as knowledge, ſcience, &c.

9. All my companions and followers in Aſia, now they ſee me impriſoned in Rome, have forſaken me: or, all my followers of the Jewiſh Nation. For in Ep. Eph. he commends the conſtancy of the Gentiles there.

1. This ſeems to be inferred from c. 1. 14. the Apoſtle having interpoſed that relation of ſo many of his followers deſerting, to make Timothy more ſtedfaſt, and valiant both in retaining and preaching the Goſpel; and the grace of God contained in it.

2. That depoſitum c. 1. 14. which I committed to thee in the publick Aſſembly at thine Ordination, and in all other my publick preachings, do thou alſo in like manner depoſite with other faithful men; that the truth may be continued in an uninterrupted ſucceſſion of ſuch perſons.

4. No

c Goeth to war.

4. No man, [3] that [c] warreth, entangleth himself with [*any other of*] the affairs of *this* life; that [*by being so much the more expedite*] he may please him, who hath chosen him to be a Soldier.

5. And if a man also strive for masteries, *yet is* he not crowned, except he strive lawfully [*and according to the rules of the Game*].

d Labouring first, must be partaker.

6. The [3] husbandman, that [d] laboureth, must be first partaker of the fruits, [*for which he laboured*].

7. Consider what I say, and the Lord give thee understanding in all things [*appertaining to Christian Religion*].

8. [*Nor shall thy hopes ever fail, if thou*] Remember, that Jesus Christ [*the promised Messias*], of the seed of David, was raised from the dead, [*and thereby established our hopes of the like resurrection*] according to my Gospel.

9. Wherein I suffer trouble, as [*if*] an evil-doer, even unto bonds; but [*be not discouraged*], the [4] word of God [*the Gospel*] is not bound [*nor prejudiced by my sufferings*].

10. Therefore I [*chearfully*] endure all [*these*] things for the elects sake; that they [*being thereby confirmed*] may also obtain the salvation, which is in [*and throo*] Christ Jesus, with eternal glory.

e Rom. 6, 5, 8.

11. *It is* a faithful saying: For [5] if we be [e] dead with *him*, we shall also live with *him*.

12. If we suffer, we shall also reign, with *him*: [*but*]

f Luk. 12, 9.

[f] if we deny *him*, he also will deny us:

g Rom. 3, 3.

13. [g] If we believe not, *yet* [6] he abideth faithful, he cannot deny himself [*nor his own veracity*].

14. Of these things put *them* [*under thy charge*] in remembrance: charging *them* before the Lord, that they strive not about words, to no [*spiritual*] profit, *but* [*rather*] to the subverting of the hearers.

3. The Apostle perswades Timothy to behave himself valiantly in his Office [tho he should endure persecutions], by example of Soldiers, Wrestlers, or those that contended in their publick Games, and of Husbandmen; who all endure labour and hardship in hopes. In that of Husbandmen he seems to add, that Timothy was to be sustained by those for whom he laboured.

4. Or, tho I be bound in prison, yet my preaching is not: I preach the Gospel notwithstanding, no man forbidding me, Act. ult.

5. If we dye to sin as he to nature, Rom. 6. 8. Or, if we suffer with and for him, 2 Cor. 4, 10.

6. Tho some, that hear the Gospel, do not embrace it, that cannot prejudice those who do believe.

15. Study

15. Study to shew thy ſelf [*in thy office*] approved unto God, a workman that needeth not to be aſhamed, [7] rightly dividing the word of truth.

16. But ſhun prophane and vain bablings; for they will encreaſe [*ſtill*] unto [8] more [*and more*] ungodlineſs.

17. And their word, [*if once received into the ſoul,*] will [*go on, and*] eat as doth a [h] canker, [*till the whole be corrupted*]: of whom is [9] Hymeneus and Philetus;

18 Who concerning the truth have erred, ſaying; that the reſurrection is paſt already: and overthrow the faith of ſome.

19 Nevertheleſs, [*notwithſtanding their falling away*], the [10] foundation of God, [*whereupon his elect put their confidence*], ſtandeth [i] ſure [*and unmoveable*]: having this ſeal [*for the confirmation of it on Gods part, that*] [k] The Lord knoweth [*and acknowledgeth*] them that are his. And [*on their part*;] Let every one, that nameth the name of Chriſt, [*and pretendeth to be his ſervant*] depart from iniquity.

20 But [*as*] in a great houſe, there are not only [l] veſſels of gold and of ſilver, but alſo of wood and earth: and ſome [*of them*] to honour- [*able uſes*], and ſome to dishonour- [*able: So is it alſo in the Church,* [11] *ſome are indued with great gifts and offices, others not having any thing extraordinary: and again, ſome elect, others reprobate*].

21 If a man therefore [*will*] purge himſelf from [12] theſe [*hereſies, apoſtacies, wickedneſſes*], he ſhall be a veſſel unto honour, [m] ſanctified, and meet for the maſters uſe, and prepared unto, [*or made ready to perform,*] every good work.

h Gangrene

i Steady.

k Num. 16, 5. Pſal. 1, 6.

l Utenſils.

m Conſecrated.

7 Rightly, equally cutting out, as the Maſter of the Family, doth the portions of meat, to each according to his occaſion. Or, as an Husbandman cutteth his furrows ſtreight, ſo let thy preaching in all things be ſtreight and conformable to the Goſpel.

8 Or, unto the ſubverſion of more ſouls. For the endeavour of all hereticks is, to gain more to their party; or, to encreaſe and ſpread into more and more hereſies and wicked opinions.

9 Concerning Hymeneus ſee 1 Tim. 1. 2. where the Apoſtle ſaith, that he had made ſhipwrack of his religion, and was therefore delivered over to Satan. Here he ſhews his error. The ground whereof ſeems to have been, that the reſurrection to piety, &c. was the only reſurrection to be expected, not that of the body. *Iren.* l. 2. c. 57.

10 Some ſay, that this word ſignifies a contract or obligation, which is mutual between God and his Saints, and confirmed by both their ſeals. But it is not unuſual with this Apoſtle to join more metaphors, to expreſs the ſame thing.

11. For Hereticks and evil-livers are for ſome time tolerated in the Church. Mat. 13. 47. 20, 16. 1 Cor. 11, 19. Some by veſſels of Gold do underſtand the elect, which are in honour and eſteem with God: by wood, &c. thoſe that are rejected by him.

12 Some ſay, from theſe veſſels of wood and earth Or, from Hymeneus and other hereticks. Or, from profane and vain bablings v. 16. *i. e.* from all hereſies and evil works.

22 Flee also [13] youthful lusts, [*as well as the vain babblings of hereticks*] : but follow righteousness, faith, charity, peace, [*and such things as conduce to these*], with them that call on the Lord out of a pure heart.

23. But foolish and unlearned questions avoid, knowing that they do gender [*and produce*] strifes.

24 And the servant of the Lord must not strive : but be gentle unto all men, apt to teach, [n] patient.

n Forbearing.

25. In meekness instructing those that oppose themselves [*to the truth, out of ignorance or preoccupated judgment*]: [o] if God peradventure will give them repentance to the acknowledging of the truth.

o Lest God should not.

26 And that they may [p] recover themselves out of the snare of the Devil, [14] who are [q] taken captive by him, at his will.

p Awake.
q Taken alive.

CHAP. III.

1 THIS know also, that in the [1] last days perillous times shall come [*upon the Church*].

2 For [*some*] men [*professing Christianity*] shall be immoderate lovers of their own selves, [*and their own interest*], covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, truce-breakers, [a] false accusers, incontinent, fierce, despisers of them that are good,

a Make-bates.

4 Traitors, heady, high-minded, lovers of pleasures more then lovers of God,

5 Having an [*outward shew, and*] form of godliness,

13. The word signifies more properly *new* or *of late*; and then the Apostle adviseth Timothy to avoid newly-invented, or new fangled opinions or phrases: which ignorant men are wont greedily to embrace, that they may seem wiser then others.

14 Taken captive of the Devil, and so forced to obey his will. Or, that they may recover out of the snare of the Devil (by whom they are taken captive) to [*perform*] the will of God; it being ἐκείνου not αὐτοῦ: or, according to his will, *i.e.* as his will (the donor of repentance) shall dispose or give them grace.

1 It seems to some, that these were not the same mentioned 1 Ep. 4, 1,-- because these are characterized more by their impiety and schismaticalness then by their false doctrine and heresie; and because they are said to come in the last times, *i. e.* say they, toward the end of the world. But tis more likely they are the same; for tho here noted to be guilty of schism, and disobedient to governors and superiors, yet v. 8, they are also said to be reprobate concerning the faith; and they were also to come in Timothies time, because of the exhortations given to him concerning them verses 5, 10. indeed such seem to have been in all ages of the Church; tho not always in the same degree, or equally notorious, or numerous; they began in Timothies time, and therefore the warning is given to him.

but

but [*in their converſation*] denying the power thereof: from ſuch [2] turn away.

6 For of this ſort are they, [*in theſe very times,*] [b] who creep [*inſinuatingly*] into houſes, [*where by their gloſings they can get admittance*], and lead captive [*to their party*] ſilly women, [*eaſily deceived,*] laden with ſins, led away with divers luſts [*whereat theſe ſchiſmaticks connive*],

7 Ever learning, [*and pretending to be taught by theſe perſons,*] and [3] never able to come to the knowledge of the truth.

8 Now as Jannes and [c] Jambres [*the Egyptian Magicians*] withſtood Moſes, ſo do theſe [*deceivers*] alſo reſiſt the truth: men of [d] corrupt minds, [e] reprobate concerning the faith.

9 But they [5] ſhall proceed no further [*to ſeduce or corrupt the Church*]: for their folly ſhall be manifeſt unto all [*conſidering and diſcreet*] men, as theirs alſo was.

10 But [f] thou haſt fully known my doctrine, manner of life, [g] purpoſe, faith, long ſuffering, charity, patience,

11 Perſecutions, afflictions, which come unto me at [h] Antioch; at [i] Iconium, at Lyſtra, what perſecutions I endured: but out of them all the Lord delivered me.

12 Yea, and all, that will live godly in Chriſt Jeſus, ſhall ſuffer perſecution.

13 But evil men and [k] ſeducers ſhall wax worſe and worſe; deceiving, and being deceived.

14 But continue thou in the things, which thou haſt learned, and haſt been aſſured of; [*as well*] knowing of whom thou haſt learned *them*.

15 And [*remembring*] that from a child thou haſt known the Holy Scriptures, which are able to make thee wiſe unto ſalvation, throo faith which is in Chriſt Jeſus.

b Eph 4, 15.

c Mambres.
d 1 Tim. 6, 5.
e Of no judgment.

f Haſt been a diligent follower of.
g intention, conduct.
h Act. 13, 14.
i Act. 14.

k Impoſtors.

2 If after ſufficient admonitions they repent not, Tit. 3, 10. diſpute no more with them; but turn away from them. Tit. 3. reject them. refuſe 1 Tim. 4, 7. ſhun 2 Tim. 2, 16. avoid v. 23.

3 Both becauſe their pretended teachers do not themſelves underſtand it; nor they care to underſtand, only to have ſo much as to talk and make a ſhew: for they are poſſeſſed by their luſts.

4. Having rejected the truth of the Goſpel, they are alſo rejected from receiving any bleſſing by it.

5 Yet the Apoſtle c. 2, 17. ſaith, that they will encreaſe as doth a canker, and here v. 13. they ſhall wax worſe and worſe. Some ſay, that in the Apoſtles time they ſhou'd be almoſt extinguiſhed, but afterwards recover again in the later times with more ſtrength: others, that they ſhall ſtill proceed in their deceiving, but not to any great detriment of the Church; nor ſo, but that they ſhall be diſcovered and confuted by the Doctors of the Church: Or, thou ſeeſt the depth of their craft and malice, as alſo of the danger; therefore be not afraid, but oppoſe them vigorouſly, and ſuffer them not to proceed or advance any further.

16 All [*the holy*] Scripture is given by inſpiration of God, and *is* profitable [*to the man of God, or Paſtor*] for doctrine, for reproof, for correction, for inſtruction in righteouſneſs.

17 That the man of God may be perfect [*both as to his own practice, and his teaching others, perfectly*] [1] throughly furniſhed unto all good works, [*eſpecially thoſe of his miniſtry, or Epiſcopal function*].

CHAP. IV.

1. I charge *thee* therefore [*becauſe of the danger of theſe wicked men*], before God [*the Father*], and the Lord Jeſus Chriſt, who ſhall judg [a] the quick [*which ſhall be alive,*] and the [*then already*] dead [b] at his appearing, and [*the manifeſtation of*] his kingdom:

2 Preach the word, be inſtant in ſeaſon, [1] out of ſeaſon; reprove, rebuke, exhort with all [c] long ſuffering [*tho the auditors ſeem to neglect thee*], and doctrine [*according to every mans neceſſity*].

3. For the time will [*ſhortly*] come, when they, [*many of them who profeſs Religion*], will not endure ſound doctrine, [*which will diſcover or hinder their wicked deſigns*]; but after their own luſts ſhall they heap to [2] themſelves teachers, having itching ears:

4 And they ſhall turn away *their* ears from [*hearing*] the truth, and ſhall be turned unto [3] fables.

5 But watch thou in all things [*that concern thy office*]; [d] endure affliction, [*and perſecution for ſo doing*]; do the work of an [4] Evangeliſt; [e] make a full proof of thy miniſtry, [*omitting nothing that belongeth unto it*].

a 1 Theſ. 4, 14. 1 Cor. 15, 23.
b By.
c Lenity.
d Labour
2 Tim. 2, 3.
e Fulfil.

1 Not waiting for opportunities, but even to importunity.

2 Forſaking thoſe who are ſet over them by the Apoſtles and their ſucceſſors, they will chuſe for themſelves, and, to ſatisfie their own vain itchings, and ſecular advantages, have many falſe teachers; who ſhall flatter and humour them: by telling them, that they are the children of God, truly righteous, have great knowledg, &c.

3 Jewiſh fables, Tit. 1, 14. 1 Tim. 1, 4. and the fables of the Gnoſticks, and other Hereticks. Alſo fabulous, falſe doctrines; which ſcratch and tickle the ears, but do not (as the truth) circumciſe their hearts, and quench their evil affections.

4 Or Preacher of the Goſpel, Eph. 4, 11. v. note 9.

6 For

6 For I am now [5] ready to be offered, and the time of my departure is at hand.

7 [*Notwithſtanding my great imminent danger, yet I have not ſhrinked;*] I have [6] fought a good fight [*and came off conqueror.*] I have [f] finiſhed my courſe, [*and in this great trial*] I have kept the faith, [*of, and to my Lord, without either wholly denying, or betraying any part of it*]. f Performed. 1 Cor. 9. 24, 25.

8 [g] Henceforth [*therefore*] there is [7] laid up for me [*with God*] a Crown of righteouſneſs, [*as for one that had well performed his combat*]; which the Lord, the righteous judg [*and rewarder*] ſhall give me at that [*great*] day [*of his righteous judgment*]; and not to me only, but unto all them alſo, that [h] love his appearing [*and diligently prepare themſelves to receive him*]. g 2. Tim. 1, 12. Col. 3, 3. h Mat. 25. 10.

9 [8] Do thy diligence to come ſhortly unto me.

10 For [9] Demas hath forſaken me, having loved this preſent world, and is departed unto Theſſalonica; Creſcens to Galatia, Titus to Dalmatia.

11 Only Luke is with me: Take [10] Mark and bring him with thee: for he is profitable [*and uſeful*] to me for the miniſtry, [*and further preaching of the Goſpel*].

12. And [11] Tychicus have I ſent to Epheſus.

13. The [12] Cloak, that I left at Troas with Carpus, when thou comeſt, bring *with thee*; and the books, *but* eſpecially the parchments.

5 By theſe and the next words, it ſeems to moſt interpreters, that St. Paul writ this Epiſtle a little before his death; and that theſe words refer to his death very ſhortly to follow. Others think, that he doth not foretel his death preſently to ſucceed; but that by a prudent conjecture from his preſent condition, impriſoned, deſerted by his friends, perſecuted by his enemies, and to be judged by a cruel Emperour, Nero, he imagined his martyrdom would not be long deferred: or having eſcaped the great danger in his firſt hearing, he was afraid, that his ſecond (which ſeemed not to be long deferred) would be more difficultly, or not at all, to be *avoided*. Others literally interpret the words; I am already *as it were* powred out, *or made a ſacrifice*, and the time of my departure hath been ſo nigh at hand, *that in my own judgement I could not eſcape*. For all my friends forſook me v. 16. onely I was delivered, even out of the jaws of the Lyon, by the immediate hand of God v. 17. See the argument and notes upon theſe verſes.

6 In this great combat, wherein the power, wiſdom, learning, and malice of the world was againſt him; and none even of his friends, for him; he ſuccumbed not; nor fainted; but held out his courſe to the very end of it. Amongſt the ἀγῶνες running was one of the chiefeſt.

7 He had reaſon to be very confident of the Crown, that had ſo manfully ſtrived for it;

8 This Epiſtle ſeemeth to have been written early in the ſpring, and therefore S. Pauls martyrdom was not then very neer v. 22.

9 Gone about his worldly affairs; not forſaken the Chriſtian religion, for he ſhortly after returned again to S. Paul. Philem. 24.

10 Sifters ſon to Barnabas Col. 4, 10. Philem. 24. hereby it appears that S. Paul deſigned further and more preaching. v. 17.

11 To carry thither the Epiſtle writ to them: Eph. 6, 21, 22. or, to govern that Church in thy abſence.

12 Therefore tis not likely that S. Paul had been long abſent thence.

14 [12] Alex-

14 [12] Alexander the Copperſmith did me much evil: the
[j] will reward. Lord [1] reward him according to his works.

15 Of whom be thou ware alſo, for he hath greatly with-
[k] Preachings. ſtood our [k] words.

16 At my [13] firſt anſwer no man ſtood with me, but all men forſook me: *I pray God*, that it may not be laid to their charge:

17 Notwithſtanding the Lord [14] ſtood with me, and ſtrengthened me; that by me [15] the preaching [*of the Goſpel*] might be fully known, and *that* all the Gentiles might hear: and [*for this cauſe*] I was delivered out of the mouth [*and very jaws*] of [16] the Lion.

18 And the Lord ſhall [*continue to*] deliver me from every evil work; [*eſpecially that great one of ſhrinking in defence of the faith*]; and will preſerve *me* [*faithful and conſtant till I, having performed my duty and Apoſtleſhip, ſhall be removed*] unto his heavenly kingdom. To whom *be* glory for ever and ever. Amen.

19 Salute [17] Priſca and Aquila, and the houſhold of Oneſiphorus.

20 [18] Eraſtus abode at Corinth, [*when I went unto Jeruſalem, whence he is not yet returned*]: but [19] Trophimus have I left at Miletum ſick.

12 Who this was is not known, except he be mencioned Act. 19, 32. whom the Jews perhaps thruſt forward to accuſe the Apoſtles.

13 It doth not appear by this that S. Paul writ this Epiſtle after a ſecond hearing, which by Phil. 2, 23. ſeems not to have been till ſome time after, and that then he had great hopes to be ſet at liberty. Nor is it probable that he would, after ſo many years, give now Timothy account of his firſt hearing.

14 This ſeems by Act. 23, 11. and 27, 23. to have been ſome real apparition of our Lord to him in that time of his great exigence. There he is told that he muſt bear witneſs to the truth of the Goſpel at Rome, in like manner as he had done at Jeruſalem; which was now fulfilled in this terrible danger of the Apoſtle

15 He ſeems to ſay that as the Lord had delivered, ſo he would alſo continue to deliver, him: that he might, being at liberty, go abroad again and preach the Goſpel in the weſt as he had done in the eaſt; that *all* the Gentiles might have knowledge thereof by him their Apoſtle. Moſt of the Eccleſiaſtical writers ſay that being freed he went into Spain, and there preached. See Athanaſ. Epiſt. ad Dracontium. Cyril. Hieroſ. Catech. 17. Epiph. hæreſ. 27. Chryſ. in Matth. hom. 76. Theod. in Ep. ad Philip. c. 1. Hieron. in Iſai. c. 11. Greg. M. moral. l. 31. c. 22. Martyrol. Rom. ad Mart. 22. Adonem ad an. 59. Menolog. Græc. ad Sept. 25.

16 The general interpretation is of Nero; but it may alſo ſignify the greatneſs of the danger.

17 Theſe were at Epheſus Act. 18, 24.—

18 Act. 19. about his ordinary affairs being chamberlain of the city. Rom. 16, 23.

19 Trophimus was with S. Paul at Jeruſalem, Act. 21, 29. and probably accompanied him in the ſhip, till they came upon the coaſts of Aſia, where falling ſick S. Paul ſent him to his friends, and there left him. Act. 27, 2, 5. others for Miletum read Melitam.

21 Do thy diligence to come before winter [*unto me*]: Eubulus greeteth thee,[21] and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ *be* with thy Spirit. Grace *be* with you. Amen.

[22] The second *Epistle* to Timothy, ordained the first Bishop of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

21 Pudens and Claudia were husband and wife, and Claudia a Britaines, if those be the same mentioned in several epigrams by Martiall. Baronius also supposeth Pomponia Græcina a Brittaines, mentioned by Tacitus accused of a foreign religion, to have been a chirstian. Linus is conceived to have succeeded S. Peter in the Bishoprick of Rome.

22 This subscription, as others, found onely in Greek copies, is not of any great authority.

THE

THE
TWO EPISTLES OF St. *PAUL*
To
TITUS and PHILEMON
PARAPHRASED.

TItus was from Gentiliſm Gal. 2, 3. converted to Chriſtianity by St. Paul, and (as it ſeems) very early; ſince S. Paul accounted him as his Brother, and had an extraordinary reſpect for him at his firſt going into Macedonia, 2 Cor. 2, 13. 7, 6, 13. 8, 6, 16, 23. and he had menaged and ſettled the Churches of Macedonia, when the Apoſtle thought not fitting to go thither himſelf. The Apoſtle, having great experience of his Prudence and Religion, left him in Crete to govern all the Churches there, and probably alſo in the neighbouring Iſlands. But the Scripture mentions not the time when S. Paul was in Crete, neither when this Epiſtle was writ: it is moſt probable S. Paul to have been in Crete in his paſſage from Greece into Macedonia Act 20, 2. which was about an. Chr. 54. and not long after, when he returned into Greece (about an. Chr. 55.) to have writ this Epiſtle.

Which is (as being to a like perſon) to the ſame intent as thoſe (eſpecially the firſt) to Timothy; but ſhorter, becauſe Titus ſeems to have been the ancienter and more experienced perſon. He inſtructs him in the Election and qualifications of Church-Governors; in the cenſuring of falſe Teachers and Heretics; in governing the Laity, ancient and younger Perſons, and Servants; in the preſcribing what doctrines he ſhould moſt inſiſt upon: the great Grace of God in ſending our Lord Jeſus Chriſt; the obedience due to Magiſtrates: maintaining of good Works and the like.

THE EPISTLE OF S. PAUL THE APOSTLE TO TITUS.

CHAP. I.

1 PAUL a ſervant of God, and an Apoſtle of Jeſus Chriſt, [*to ſerve him*] according to the faith of Gods elect, and the acknowledging of the truth, which is after godlineſs;

2 [a] In [*publiſhing and preaching the*] hope of eternal life; which God, who cannot lie, [b] promiſed, [*and decreed to give us, even*] before the world began;

3 But hath in due times manifeſted [*this*] his word thro [*the*] preaching, which is committed unto me [*now, as it was to his Son and his Apoſtles*] according to the [c] commandment of God our Saviour [*ordering me thereunto*]:

4 To Titus, *mine* [d] own ſon after the common faith [*now mentioned,*] grace, mercy, *and* peace from God the father, and the Lord Jeſus Chriſt our Saviour.

5 For this cauſe left I thee in Crete, that thou ſhouldſt ſet in order the things that are [*as yet*] [e] wanting, [*and left unſettled by me*]; and ordain [1] elders in every City, as I had appointed thee.

a For.
b 2 Tim. 1, 9. Eph. 1, 4. 1 Pet. 1, 20.
c 1 Tim. 1, 1.
d 1 Tim. 1, 2.
e 1 Cor. 3, 10

1 It followeth not hence, as neither from Phil. 1, 1. nor 1 Tim. 3, 1. that tho the name of Biſhop and Presbyter often ſignifie the ſame perſon, yet that they ſignifie alſo the ſame degree and dignity. The names are common, the qualifications the ſame; every Biſhop is alſo a Presbyter; and a Presbyter is in the next capacity to be a Biſhop. Both have many the ſame actions and employments. Yet a Biſhop can do many things which a Presbyter cannot; and therefore the offices are divers. Here he ſeems to mean Biſhops of the ſuperior Order; who were to be ordained by him (having the power of Metropolitan) one in every City, where there was a ſufficient number of believers. And from this after-ages ſeem to have obſerved the placing of Biſhops in Cities only. The qualifications here mentioned are much what the ſame with thoſe in 1 Tim. 3, ſee the notes.

f 1 Tim. 3. 6 If any be f blameleſs, the husband of one wife, having [*if any at all*] faithful children, not accuſed of 2 riot, or unruly.

7 For a Bishop muſt be blameleſs, as [*becometh*] the ſteward of God, [*and diſpenſer of his myſteries*]; not ſelf-willed, [*untractable, unadviſable*], not ſoon angry, not given to wine, no ſtriker, not given [*up*] to [*the getting of*] filthy lucre.

g Things. h Prudent. 8 But a lover of hoſpitality, a lover of good g men, h ſober, juſt, holy, temperate,

i Comfort thoſe in tribulation. 9 Holding faſt the 3 faithful word [*of the Goſpel*], as he hath been taught; that he may be able, by ſound doctrine, both to i 4 exhort, and convince the gain ſayers.

10 For there are many unruly and vain talkers, and deceivers; eſpecially they of the circumciſion.

k Reproved, put to ſilence. 11 Whoſe mouths muſt be k ſtopped, who ſubvert [*by their falſe doctrines*] whole houſes [*and families*]: teaching things which they 5 ought not, for filthy lucres ſake.

12 One of themſelves, *even* a 6 Prophet of their own [*ſo acknowledged by them*] ſaid; The Cretians *are* alway liars, evil beaſts, ſlow bellies.

13 This witneſs [*againſt them*] is true: wherefore rebuke them l ſharply, that they may be ſound in the faith, [*for mild reprehenſions will not work upon perſons ſo obdurate*].

l Severely, harshly. m 1 Tim. 1, 4. 14 Not giving heed to m Jewiſh 7 fables, and commandments of men, that turn from the truth.

n Rom. 14, 20. 15 n Unto the 8 pure all things *are* pure; but unto them that are defiled, and unbelieving, *is* nothing pure; but even their mind and conſcience is defiled.

2. Any way intemperate, unruly, refractory to their Parents, or good advice.

3. This is a neceſſary qualification, and frequently repeated by our Apoſtle; that no Heretick or diſſenter from the received doctrine of the Church be entruſted with any office in the Church.

4 To exhort as long as there is hopes of converting them by fair means: when that fails, to convince them. The firſt requires great meekneſs, and command of his own ſpirit: the ſecond learning and well digeſted knowledg of the faith.

5. Things falſe, wicked, heretical.

6. Epimenides, who writ of Oracles, and was by themſelves conceived to have foretold many things.

7 Theſe falſe Teachers ſeem to be Judaizers; Col. 2, 16. who preached many tales and fables (of which there are many in their Talmudick books); and commanded abſtinences from certain meats, &c. as unclean. Others apply it to the Gnoſticks, againſt whom they conceive S. *Paul* writes the greateſt part of this Epiſtle.

8. Nothing is of its own nature unclean; but the uncleanneſs was from the poſitive law of God, prohibiting certain things to the Jews, for ſome further intention. But our Saviour hath reſtored us to our natural liberty; and the uncleanneſs of the meat cannot render the inner man unclean. Mat. 15, 17. — but to them that are unclean in their ſouls, polluted either with theſe falſe opinions, or wicked practices, things are unclean. Rom. 14, 14. to them that believe (tho erroniouſly) things to be unclean, to them they are unclean; and they ſin if they uſe them. They have alſo an evil eye, Prov. 23, 6. Mat. 6, 22, 23. Mark 7, 22. nor do they receive it with thanksgiving, 1 Tim. 4. 3.

16 They

16 They [o] profeſs that they know God; but in works they *deny* him, being abominable, and diſobedient [*unto him*], and to [9] every good work [p] reprobate.

o Confeſs.
p Void of judgment.

CHAP. II.

1 BUT [*contrary to theſe*] ſpeak thou the things, which become ſound doctrine:

2 That the [1] aged men be [2] ſober, grave, temperate, ſound in faith, in charity, in patience.

3 [*Teach*] the aged women likewiſe, that *they be* in [2] behaviour as becometh [b] holineſs; not [c] falſe accuſers, not given to much wine; teachers of good things:

4 That they may teach the young women to be [d] ſober, to love their husbands, to love their children,

5 *To be* diſcreet, chaſt, [3] keepers at home, good, [e] obedient to their own husbands, that the [4] word of God be not blaſphemed.

6 Young men likewiſe exhort to be [f] ſober-minded.

7 In all things ſhewing thy ſelf a [g] pattern of good works [*and well-doing*]: in doctrine *ſhewing* uncorruptneſs, gravity, ſincerity,

8 Sound ſpeech that cannot be condemned; that he, that is of the contrary part [*either Infidel, or diſſenter from the Church*], may be [h] aſhamed [*of his being adverſe to you,*] [4] having no evil thing to ſay of [i] you.

a Vigilant.
b Holy women.
c Makebates.
d Wiſe, diſcreet.
e Eph. 5, 23.
f Diſcreet.
g 1 Tim. 4, 12. 1 Pet. 5, 3.
h Afraid.
i Us.

9 The blindneſs of their judgment, and habit of ſinning, rendring them unfit, and undiſpoſed for every good work.

1 Some conceive this to be meant not in general of any ancient perſons, men or women, tho the words ſignifie ſo largely; but of Church-Officers; Deacons and Deaconeſſes; as Πρεσβύτερος (an elder, or more ancient) ſignifies a Presbyter or Prieſt. For as the Apoſtle to Timothy gives charge firſt concerning Biſhops, and next for Deacons, and after for Deaconeſſes, ſo he might uſe the ſame method here. Nor were there any where Biſhops ordained, where were not alſo Deacons, to wait upon them. Beſides the Office of the Deaconeſſes was amongſt other things, to inſtruct the younger women: and they were alſo anciently called Πρεσβυτίδες Conc. Land. c. 11.

2 If theſe were Deaconeſſes, then the meaning of this phraſe is; that being placed in the rank of Church-Officers, they ought to be ſacred perſons, or to do as becometh perſons employed about holy things.

3 1 Not gadders abroad. 2 Minding, taking care of the houſhold affairs.

4 For the faults of believers would by the adverſaries be imputed to the doctrine it ſelf: as their doing better after their converſion would be attributed to the Religion in which they learned it.

9 [s] *Exhort* [k] servants to be obedient unto their *own* masters, *and* to please *them* well in all things [*concerning their duty, readily performing their commands, and*] not [l] answering again:

10 [m] Not [6] purloining, but shewing all good fidelity [*and honesty*], that [*thereby*] they may [4] adorn the doctrine of God our Saviour in all things.

11 For the Grace of God, that bringeth salvation [n], hath appeared [*from heaven*] to all men, [*in the Gospel published to all the world*].

12 Teaching us, that denying [*all*] ungodliness and worldly lusts, we should live [7] soberly, righteously, and godly in this present world:

13 [o] Looking for that blessed hope, and the [p] glorious appearing of the [8] great God, and our Saviour Jesus Christ.

14 Who gave himself for us, that he might redeem us from all iniquity, [*to which we were formerly in bondage*], and purifie to himself a [9] peculiar people, zealous of good works.

15 These things [10] speak, and exhort; and rebuke [*the gainsayers to it*] with all authority. Let no man despise thee.

[s] Eph. 6, 5. Col. 3, 22. 1 Pet. 2, 18.

[k] Gainsaying.

[l] Gainsaying.

[m] Cousening, stealing, filching.

[n] Salvation to all men hath appeared.

[o] 1 Cor. 1, 7. Phil. 3, 20.

[p] Appearing, coming, of the glory.

5 The Apostle is so careful concerning servants because their state of life, being more burdensome, they were more apt to grow weary.

6 Making unlawful advantage, without the knowledge or consent of their masters, in smaller matters.

7 The summ of our duty towards our selves, our neighbours, and God.

8 Some interpret this of God the Father; others, as it seems more properly, of God the Son; because God the Father is not said properly to appear, and in the original the article is prefixed onely before *great God*; and the Apostle also had spoken of the Father v. 11, whose grace it was, tho manifested by God the Son: and the like is 1 Tim. 6, 14, 15, 16. 2 Tim. 4. 1. Rev. 17, 4. 19, 16. 2 Thes. 2, 8. so that hence is taken a strong argument for the divinity of our Saviour, which the adversaries endeavour to elude by thus understanding it. *The appearing of the glory of the Great God, which glory is our Saviour Jesus Christ.*

9 This phrase is borrowed from the great dearness and love God shewed to his former Church of the Jews; signifying that the Gentiles are now admitted into the same esteem and neerness to God as were the Jews. Exod. 19, 5. *a peculiar treasure.* Deut. 7, 6. *a special people.* Deut. 14, 2. 26, 18. *a peculiar people.* Psal. 135, 4. Mal. 3, 17. *peculium*, i. e. his wealth, estate, stock, possession: all signifying the great love, care, esteem, that God hath for them above all other people, sects, conditions, or religions of the world. When they are purified, and sanctified unto his service; and do sincerely and zealously obey him.

10 Teach, preach these, as containing the chiefest and most material points in religion: exhort, these being the greatest arguments and motives, why Christianity should be embraced. Rebuke those, who instead thereof preach up Jewish fables, heresies, pretended science and the like.

CHAP.

CAP. III.

1 PUT them [*that are under thy charge alſo*] in mind to be [a] ſubject to principalities and [*ſecular*] powers, to obey [*ſuch*] magiſtrates [*as are ſet over them, and*] to be ready to [*fulfil*] every good work, [*which they ſhall command, not contrary to Gods laws*].

2 To [b] ſpeak evil of no man, to be no brawlers [*or quarrellers*]; *but* [c] gentle, ſhewing all meekneſs to all men, [*enemies as well as friends, froward as well as courteous, unthankful, &c.*]

3 For we our ſelves alſo, [*who are now renewed by the grace of God*], were ſometimes [1] foolish, diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice and envy, hateful [*unto*], *and* hating, one another.

4 But after that the kindneſs and [d] love of God our Savi- our toward man appeared,

5 [e] Not by [2] works of righteouſneſs, which we have done, but according to his mercy he ſaved us; by the [3] washing of regeneration, and [f] renewing of the Holy Ghoſt [*in baptiſm conferred upon us*].

6 Which [*Holy Ghoſt with all his benefits*] he [g] ſhed on [4] us [h] abundantly [*not for our own merits, but*] thro Jeſus Chriſt our Saviour:

7 That being [*thus*] juſtified by his [*meer*] grace, we ſhould, [*if it be not our own fault*], be made heirs [*of, and*] according to the [i] hope of eternal life.

8 *This is* a faithful ſaying, and theſe things I will, that thou

a Subject themſelves to Princes. Rom. 13. 1 Pet. 2.
b Blaſpheme
c 2 Tim. 2, 24.
d Pity.
e 2 Tim. 1, 9.
f Of renewing.
g Powred forth.
h Richly.
i Rom. 8, 24.

1 Therefore let us not exalt our ſelves againſt them who are ſtill in the ſame errors, 2 they may by Gods mercy in Chriſt be converted from them in due time. 3 conſider what we & all men were, before renewed by the grace of God; and have compaſſion on them who are ſtill in that condition. Not that all men before converted were guilty of all theſe ſins: St. Paul himſelf was not ſo, who lived in all good conſcience, Acts 23, 1. Phil. 3, 6. *blameleſs*, tho S. Hierome endeavors to apply all theſe to S. Paul himſelf, and to ſhew that they do not contradict the other places mentioned: but it ſeems rather, that he takes upon him the perſon of unbelievers; who were generally guilty of theſe faults; tho perhaps not every one of all. But all wanting the light of the holy Spirit, had not the means of knowing the danger and ſinfulneſs of them.

2 Not by any works done by us either according to nature or the law: nor by the merit of the works according to the Goſpel: becauſe thoſe works did not precede but follow the appearing of ſalvation by the the Goſpel, and our embracing of it. See the preface in Epiſt. ad Rom.

3 Two effects of baptiſm, freeing or cleanſing us from ſin, both from the guilt and habits of former ſins; and beſtowing upon us the Holy Spirit, a principle of regeneration and a new life.

4 Plenty of all ſorts of gifts of the Holy Ghoſt upon the whole Church, ſufficiently alſo to every man. But of the graces requiſite to ſalvation abundantly upon every particular, that uſeth the means to obtain them.

affirm

affirm [*and teach*] constantly [*against all opposers: as also*] that they, who have believed in God, might be careful to
i Promote, encourage. k Honest. i 5 maintain good works: these things [*doctrines and practices*] are good k and profitable unto [*all*] men [*both themselves and others*].

l 1 Tim. 1, 4. 2 Tim. 2, 23. 9 But l avoid [*in thy doctrine to engage in*] foolish questions, and genealogies, and [*other the like*] contentions, and strivings about the law; for they are unprofitable [*to others*], and vain [*in themselves*].

m Avoid, shun. n Overthrown, perverted. 10 A man that is an 6 heretick, after the first and second 7 admonition m, 8 reject.

11 Knowing that he, who is such, is n subverted [*as to his faith and religion*], and sinneth, [*excluding himself from pardon, by*] being 9 condemned of himself [*and his own judgement*].

12 When I shall send Artemas 10 unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be lacking unto them.

5 Each one endeavouring to perform them himself, and that others also may advance continually in good works: which some interpret to be trades or professions, but it seems to be more generally meant, of all (chiefly external) good works, whereby our neighbour is benefited.

6 An heretick he seems to be, who professing himself a member of the Church of Christ, takes up or defends an opinion contrary to the doctrine professed in the Church; and being sufficiently convinced of his error, continues still in the maintenance of it.

7 After such means have been used, which were sufficient to have diverted a man obedient to reason from his error: so that the refuser is justly said to be pertinacious, despising both the judgement of the Church, and the authority of the Ecclesiastical Magistrate. Our Saviour commanding 3 admonitions Mat. 18, 15. is not more indulgent then our Apostle, (who yet forbiddeth not the third) because some of those are in private, and for private and secret faults; whereas this is for manifest ones, and two admonitions given by the Church.

8 Discourse no more with him; excommunicate him; that all the Church also may avoid him; and converse no otherwise with him then with an infidel, and profane person. Rom. 16, 17. 1. Cor. 5, 11. Gal. 1, 8, 9. 5, 12. 2 Thes. 3, 14. 2. John 10.

9 Not because he mainteins what himself thinks to be false; but because he inflicts upon himself that punishment and condemnation, which the Bishop and the Church useth to do upon malefactors: by pertinacious separating himself from the communion of the faithful, and Gods Church. Jude 19. Jo. 3, 18. and by that means excludes himself from Gods favour, and hope of salvation.

10 Some suppose, that he was sent to supply his employment, whilst he was absent, and otherwise employed by the Apostle.

14 And

14 And let ours, [*who profeſs Chriſtianity*], learn to maintain o good [11] works for neceſſary uſes, that they be not unfruitful, [*or unprofitable in their generation*]. o Hone trades.

15 All that are with me ſalute thee: Greet them that love us in the faith. Grace *be* with you all. Amen.

It was written to Titus, ordained the firſt Bishop of the Church of the Cretians, from Nicopolis of Macedonia.

11 This ſeemeth to be the commanding of every one to have ſome calling and ſuch a one as is not for things of pleaſure, but neceſſary uſes; that they may both ſuſtein themſelves, and be uſeful alſo to the poor of the Church. A precept very frequent with our Apoſtle See 1 Cor. 4, 12. 1 Theſ. 2, 9. 2 Theſ. 3, 8, 10, 11, 12. Eph. 4, 28. Others interpret good works to be giving of alms, or aſſiſting the brethren; me-thinks not ſo properly in this place.

ONeſimus ſervant to Philemon (an eminent perſon in Coloſs, and (the Apoſtle terming him fellow-labourer) an Officer in that Church) ran away from his Maſter (perhaps for ſome miſdemeanor) and coming to Rome, was converted to Chriſtianity by S. Paul, who ſent him back to his Maſter with this Epiſtle of recommendation; who (as it ſeems) not only pardon'd, but alſo ſet him free: ſince *Ignatius (Ep. ad Eph.)* ſaith, that he ſucceeded Timothy in the Biſhoprick of Epheſus. Some anciently quarrel'd this Epiſtle, as not Canonical, becauſe being (as they ſaid) upon a particular ſubject, and that of no very great conſequence; and to one perſon, not to the whole Church. But it was from the beginning acknowledg'd univerſally; inſomuch that Marcion, who found fault with all the reſt, yet received this. But tho there be not much in it concerning the doctrine of faith, yet it contains excellent rules and examples of charity; as not to deſpiſe the meaneſt condition, nor deſpair of the worſt; as *S.* Paul, the greateſt Apoſtle, took ſo much care for a poor fugitive ſlave. That humanity, gentleneſs, curteſy, charity, be the ornaments of the greateſt perſons. That ſervants converted obtain not thereby their freedom. That the Clergy ought not to preſume or preſs too much upon their penitents, *&c.* beſide the great force, ſtrength and ſinews in preſſing his deſire, from all arguments drawn from the perſons of S. Paul, Philemon and Oneſimus, with ſuch powerful eloquence, ſhew either that it was inſpir'd by the H. Ghoſt; or that the H. Spirit makes uſe of ſuch perſons; as are by reaſon of their parts and virtue moſt prediſpos'd to that Office to which they are called.

THE EPISTLE OF S. *PAUL* THE APOSTLE To PHILEMON.

CHAP. I.

1 PAul, a prisoner of [*and for*] Jesus Christ, and Timothy *our* Brother, unto Philemon our dearly beloved and fellow-labourer,

2 And to *our* [1] beloved [a] Apphia, and Archippus our fellow-soldier, and to the Church in thy house,

3 Grace to you, and peace from God our father, and the Lord Jesus Christ.

4 I [b] thank my God [*for thee,*] making mention of thee always in my prayers,

5 Hearing of [*the continuance of*] thy [1] love and faith, which thou hast toward the Lord Jesus Christ, and towards all Saints:

6 That the communication of [*thy charity, proceeding from*] thy faith, may become [c] effectual [*and manifest*] by the acknowledging [*from many*] of every good thing [*and work*], which is in you, in [*and thro*] Christ Jesus.

a Sister.

b Thes. 1, 2. 2 Thes. 1, 3.

c Apparent.

1 Some read our beloved Sister; many suppose her to have been wife to Philemon; in the Martyrology Nov. 22. Philemon and Appia (which is the same with Apphia) are said to have been ston'd to death at Colosse, for being Christians, under Nero.

2 Faith towards Christ, and love towards the Saints. Col. 1, 4.

7 For

7 For we have great joy and conſolation, in [*hearing of*] thy love: becauſe the bowels of the [*neceſſitous*] Saints are [*frequently*] refreshed by thee, brother.

8 Wherefore (tho I might [*in reaſon*] be much bold in [*and becauſe of my converting thee to*] Chriſt, to enjoin thee that which is d convenient,)

9 Yet for [*that*] loves ſake I rather beſeech *thee*, being ſuch an one as Paul 3 the aged, and now alſo a Priſoner of Jeſus Chriſt,

10 I beſeech thee, [*I ſay*] for my ſon e Oneſimus, whom I have begotten [*to Chriſt*] in my bonds:

11 Who, in time paſt, was to thee unprofitable, [*or perhaps alſo damageable*], but now [*highly*] 4 profitable to thee and to me:

12 Whom I have ſent again [*to continue in his former condition*]: thou therefore receive him, who is [*now even as dear to me as*] mine own bowels.

13 Whom I would [*willingly*] have retained with me, that 5 in thy ſtead he might have miniſtred unto me [*being*] in the bonds of the Goſpel.

14 But without thy f mind would I do nothing; that thy benefit [*towards him*] ſhould not be, as it were g of neceſſity, but willingly.

15 For 6 perhaps he therefore departed [*from thee*] for a [*ſhort*] ſeaſon, that thou ſhouldſt receive him [*now again*] 7 for ever.

16 [*Receive him, I ſay,*] not now as an [*ordinary*] ſervant; but above a ſervant, a 8 brother beloved; eſpecially to me, [*who am ſpiritually father to you both*], but how much more unto thee, both in the flesh [*as to thy worldly employments,*] and in the Lord.

17 If thou count me therefore a partner [*and companion in thy friendſhip*], receive him, [*yea even*] as [*thou wouldſt*] my ſelf.

d Profitable.

e Col. 4, 9.

f Knowledg, counſel, conſent.

g Forced, conſtrained.

3 S. Paul might be at this time about ſixty years old, but much broken by his frequent and great ſufferings.

4 Alluding to his name Oneſimus, which ſignifies profitable, helpful. Tho formerly he had been an evil ſervant, yet now he would be a very uſeful Brother.

5 As thy ſelf wouldſt have done, hadſt thou been preſent.

6 He might depart from thee, to enter into himſelf, and more ſeriouſly conſider his eſtate. Or, his departure was by the providence of God ſhort and turned to good.

7 Never now to be alienated from thee.

8 S. Paul doth not here deſire the liberty of Oneſimus, tho he may perhaps intimate it; both becauſe he knew not whether Philemon could well ſpare his ſervice; and becauſe he would ſhew that the Goſpel did not alter ſuch conditions. 1 Cor. 7, 21.

18 If he hath [*heretofore*] wronged thee, or oweth *thee ought*, put that on my account,

19 I Paul have written *it* with my own hand, I will repay it: albeit I do not say to thee, how thou owest unto me even thine own self besides; [*thou being by my means begotten again to eternal life*].

20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord [*who am troubled for Onesimus*].

21 Having confidence in thy obedience I [*now*] write unto thee, knowing also that thou wilt do more then I say.

22 But withall prepare me also a lodging: for I trust that, thro your prayers, *I* shall be given unto you.

23 There salute thee Epaphras, my fellow-prisoner in Christ Jesus.

24 Marcus, Aristarchus, Demas, Lucas my fellow-labourers.

25 The Grace of our Lord Jesus Christ *be* with your Spirit. Amen.

Written from Rome to Philemon by Onesimus a servant.

THE EPISTLE of St *PAUL* To The HEBREWS.

PARAPHRASED.

THE *Hebrews*, to whom this Epiſtle is written, are the *Jews* Chriſtian, probably thoſe chiefly who inhabited *Judea* and *Syria*, and particularly the Church at *Jeruſalem*; the others diſperſed abroad in the Roman Provinces being, more commonly, called *Greeks*. Act. 6. 1. Now theſe in *Judea*, though of themſelves they were more inclined then other Chriſtians to the *Moſaical* Ceremonies, joyning them (as neceſſary) with *Chriſtianity*: Yet were they more heavily perſecuted than others by the unbeleiving *Jews*, as being a place, where theſe had more power; who alſo being privileged every where, by the laws of the Empire, in the exerciſe of their religion, and diſclaming thoſe of their Nation, who were Chriſtian, to be of their profeſſion, found means by the Roman power to conſtrain them, under greivous ſufferings, to forſake this their profeſſion, and return to Judaiſm. Upon which perſecution ſome of them began to uſe great compliances and warineſs in their Religion, and to forſake the Chriſtian aſſemblies. See Heb. 10. 25. and ſome others to relapſe, and fall away from the Chriſtian Faith. See Heb. 6. 4. &c. -10. 26; hoping perhaps, that they might ſtill obtain ſalvation in their returning to the Jewiſh Religion; as they were perſwaded, that they might have attained it therein, before their imbracing *Chriſtianity*. To theſe therefore the Apoſtle ſends this monitory Epiſtle, wherein he moſt learnedly ſheweth them, the former Religion of the *Law* to be fulfilled in, and ſo avoided and annulled by, that far more preeminent of Chriſt; and confirmeth them in the truth

of the Goſpel againſt the Jewiſh pretentions; declaring the preexcellency of Chriſts nature, perſon, and offices (but chiefly of his Prieſtly office,) above thoſe of Moſes and Aaron, or the Levitical Prieſthood; and hence ſhewing them both his power and readineſs, in as much as himſelf paſſed to Glory thro Mortality, and afflictions, to ſuccor and protect them in, and to deliver them from, all adverſities, and perſecutions; and to releive them in all their neceſſities. Again, repreſents to them the great ſin, and deſperate condition of *Apoſtacy*, and the fruitleſneſs of former indeavors and ſufferings, without perſeverance: See Heb. 3. 6. -2. 1, 2. -Heb. 3. 12, 13, 14. -4. 1, 11, 14. -6. 11. exhorts them, therefore, to conſtancy and patience in their Faith by the many examples of the Saints of former times: and laſtly recommends to them the gratious fruits and effects of afflictions, &c.

Who the Author of this Epiſtle was, hath been much diſputed. That S. Paul was not, are urged, the expreſſions in c. 2. v. 3. -and 13. 23. the 1ſt comp. with Gal. 1. 1. and the 2d, with the Hiſtory of him in the Acts; the omitting of his name and ſalutation (conſtantly obſerved in his other Epiſtles,) yet being a perſon, as appears chap. 13. 19. and 10. 34. well known to them: the ſtile ſomewhat ſmoother; and ſome words in this Epiſtle not found to be uſed by S. Paul elſewhere; as αὖθις, &c. Again; that S. Paul was the Author thereof are urged c. 10. v. 34, where St. Paul is ſuppoſed to ſpeak of his bonds at Jeruſalem, Acts 21. when he carried the charity of the Gentiles to the diſtreſſed Church there. And -c. 13. 23. where he mentions Timothy,

Timothy, ſtiling him, as S. Paul doth uſually, (ſee 2 Cor. 1. 1. -Col. 1. 1. -1 Theſ. 3. 2.) his *Brother*. 2 Pet. 3. 15. *As our Brother Paul hath written unto you.* Now thoſe, to whom S. Peter writ his 2d Epiſtle, were the Jews, diſperſed in Aſia among the Gentiles (ſee 1 Peter. 1. 1, -and 2 Pet. 3. 1. compared with James 1. 1.) and the matter of that, which S. Pauls Epiſtle is quoted for by S. Peter, is found, as in Rom. 2. 4. ſo in Heb. 3. 6, 7, 8, 14, 15. -4. 7. -6. 10, 11, 12. -10. 36, 37. (tho, indeed, the diſperſed Jews make a part of thoſe Churches, to whom S. Pauls other Epiſtles are directed.) The like expreſſions of Heb. 13. 18. and 2 Cor. 1. 11, 12. -Of Heb. 5. 12. and 1 Cor. 3. 1, 2. -of Heb. 13. 19. and Philemon. 22. of Heb. 1. 3. and Col. 1. 15. -of Heb. 2. 4. and 1 Cor. 12. 11. -of Heb. 2. 8. -10. 13. and 1 Cor. 15. 25, 27, 28. -of Heb. 10. 38. and Rom. 1. 17. -Gal. 3. 11. -of Heb. 12. 14. and Rom. 12. 18. -of Heb. 12. 23. and Phil. 4. 3. -of Heb. 3. 13. and 2 Cor. 6. 2. -Heb. 13. 7, 9. and Eph. 4. 11, 14. and ſeveral other places; Beſides, all the concluſion generally like his other. See, for the laſt verſe, the like, Col. 4. 18. -2 Tim. 4. 22. &c. And his name, mean while, ſeems not to be mentioned nor his uſual Title of Apoſtle prepoſed; not for that he was taken for an enemy of the Judaick Law, or that this might give offence, or any way prejudice what was here written to the *generality* of this *Church*, which he had exceedingly obliged by his Almes; and, to whom he eſteemed himſelf moſt dear: See Heb. 10. 34. -13. 19, 23; But, as Theodoret obſerves, he being the *Apoſtle*, not of the *Hebrews*, but *Gentiles*, thought fit not to write to them

them ſo authoritatively, as he did to others under his proper charge: and to omit his name alſo out of the greater modeſty, and leſt ſome, tho few, might any way be offended thereat. Yet by chap. 5. 12. &c. he ſhews himſelf to be a perſon of great Authority.

This Epiſtle, then, is ſuppoſed to have bin written by S. Paul from Rome, not long after his firſt appearance before Nero; when contrary to expectation, he ſaith, he was delivered out of the mouth of the Lion 2 Tim. 4. 17; and when he had faire hopes of his Liberty ſhortly. For S. Paul had ſeveral hearings before the Emperor; and tho at firſt, out of fear, forſaken by all; yet was he treated with ſo little rigor, and permitted ſuch free ſpeech concerning his Religion, the occaſion of his impriſonment, as that many of Ceſars houſhold were acquainted with, and Converts to, the Chriſtian Faith; and many others, by ſuch his impunity and good ſucceſs, took courage to preach Chriſtianity more boldly, then formerly: ſee Phil. 1. 13, 14. -4. 22. -2 Tim. 4. 17. and all things fell out rather to the furtherance of the Goſpel, as he ſaith. Phil. 1. 12. Now, then, he purpoſed, upon the regaining his liberty, a return into the Eaſtern parts; (which alſo he ſignified in ſeveral other Epiſtles written from the ſame place. See Phil. 2. 24. -Phil. 22.) and in this journy hoped to have Timothy for his companion. Whom, freed alſo from ſome Impriſonment or reſtraint in Aſia, he expected ſhortly to come to him to Rome, ſee 2 Tim. 4. 9. Tho after Timothies arrival there, the Apoſtle continuing ſtill a priſoner, yet expecting his inlargment

(Phil.

(Phil. 1. 13.-2. 19, 23, 24.) purpoſed to ſend Timothy into the Eaſt before him: and ſo perhaps by Timothy was this Epiſtle conveied to the Hebrews, as the ſubſcription imports, tho no ſuch thing intended at the writing of it.

As for the expreſſion Heb. 2. 3. -*Confirmed to us*, as it is true, if applied to the Apoſtle; ſo the cheif intention thereof aimes at thoſe whom he comprehends in the *Us* with himſelf: who frequently in this Epiſtle uſeth the firſt perſon plural, being a more modeſt way of teaching, and exhortation. Laſtly, For the Language thought to be more flouriſhing and adorned, than that of S. Pauls other Epiſtles, (if it may not be ſuppoſed to have bin penned by him with more ſtudy and deliberation, and ſo accuratneſs of ſtile, and intended rather as a Treatiſe concerning the preexcellency of our Lords ſacerdotal office, then a Letter, tho the exhortatory part of it indeed is not very long, Heb. 13. 22.) ſome conjecture, the Original to have bin written in *Hebrew* or *Syriack*: and ſo tranſlated by S. Luke, Clement, or ſome other eloquent in the Greek tongue: Or, at leaſt the Apoſtle giving the matter, to have committed the expreſſion thereof to ſuch a Scribe.

THE

THE

EPISTLE OF S. *PAUL*

THE APOSTLE

TO THE

HEBREWS.

PARAPHRASED.

CHAP. I.

1. GOD, who at ſundry times, and in divers [1] manners, ſpake, in times paſt, unto the Fathers by the Prophets,

2. Hath in theſe laſt Daies [*to accomplish all*] ſpoken unto us by *his* Son [a]; [2] whom he hath appointed [b] Heir [*and Lord*] of all things; by whom alſo he made [3] the worlds.

3. [c] [4] Who being the [*reſplendent*] brightneſs [d] of his [5] glory; and [e] the [4] [5] expreſs Image of his Perſon: [f] and upholding all things [*before made by him,*] by the [6] word of his power; when [*firſt*] he had, by himſelf [*offered, and not the blood of Beaſts,*] purged our ſins, ſat down [*above all*] on the right hand of the Majeſty on high;

4. Being [*there*] made ſo much [g] better [*and higher*] than the [7] Angels, as he hath [h] by inheritance, obtained a more excellent [8] name [*and title*] than they.

a Joh. 1. 18. Col. 1. 18. Eph. 1. 20. Phil. 2. 9.
b Joh. 3. 35. 16. 15.
c Wiſd. 7. 26.
d Beame.
e Character.
f Bearing or Ruling. Col. 1. 17.
g Superior.
h Phil. 2. 9.

1 In a Cloud, Fire, a ſtill breath; in ſeveral Tropes and Figures; by Angels, Dreames, Viſions, and other ſecret inſpirations.

2 See the conſequent to this premiſſe 2. c. 1. v. *Therefore we ought*, &c.

3 Αἰῶνας uſed alſo c. 11. 3. and 6. 5. i. e. all things whatſoever paſt, preſent, or to come. See c. 2. 5. -Col. 1. 16.

4 This ſeems to be ſpoken of the Son of God as incarnate. See what follows, and John 1. 14, 18. John 14. 9. 2 Cor. 4. 4. -Col. 1. 15. 1 Tim. 6. 16. He the Image, here, of Gods Power in commanding all the Creatures, and doing Miracles; of his Holineſs, in living without Sin, of his Wiſdom, in his Divine Precepts, of his Omniſcience, in ſeeing thoughts, foretelling futurities, &c.

5 It may be the Apoſtle alludes to Gods glorious appearance under the Law, in the Tabernacle and Temple, over the Ark.

6 An Hebraiſm; his powerful word, i. e. command.

7 See c. 2. v. 2. Why Jeſus here compared with the Angels.

8 Stiled his Son; and Heir of all things.

a Pſal. 2. 7. 5. For unto which of the Angels ſaid he at any time; a Thou art my [1] Son, this day have [2] I begotten thee? And b 2 Sam. 7. 14. again; b I will be to him a Father; and he ſhall be to me a Son.

6. And [3] again, when he [4] bringeth in the firſt begotten [*being made fleſh*] into the world, [*to take poſſeſſion of his Kingdom, as man,*] c Pſal. 97. 7. he ſaith; and let all the Angels of God worſhip him.

d To the. e Winds. 7. And [*meanwhile*] d of the Angels he ſaith: Who maketh his Angels [5] e Spirits, and his [6] Miniſters a flame of Fire, [*only nimble and active inſtruments of his ſervice,* [7]]

f Ver. 14. g Pſ. 45. 7. h Rightneſs or ſtreightneſs. 8 But unto the Son, *he ſaith*; g [7] Thy Throne, O God, *is* for ever and ever; [*and*] a Scepter of h Righteouſneſs *is* the Scepter of thy kingdom.

9. Thou haſt loved Righteouſneſs, and hated Iniquity; therefore God, *even* thy God, hath anointed thee with the [8] Oyle of [*great*] gladneſs above thy Fellows [*Men, or Angels.*]

i Pſal. 102. 26. Iſa. 34. 4. 10. And [*again*;] i Thou Lord, in the beginning, haſt laid the foundation of the Earth: and the Heavens are the works of thine hands.

11. They ſhall [*hereafter likewiſe*] perish, but thou remaineſt: and they all ſhall wax old, as doth a Garment;

12. And as a Veſture [*no more to be uſed*] ſhalt thou

1 The Angels alſo called Sons of God, See Job 1. 6. -Pſalm. 82. 6. -Jer. 31. 9. But none thus in particular ſaid to be begotten in reſpect of a natural generation; nor ſuch an inheritance conferred on them.

2 Begotten from all eternity: begotten at his incarnation; begotten again, in ſome ſence, at his Reſurrection, when he was more evidently manifeſted by his power to be the Son of God: See Act. 13. 33. -Rom. 1. 4 So our Reſurrection is called our Regeneration, Mat. 19. 18.

3 Others underſtand this to be ſpoken of Chriſts ſecond coming, ὅταν δὲ πάλιν, -when he bringeth again &c; when he ſhall come in glory: or of his entrance into the Heavens, and the *World* to come. See Heb. 2. 5.

4 See Heb. 10. 5, the ſame Language applied to the Incarnation.

5 See Pſalm. 18. 10. Cherub joined with wind.

6 See Iſai. 6. 6. Seraphim ſignifies Flames. Wind and Flame, the ſubtileſt of perceived bodies, uſed to expreſs the activity of theſe miniſtring Spirits. See Pſal. 104. 4.

7 Much of the Book of Pſalmes, both concerning Glory, and ſufferings, and promiſes, is ſpoken Typically only of David, Solomon, or others, but principally by the Spirit, that dictated it, underſtood of, and fulfilled in, our Lord Chriſt and his Church. Again, many things, ſpoken there in General of the Majeſty, Rule, Kingdom, Glory of God, are more ſpecially underſtood of theſe of the Son of God as incarnate. And the ſame Spirit, that ſo intended them, declares to the Apoſtles ſuch it's intention. See note on ch. 2. 12.

8 Hebraiſm. Gladding Oyl, See Heb. 2. 9. and Jo. 3, 34.

fold

fold them up, and they shall be changed; but thou art the ſame, and thy years ſhall not fail.

13. But to which of the Angels ſaid he at any time; [2] Sit on my right hand [*in glory and ſafety,*] until I [*ſhall*] make thine enemies thy foot-ſtool?

14. Are they not all [b] Miniſtring Spirits, [1] ſent forth [*hither upon his pleaſure*] to Miniſter for them, [c] who ſhall be heires of Salvation?

a Pſal. 110. 1. Mat. 22. 44.

b Pſal. 34. 7.

c Who are ready to inherit ſalvation.

CHAP. II.

1. THerefore we ought to give the more earneſt heed to the things, which we have heard [*from God ſpeaking unto us now by his Son,*] leſt at any time we [a] ſhould let them ſlip.

2. For if the word [*of the Law*] ſpoken [*unto Moſes on mount Sinai*] [2] by Angels, was ſtedfaſt; and every tranſgreſſion and diſobedience [*in the Wilderneſs, of that Letter of condemnation,*] [b] received a juſt recompence of reward, [*and ſuch perſon died without mercy;*]

3. How ſhall we eſcape, if we neglect ſo great [*a means of our*] [3] Salvation, [*as the Goſpel is?*] which at the firſt began to be ſpoken by the Lord [*Jeſus himſelf;*] *and* [*after*] was confirmed [4] unto us, by them that heard Him.

a Fall away. Run out as leaking veſſels.

b Heb. 10. 28.

1 Deliverances of the Godly, as alſo puniſhments of the wicked, are deſcribed frequently in Scripture to be done by the inſtrumency of the Angels. See Acts 12. 7. -5. 19. -27. 23. -Eſa. 6. 6. -Luke 1. 19, 26. -22. 43. Matt. 28. 2. -2. King. 6. 17. -19. 35. -Dan. 10. 20, 21. -11. 1. Sometimes viſible; but, moſtwhat not. -Pſal. 34. 7. -John 5. 4. So righteous mens ſouls, at their death, are protected, and conveighed by Angels to the place of their reſt, Luke 16. 22. and ſuch probably were Elias his fiery Charet and Horſes. 2 Kings 2. 11. -compare 2 Kings 6. 17. So, in the day of judgment, the Angels are Chriſts inſtruments in gathering the Righteous from all the corners of the Earth to Chriſt; and in ſevering the wicked from amongſt them; and in carrying, and caſting, them into Hell. See Mat. 13. 39. 41, 49, 50.

2 See Gal. 3. 19. -Acts 7. 53. -Deut. 33. 2. the ſame Act attributed to the Lord, and to his Angels, as the inſtruments he uſeth, or whoſe perſons alſo he aſſumeth in his apparitions to mankind. See Exod. 13. 21. compared with Exod. 14. 19, 24.

3 Not from Egypt, &c. But from Sin, Death, and Satan.

4 *Unto us* (i. e.) unto our times: S. Paul (if he the Author of this Epiſtle) knowing thoſe things both waies, by Relation, and by Revelation. See Gal. 1. 1, 17. compare -2. 2, 6. -where Saint Paul ſought a confirmation of his Doctrine, (not to himſelf, but) to his Converts, from the Co-teſtimony of the Apoſtles; leaſt otherwiſe his labour toward them, incredulous of his words, might have been in vain. Or, he ſaith [*unto us.*] as comprehending herein cheifly thoſe to whom he Writes, as ſuch phraſe is very uſual, See Chap. 4. 1.

4. God also bearing them witness [a] [*that their Doctrine was true*] both [1] [2] with signes and wonders, and with divers miracles, and [*extraordinary*] [b] gifts of the holy Ghost, according to [*the dispensations of*] his own will [c]?

5. [*This ministery, glory, and power, of the Son, the Lord of all, far excelling that former of Angels*] For unto the Angels [*being only servants*] hath he not put in subjection [d] the world [3] to come, [*and the Lordship over all things, when promoted to perfection,*] whereof we [*here*] speak;

6. But [*to this Son of man, he hath; as*] one in a certain place testified saying, [e] [4] What is man, that thou art mindful of him? or, the Son of man that thou [f] visitest him?

7. [g] Thou madest him [5] a little lower than the Angels, [*but afterwards*] thou crownedst him with glory, and honor, and didst set him over the works of thy hands.

8. Thou hast put all things in subjection under his feet. For in that ['*tis said*] he put all in subjection under him, He left nothing [*present or to-come*] that is not [*to be*] put under him. But now [*indeed*] we see [6] not [*as*] yet [*thus*] all things put under him.

9. But we see Jesus [*already*] crowned with glory and honor, who was [*said to be*] made [7] a little lower than the Angels, [h] for the suffering of death; that [*so*] He, by the Grace [*and Favor*] of God [*to us,*] should [8] taste [*the bitterest torments of*] Death for every Man.

a See note on 1 Cor. 12. 10.
b Distributions.
c 1 Cor. 12. 11.
d Heb. 6. 5.
e Psal. 8. 5.
f Regardest.
g Thou hast lessened him a little while below, or interior to.
h By.

1 The Law confirmed with wonders, of terrible Thunder and Lightning; the Gospel, of gracious cures, and deliverances.

2 By signes and wonders are meant an higher sort of Miracles, as some changes of the course of Nature. See 1 Cor. 12. 9. 2 Cor. 12. 12.

3 He saith *to come*; Because, The world, as it is altogether to be in subjection under him, is yet *to come*. See below verse 8 and 1 Cor. 15. 24, 25. &c. See likewise, 2 Pet. 3. 13. -Rom. 8. 21. -Heb. 1, 2, 4. 8. Christs Kingdom in some sence yet to come, where first, a more glorious, reunited, and peaceful condition of the Church is expected for some time here on earth, after the destruction of 1 Antichrist; and then a compleated Kingdom in Heaven, after the destruction of 2 Satan, and 3 Death, at the Resurrection. See Revel. 19. 20. compared with Revel. 20. 10, 14. and with 1 Cor. 15. 26. See also in Isai. 9. 6. the Septuagint and vulgar the Messias stiled Ὁ πατὴρ τοῦ μέλλοντος αἰῶνος. Pater futuri sæculi, in respect of the later, much different ages of the Gospel, succeeding those under the Law.

4 It may be understood also of Man in general, as advanced by Christ, and in participation with Christ his Head.

5 Others. [for a little time lower.]

6 Not the wicked, nor Satan, nor death &c; which shall be done not in one instant, but successively.

7 Man, and Mortal.

8 Taste it only: being not long detained by it.

10. For

10 For it became [*God,*] him, for whom, are all things[1] and by whom [a] are all things, [*in his sacred purpose of*] bringing [*by Jesus the mediator*] many Sons, [*through mortality and afflictions,*[2]] unto glory, to make [*also*] the [3] Captain of their Salvation perfect [4] through sufferings.

a Were all things.

11 For both he [*this our high Priest*] that [5] sanctifieth, and they who are [*by him*] sanctified, are [*made by God,*] all [b] of one [*original, and condition:* [6]] for which cause he [*the Son of God*] is not ashamed to call them [*his*] Brethren, [*and his Children;*]

b From one.

12 Saying, [7] [c] I will [8] declare thy Name [*O Lord*] unto my Brethren, in the midst of the Church [*by me redeemed*] will I sing praise unto thee.

c Psal. 22. 23, 26. Jo. 20. 17.

13 And again [d], [*beset with infirmity like his Brethren he saith,*] [e] I will put my trust in Him, [*for deliverance:*] and again, [*in the same place*] [9] behold I, and the [f] Children, which God hath given me.

d Esa. 8. 17, 18.
e Ps. 18. 2.
f See Jo. 17. 6. -Esa. 9. 2. -Esa. 18.

14 Forasmuch then as the Children are partakers of [10] Flesh and Blood, He also himself, [*who was from Heaven,*] likewise took part of the same, that, [*for and*] through [*his suffering*] death [11] [*in their stead,*] he, [*raised again, and so highly exalted,*] might destroy [g] him, that

g Evacuate, frustrate.

1 God the Author, and the end of all things.

2 Which in the world, most what otherwise affected, they must needs meet with.

3 Conducting them into the Heavenly Canaan, the true place of rest; Christ being compared, in this Epistle, as to Aaron, so to Moses, and to Joshua: and Christians excited to their duty and profession, as his followers and subjects. See Heb. 3. 2, 14. -4. 8, 14. -6. 20. -12. 1, 2, 22, 25.

4 By which sufferings and death Christ expiated sin, which only brought death: and, for such humiliation even to the death, received the highest exaltation, and supreme power over all things; and, so over Satan also, and Death.

5 Expiateth sins; which is the meaning of sanctifying, in this Author.

6 Or, All descended of one earthly Father, Adam and of one heavenly Father, God.

7 David, Esaiah, and the other prophets, in many of their Actions, and sayings, types of Christ.

8 The Apostles quoted such places of the old Testament, not as these were gathered by any certain reason, but as revealed to them by the Holy Spirit, to be principally spoken of Christ; this understanding the Misteries of God in the old Testament, being a special gift of the Holy Ghost. 1 Cor. 12. c. 13. c. 14. c. of the truth of which interpretations the same Spirit, without any necessary demonstration thereof, bears witness also to their Auditors, and Converts; and by Miracles manifests the persons thus expounding them herein to be infallible.

9 Esai. 8. 18. The Prophet and his Children were Types of Christ and his Disciples. See Esai. 7. 14, 16. compared with Esai. 8. 1, 4, 16. See this also applied to Christ. Luk. 2. 24.

10 Flesh and the Passions and infirmities of it. See Heb. 5. 7.

11 For the greater glory of the Victory, that Satan might be slain with his own weapon; and man freed by a full satisfaction.

had

had the [1] power of death [*upon others, by reason of sin,*] that is the Devil.

15. And deliver [2] them, [*whom he thus admitted into a spiritual affinity* ;] who [*before*] through fear of Death [*henceforth no more to be dreaded since there is a resurrection from it,*] were all their life time [*full of perplexity as*] subject [*ea*] to [*this*] [3] bondage [*of Sin, and Satan.*]

16. [a] For verily [4] he took not on him *the nature of* Angels; but he took on *him* the Seed of Abraham.

17. [5] Wherefore, in all things [*of weakness and infirmity*] it behoved him to be made [b] like unto his Brethren; that he might be a merciful and faithful High-Priest, *in* [6] things pertaining to God, to [c] make reconciliation for the sins of the people,

18. For in that he himself hath suffered, being tempted [*and afflicted* ;] he [*now raised again and exalted for these sufferings*] is [*both ready and*] able to [7] succor them that are tempted.

4 For he doth not, any where lay hold on. He takes not hold of Angels, but of the seed of Abraham he taketh hold.

b Heb. 5. 2.

c Expiate.

CHAP. III.

1. WHerefore, Holy Brethren, partakers [*with us*] of the Heavenly calling, consider [*the preeminency of*] [8] this Apostle, [8] and High-Priest, of our [9] profession, Christ Jesus,

2. (Who was [10] faithful [*in discharging his duty*] to him, that [d] appointed him [*to this office* ;] as also Moses [*before*]

d See chap. 5. 5. made. 1 Sam. 12. 6.

1 The Administration of this punishment of sin being committed by God unto this executioner, Or, he having the power of death, as being the Father of Sin, and the general prosecutor of Sinners unto Judgment. Zach. 3. 1. &c.

2 By advancing them here to a life, Spiritual; hereafter, Eternal: death being now made only the exit, out of this, and the entrance into a better, life.

3 In a servile condition. Romans 8. 15.

4 Or, he taketh not hold of Angels. i. e. to help, succor, and redeem them &c. with which sense the following Text agrees best: Or, he took not the nature of Angels, as this being void of our passions and affections, but of men, that having himself the same infirmities, &c. he might in this office, more compassionate theirs.

5 See note on, Heb. 4. 15.

6 In offering Sacrifices, Praiers, intercessions to God; in deriving Grace, Peace, and Benedictions, unto the People. Exod. 18. 19.

7 By making perpetual intercession for them, See chap. 7. 25; But also having now all power, in himself, to succor them, obtained of his Father Matt. 28. 18.

8 Apostle and Embassador, beyond your Moses; High-Priest, beyond your Aaron.

9 The Doctrine and religion, which we profess.

10 In doing all his will, tho never so rigorous.

was

[a] was [*said to be*] faithful in all his [1] house; [*but he in a far higher degree.*]) [a] Numb. 12. 7.

3. For this *man* was counted worthy of more glory, than Moses; in-as-much as he, who hath builded the house, hath more honor than the house, [*or any member of it.*]

4. For [2] every house is builded by some one [*and raiseth not it self;*] but he that built [3] all things, [4 *which Christ did,*] is God.

5. And Moses verily was faithful in all his house, [*but only*] as a [5] servant, for [*exhibiting*] a [*prophetical*] testimony of those things, [6] which were to be [b] spoken, [*and clearlier unfolded after, by Christ.*] [c] [b] Spoken. [c] Heb. 1. 2.

6. But Christ, as a Son, [*and Heir of all things, is faithful*] over his [7] own house, [*the Church;*] whose house are [d] we, [e] if [8] we hold fast the confidence, and the [9] rejoicing of the hope, [*which we have in him,*] firm unto the end. [d] 1 Tim. 3. 15. -1 Cor. 3. 16. Eph. 2. 21. [e] Verf. 14. -c. 4. 14.

7. Wherefore, as the Holy Ghost saith [10] [*Psalme 95,*] [*so do I;*] To day if you will hear his [11] voice, [f] [12 *who now speaks to you from Heaven,*] [f] Heb. 1. 2. -2. 3. -12. 25.

8. Harden not your hearts, as [*ye did*] in the provocation, [g] in the [h] day of [*your*] temptation, [*and trial of me,*] in the Wilderness; [g] According to. [h] Exod. 17. 7.

1 i. e. The Church, and congregation of Saints. Verf. 6.

2 Or, every family hath some founder (as Abraham was of the Jews;) but the founder of the Church is Christ only.

3 Builder, of all things (Eph. 3. 9.) but especially, of the Temple, the Church of God, (Zecha. 6. 12. -Mat. 16. 18.

4 This supereminent Dignity of our Lord Christ, that all things were made by Him, and are subjected unto Him, the Apostle often repears, See Heb. 1. 2. 3, 10. Again, for subjection, Heb. 1. 6, 13. -2. 5, 7, 8. &c.

5 And part of this house and family.

6 Or which were to be spoken to him by the Angel in the Mount, Acts 7. 38. -See Heb. 3. 7. and so by him to the People. Deut. 5. 5.

7 By inheritance.

8 This Church, he writes to, was much persecuted: and upon it some deserted, or dissembled and concealed, the Christian Profession. Therefore the Apostle in this Epistle frequently inculcates, and recurrs to, the necessity of perseverance therein, and extreme danger of falling away from it. For which he shews them, the great power, and readiness, of Jesus the High-Priest of our Profession, (infinitely exceeding in Dignity the former Levitical,) formerly acquainted with infirmities, now exalted into Glory, to succor and protect them in all afflictions: and also his omniscience, power, and justice to discern, punish, and destroy all backsliders, and unbelievers.

9 Joyful hope.

10 This Psalme was penned for, and sung at, the Feast of Tabernacles, celebrated in memory of their sojourning in the Wilderness.

11 Promising future rest.

12 Or; who now speaks to you himself, and not by Moses.

9. [a] When

a Where.

9. [a] When your fathers [1] tempted me, proved me, and [*from time to time*] ſaw my [*miraculous*] works 40 years, [*and yet hardened their hearts againſt me.*]

b Wearied.

10. Wherefore I [b] was grieved with that Generation, and ſaid: [*whatever I do before, or for, them,*] they do alwaies [2] err [*and go aſtray*] in their hearts, and they have not [*as yet*] known my [3] waies,

c If they ſhall.

11. So I ſware in my wrath, [c] they ſhall not enter into [4] my [*land of*] reſt [*I promiſed them.*]

12. Take heed [*therefore,*] Brethren, leſt there be, in any of [5] you, [*ſuch*] an evil heart of [6] unbelief, in departing [*and backſliding*] from the [7] living God.

13. But exhort [*and confirm*] one another daily, [8] while [*as yet*] it is called [9] to day: leſt any of you be [10] hardened, [*like them, by little and little*] through the deceitfulneſs of ſin. [11]

d See v. 6.

14. For we are made partakers [*of the benefits*] of Chriſt, [*only ſo,*] [d] if we hold the beginning of our confidence [*in him,*] ſtedfaſt unto the end.

15. Whilſt [*you remember that*] it is ſaid; to day, if ye will hear his voice, harden not you hearts, as in the provocation.

16. For ſome [*of them,*] when they had heard [*this voice, yet*] did [*by their ſin and infidelity*] provoke [*him:*]

e Numb. 14. 13.

howbeit [*I do*] [e] not [*ſay*] all, that came out of Egypt by Moſes; for [12] ſome entred into that reſt.

17. But with whom [*then amongſt them*] was he grieved 40 years? *was it* not with them, [*only*] that had

1 A Scripture moſt appoſit for theſe Hebrewes, their children, to whom he Writ.

2 In their incredulity; in their impurity.

3 Waies of power; waies of holineſs; waies of his Laws.

4 My reſt, becauſe then the Ark, and Tabernacle ceaſed to be tranſported any more.

5 If they ſo puniſhed for rebelling againſt Moſes the ſervant, how much more you for rebelling againſt the Son, Jeſus.

6 Unbeleif of his power, or of his goodneſs, to accompliſh his promiſes, (See Numb. 14:) upon which ſtreight follow'd diſobedience, and backſliding, from Him, and his Laws.

b 7 Able to take revenge.

8 God not confining the day of his calling, only to Moſes his times, but enlarging it to theſe times of the Goſpel.

9 2 Cor. 6. 2. and ſometimes, during this life, this day expires before it: See Notes on, Heb. 6. 4.

10 By little and little grow to a contempt of grace and unconſciouſneſs of ſinning, and wilful diſobedience.

11 Temptations of enjoying carnal pleaſures, and worldly quiet.

12 Joſhua and Caleb, the Children, ſome of the Women, and of the Levites, which Tribe ſe ected and ſeparated for Gods ſervice, was not included among thoſe numbred from 20 years old, &c. See Numb. 1. 47. and 14. 29. That of Joſeph being made two Tribes in their ſtead.

ſinned,

sinned [*in their diffidence*;] [a] whose carcasses [*accordingly*] fell in the wilderness?

[a] See v. 17.

18. And to whom sware he, that they should not enter into his rest? but to them, that [b] [1] believed not [*in his power, and goodness, to supply all their needs in the desert, and possess them of the promised land of rest.*]

[b] Were disobedient.

19. So we see, that they could not enter in, because of unbeleif.

CHAP. IV.

1. LET us therefore fear, lest, a promise being left *us* of entring into his rest, any of you should seem [b] to come short of it, [*as they did that fell in the Wilderness.*]

[b] To miss.

2. For unto us was the Gospel, [*and glad tidings of entring into his rest*] Preached, as well as unto them; but the [d] word [*of the promise, which was*] Preached [*then,*] did not profit them, not [e] being mixed with faith in [*the hearts of*] them, that heard it

[d] The word of hearing.
[e] Because they were not united by faith to.

3. For we, which have beleived, do [*surely*] enter in to [*a*] rest [*prepared for us, and yet to come*;] as he said, [*speaking of the future,*] as I have sworn in my wrath, if they shall enter into my rest; although [*all*] the works [*of God*] were finished from the foundation of the world; [*and one rest then entred into, by himself.*]

4. For [*so*] he spake in a certain place, [f] of the seventh day, on this wise: And God did rest the seventh day from all his works.

[f] Gen. 2. 2.

5. And [*yet, after that entrance, it is said*] in this place again: if they shall enter into my rest, [*mentioning a second rest for Gods people.*]

6. Seeing therefore it remaineth, that some [*others*] enter therein, [*after his own entrance:*] and they, to whom [g] it was first Preached, entred not in, because of [h] unbelief,

[g] The Gospel was first preached.
[h] Disobedience.

[1] That through his power they should overcome the nations, and should possess Canaan, See Numb. 14. 9, 10. Upon which followed their doom of not entring, v. 23. Again; that he could provide Meat, and Drink enough, for them in the barren Wilderness, &c.

7. [*And*] Again, [*Seeing*] he [*yet farther mentioneth, and*] [a] limiteth, a certain [*other*] day [*of entrance, beside that of the Sabbath, and of Canaan* ;] saying in David; to day, after ſo long a time, [*of the Iſraelites entring into the reſt of Canaan,*] as it is ſaid [*there* ;] to day, if ye will hear his voice, harden not your hearts.

8. (For if [*their Captain*] [b] Jeſus had given them the [*true ſpiritual, eternal*] reſt [(*here ſpoken of,*) *in Canaan,*] then would he not, afterward [*by David,*] have ſpoken of another day ;)

9. There remaineth therefore [c] a [*nother more perfect*] reſt, [*and Sabbath,*] to the people of God.

10. For he that is [*once*] entred into [*this*] his reſt, he alſo hath ceaſed from his own [1] works, as God [*on the Sabbath*] *did* from his.

11. Let us labor therefore to enter into that reſt, leſt any man [d] fall [*and perish*] after the ſame [*forementioned*] example [e] of unbeleif.

12. [*For we cannot eſcape, nor be* [f] *hid, uſing the greateſt ſecrecy, and cunning we can in our revolt; no more then they were, who had his preſence, and felt his vengeance amongſt them:*] for the [g] [2] Word of God [h] is [i] quick, and powerful, and sharper then any two-edged [3] Sword; peircing even to the dividing aſunder [*not of the body, but*] [4] of [*the*] ſoul, and ſpirit, [*of the revolter;*] and of the [*cloſeſt*] joints, [k] and [*innermoſt*] marrow, [*of him:*] and is [l] a [*judg, And*] diſcerner, of the [m] thoughts and intents of the heart [*of its adverſaries.*]

14. Neither is there any [*thing in the*] Creature, that is not manifeſt in his ſight: but all things *are* naked, and [n] opened, unto the eies of [o] him, with whom we have to do,

a Defineth.
b Joshua.
c A Sabbatizing keeping of the Sabbath.
d 1 Cor. 10. 8.
e Diſobedience.
f Verſe. 13.
g Heb. 12. 25, 29.
h Living, and active.
i Act. 2, 37. -2 Cor. 10. 4, 5. -2. 16. Rev. 1. 16. -Eſai. 11. 4. -49. 2.
k Nerves.
l 1 Cor. 14. 24, 25.
m Imaginations and thoughts.
n Cut down the back.
o That, of which we ſpeak.

1 *Ceaſed*, here inchoately, from the works of ſin; hereafter abſolutely, from the works of this toilſom life. Revelat. 14. 13.

2 The decrees and power of Gods judgments upon offendors. Or: the word (i.e.) This voice of God, which we now hear and contemn. c. 2. 1. -12. 25.

3 See Gods judgments called the ſword of his mouth. Rev. 2. 16. -19. 15.

4 A diviſion made, in the ſoul, and in the ſpirit of man: (the dictates of conſcience, there, perſecuting the acts of the will, &c; The pain and torture of which wounds us. See Heb. 10. 37. Revel. 2. 16.) Or, a Diviſion made of the ſoul from the ſpirit, &c. Which by the Apoſtle are made diſtinct, 1 Theſ. 5. 23. -1 Cor. 14. 14. *The Spirit* ſeeming to denote the Superior, and more affective, part of the Soul elevated, illuſtrated, and moved by Grace; *the Soul*, to denote the inferior and common acts thereof by natural ſence, and reaſon. The metaphor of diviſion is uſed, becauſe all corporal pain ariſeth ex ſolutione Continui. See note on. 1 Cor. 14. 14.

14. See-

14. Seeing then that we have [*now the advantage of ſo*] great [*and ſo merciful an*] High-Prieſt, that is paſſed [*not into the earthly Tabernacle, but*] [a] into the Heavens, Jeſus, the Son of God; let us hold faſt *our* profeſſion, [*unto the end, thro all the afflictions, and weakneſſes of our fleſh, with ſure confidence in him.*]

a Heb. 8. 1.

15. For we have not an High-Prieſt, which cannot be touched with the feeling of our infirmities, [*though exalted now above them:*] but [*that*] was in all points tempted like as we are; *yet,* without [1] ſin.

16. Let us therefore [*truſting unto his clemency*] come [b] boldly, [*with our petitions,*] unto the throne of Grace; [*where he ſitteth at the right hand of his Father;*] that [*from thence*] we may obtain mercy, and find grace [c] to help in time of need.

b Heb. 10. 19.

1 Sin.

c For a ſeaſonable relief.

CHAP. V.

1. FOR [2] [*like as*] every High-prieſt, [3] taken from among men, is [4] ordained for men in things *pertaining* to God; that he may offer both [5] gifts, and [5] ſacrifices, [*for him*] for ſins.

2. [d] Who [*in his interceſſion*] [e] can [*feelingly*] have compaſſion on [6] the ignorant, and on them that [f] are out of the way; for that he himſelf alſo is compaſſed with [*faults, and*] infirmity

d Being taken
e Conſtituted.
f Being able to.
g Can reaſonably bear with.
h Are in error.

3. (And [*therefore*] by reaſon hereof he ought, as for the people, ſo alſo for himſelf, to offer for ſins.)

4. And [*like as alſo by Moſes his Law*] no man ta-

1 He, by taking our nature, becomes humanly affectionate, and by ſuffering our infirmities, experimentally compaſſionate, in the ſame manner, as our ſelves are; (which Angels are not.)

2 Without ſin deſerving them; or, default alſo in fainting, or failing, in them.

3 A compariſon betwixt Chriſts, and the legal, Prieſthood. Both Prieſts, but they temporary, with a continual ſucceſſion; He perpetual, &c: Both called of God; but he with an oath, they without; they mediately, by the voice of man, being only ſervants; He immediately by the voice of his Father, being a Son: they after Aarons order, He after Melchiſedecks; firmer; higher; (And therefore no neceſſity, that he ſhould be of the tribe of Levi;) Both clothed with infirmity, and both offering for ſins, with great compaſſion; but they, for their own alſo; he (being without ſin himſelf,) only for other mens.

4 Of things inanimate.

5 Of living creatures.

6 Sinners out of ignorance, or weakneſs, from which faults chiefly they were cleanſed by Sacrifice; *ignorance*, of Faſt, or Law; Moſes his Laws exceeding 600.

keth this Honour [*of Priesthood*] to himself, but [*only*] [1] he, that is called of God, as *was* Aaron [*and his posterity*;]

5. [2] So also Christ, [*the High-priest we speak of,*] [a] glorified not himself to be made an High-Priest [*uncalled*;] but he; [3] that said unto him, thou art my Son, to day have I begotten thee.

6. As he saith also in another place; Thou *art* a Priest for ever, [*without successor,*] after the [4] Order of Melchisedech.

7. Who [*also,*] in the daies [b] of his flesh, when he had [5] offered up praiers and supplications [c] with strong crying and [6] teares unto him, that was able to [d] save him from [*that cruel*] death, (and was [7] [e] heard, [f] [8] in, [*and as to,*] that he feared, [*by present consolation, and afterwards a glorious, Resurrection.*])

8. Though he were a [*dearly beloved*] Son, yet [*first*] learned he [9] [*the practice of*] obedience, [*in and*] by the things which he suffered.

9. And [*then*] being [g] made [h] perfect, he became the [i] author of eternal Salvation unto all them, that [*believe in, and*] obey, him.

10. [k] [10] Called [*for this purpose*] of God an High-

a See note, v. 10.
b 1 Cor. 15. 50. -6. 13.
c Luk. 22. 40, 44. -23. 46. Mat. 27. 45, 50.
d Preserve him out of death.
e hearkned to. Delivered from his fear.
f For his piety.
g Consummate, or consecrated
h Heb. 2. 10.
i Heb. 2. 18.
k Being pronounced by.

1 the service, of him, from God to the people, (that is not sent,) cannot be effectual; from the people to God, cannot be acceptable; nor heretofore, nor for ever.

2 In this comparison to the 4. verse answers the 5. 6. verse. -To the 2. and 3. verse the 7. 8. verse of this, and the 15. verse of the last chap. -To the 1. verse the 9 10. ver.

3 Glorified him.

4 i. e. Similitude vid. 7. c. 15. v.

5 Resembling the legal High-Priest in this offering of praiers also for himself.

6 His tears not mentioned elsewhere, shed (probably) both in the Garden, and on the Cross.

7 An Angel being sent to strengthen him, who freed him from his fear. Luk. 22. 43. and his strong cries, and praiers upon the Cross, being heard, God not forsaking him, but restoring his spirit recommended unto him; and delivering him, not from, but out of, death, and trouble which thing only his followers also must expect. See Psal. 22. 21.

8 Or, In [as-much-as] that he feared, [and submitted himself to his Fathers will] see Luk. 22. 42.

9 Or, the painfulness, and difficulty of obedience.

10 His Melchisedeckial, or eternal, Priesthood, joined with King-ship, was consummated in his Resurrection; and is now continued in his service, in the Heavenly Sanctuary. See ver. 5. here compared with Acts 13. 33. -and Psal. 2. 7, 8. -Heb. 6. 20 -8. 1, 2, 4. -7. 26. -Psal. 110. 4, compared with 1, 2. [His King-ship and Priesthood being always join'd.] In which heavenly Sanctuary, he perpetually offers his Blood, and Passion to God; and as man makes perpetual praiers, and Intercessions for us. Rom. 8. 34. -Heb. 7. 25. -9. 24. -1 Jo. 2. 1. As also he hath instituted the same Oblation of his Holy Body and Blood, and commemoration of his Passion, to be made in the Holy Eucharist to God the Father by his Ministers here on Earth, for the same ends, Viz. The application of all the Benefits of his sole meritorious Death and sacrifice on the Cross, till his second return out of this Heavenly Sanctuary.

Priest,

Prieſt, after the Order [*not of Aaron but*] of Melchiſedeck.

11. [a] Of which [*relation of his to Melchiſedeck*] we have many things to ſay; and hard to be uttered [*clearly enough,*] ſeeing ye are dull of hearing.

12. [1] For when, for the time [*you have profeſſed Chriſt,*] ye ought to be teachers [*of others,*] ye have need [*ſome of you,*] that one teach you again, [b] which be the firſt principles of the Oracles of God, and are become ſuch, as have [*yet*] need of milk, and not of ſtrong meat.

13. For every one that [c] [*yet*] uſeth milk, [*and is but in the elements of Religion,*] is [*as yet uncapable of, and*] [d] unskilful in [e] [*digeſting the higher miſteries of*] the word of [*perfect*] righteouſneſs; for he is [*yet*] a Babe.

14. But [*ſuch*] ſtrong meat belongeth [*only*] to them, [f] that are of [g] full age; *even* thoſe, who [2] by reaſon [h] of [*long*] uſe [*and practice upon ſuch food,*] have their ſenſes exerciſed to diſcern [3] both good and evil; [*true and falſe; ſolid and empty.*] [4]

a Concerning which.

b What are the Elements of the beginning.

c Partakes of.

d Hath no experience.

e Taſts not of.

f Eph. 4. 14.

g Perfect.

h Of an habit of perfection.

CHAP. VI.

1. [BUT] therefore, [*if we mean not alwaies to be Children,*] leaving [i] the principles of the Doctrine of Chriſt, let us [k] go on unto perfection; (not laying again [*here for ſuch, as are faln away from the Chriſtian profeſſion,*] the foundation of [5] repentance from dead works; and of faith toward God.

i The diſcourſe, the word, of the beginning of Chriſt.

k Be carried on.

1 A long digreſſion, proſecuted to the beginning of the 7th Chap.

2 By reaſon of much Reading, and meditation on, the Scriptures, &c.

3 A phraſe uſed of thoſe, whoſe age hath attained a diſcerning taſt. See Eſa. 7. 16.

4 This is premiſed by the Apoſtle, not as if he thought them utterly unfit for, or uncapable of, the ſublime doctrine he afterward delivers; but, by gently taxing their negligence, and inproficiency, (of whom ſome alſo were faln away, and others, like Children, were relapſing to the former Ceremonies, Elements, and Rudiments of the Moſaical Law,) to excite them to a greater vigilance and attentiveneſs to it.

5 Principles of Religion, whereof publick confeſſion was made, at Baptiſm, by Converts; Or -at the time of Impoſition of hands, by thoſe who had received Baptiſm in their Infancy.

2. Of [1] the doctrine of Baptisms, and [2] of laying on of hands, and of [*the*] Resurrection of the Dead, and [3] of [*the*] eternal judgment.)

3. And this will we [*proceed to*] do, if God permit:

4 [*not returning again to prove the Foundation to Apostates.*]

4. [5] For it is impossible for those, who were once

1 The Doctrine delivered, or professed, at the Baptism of Converts to Christian Religion. *Baptisms* in the plural, perhaps, because many Baptiz'd at once. Or, the Doctrine concerning the Institution, signification, (Rom. 6. 4.) use, vertue, distinctions of Baptisms: The Jews, John Baptists, Christs. Baptismus Sanguinis, (Matt. 20. 23.) Flaminis. (Mat. 3. 11.) Fluminis. Baptism exterior, interior: washing the Body, or the conscience, 1 Peter 3. 21. But as for iteration, the Apostle saith: One Lord, One Baptism: tho in this one were anciently used three Mersions or washings.

2 Laying on of hands, in Baptism, by which the Holy Ghost was conferred on those who were, before, Baptized. See Acts. 19. 5, 6. -8. 15. -16. 17. -6. 6. -Eph. 1. 13. -In Confirmation after Baptism: -In Absolution of Penitents for greater Sins committed after Baptism: -In Ordination of Clergy: Lastly in cureing of the sick. Mark. 16. 18.

3 Judgment to life, or death, Eternal. Or, Eternal Judgment of the wicked.

4 Or, [In setting down the mystery ' of Christs eternal Preist-hood, (after Aa-' rons abolished:) after which none other ' succeeds, for the redemption of those, who ' slight this.]

5 God, withdrawing finally his despised grace, and truth, from some grievous Sinners; especially desertors of their Christianity here spoken of, after which no tender of it is ever made again to them. See Heb. 12. 17. -Matt. 12. 32. -Luk. 19. 42. -Prov. 1. 26. -Heb. 3. 11. -Matt. 12. 42. This time and condition, as all ought to stand in fear of, so none can certainly know concerning himself; the best having faln in some degree, and found pardon; David, Peter, &c. But however it may be, that one, out of great ignorance, or temptation, and fears, denying Christianity, may become a second Convert; yet what hopes is there that those, that do it out of wantonness, and contempt, and opposing the Gospel, when convinced of the truth of it, for to enjoy their present Lusts, Heb. 12. 16, 17. -2 Pet. 2. 20. ever shall so? for there is some sin forgiveless, (at least, by Gods denyal to such Sinner of the Grace of repentance:) and if any, then what likelier than this? Or, the whole sense of this place may be given thus, which seems well to sute with the same matter repeated, Heb. 10. 26. &c. There are no other principles of any true Religion, that can do any service at all for the saving of those, by any other way, who are once fallen away from Christ, and the Gospel. For it is absolutely impossible to renew them to Repentance, or releive their present desperate condition, by any other means than that, which they have forsaken; namely to renew, them, &c. by vertue of the Judaical, or any other, sacrifice expiating their Sin; or by any other Holy Spirit, or Grace, renewing their minds. See this reason given. Heb. 10. 26. because there remaineth, (after that of Christ conculcated) no more sacrifice for Sin; the reason given here, in verse 6. because they crucify to themselves, &c. For there is no other Foundation to be laid 1 Cor. 3. 11. No other Spirit, or Grace, to be received. 2 Cor. 11. 4. No other sacrifice to interpose to Gods wrath, and judgment. Heb. 10. 27. by which they may be releived. Finally, An impossibility there is of their Salvation or reformation, who seek it any other way than by Christ, and his, Grace, and Spirit. Yet the Saying of this excludes not such absolutely from salvation by their returning to the same Christian Principles formerly deserted by them.

[5] ——

[1] enlightned,

1 enlightned, and have tasted of 2 the heavenly gift, and were made partakers of the Holy Ghost;

5. And [*in the many Graces thereof*] have tasted 3 the good word [*and promise*] of God, and 4 the powers of [*the Kingdom of Christ, and*] the a world to come;

6. And have [c *wilfully*] 5 fallen away, [*from the professed Faith, and counted the blood of the covenant, wherewith they were sanctified, an unholy thing,*] to 6 renew them again unto Repentance: Seeing, they 7 Crucify 8 to themselves the Son of God afresh, and put him [*again*] to an open 9 shame.

7. For [*so also we see, that*] the earth, which drinketh in the rain [*from Heaven,*] that cometh oft upon it, and bringeth forth Herbes meet for them d by whom it is dressed, receiveth 10 [*more*] Blessing, [*still*] from God.

8. But that, which [*after thus watered,*] beareth thornes and briers, is e rejected, and is 11 nigh unto cursing; whose end is [*not*] to be [*watered any more with showres, but*] 12 burned [*up with heat.*]

a Future age.
b Heb. 2. 5.
c See Heb. 10. 26.
d For whom.
e Reprobate and near a curse.

1 This said, it may be, with reference also to Baptism. φωτίζειν with the Ancients used for Baptizare.

2 The Gift of the Holy Ghost, in or after Baptism, appearing in some extraordinary graces, and operations. See Act. 8. 15, 17. -10. 44, 45. -19. 6. -2 Cor. 9. 15. compared with. 14. -1 Cor. 12. 3. Or, Tasted of the Heavenly Gift, i.e our Lords Body and Blood; in the Sacrament of the Eucharist.

3 The rich, and gracious promises of the Gospel, and the Spiritual consolations therein, opposed to the severities of the Law. Jer. 29. 20. -33. 14.

4 By δυνάμεις may be meant diverse sorts of Miracles. See 1 Cor. 12. 10, 29. Or, the Glory of Christs Kingdom to be completed hereafter. -See Eph. 1. 19, 20. -John 3. 5, 6. -5. 21. &c.

5 See a like sence, 10. c. 26. v. which much illustrates this. The Apostle speaks of an Universal Apostacy, from Christianity back again to Judaism, with a professed malice against Christ; after whose blood thus contemned, and troden under foot, Heb. 10. 29. there remains no other Sacrifice for Sin, wherewith to expiate theirs. See Matt. 12. 32, 45. -2 Pet. 2. 20. -1 John 5. 17. He being a Priest for ever, and all other Intercessors, except those subordinate to him, taken away.

6 Impossible, &c. for us to *renew* them: therefore we proceed for others, not go back to review principles for them, being a labor in vain.

7 As it were betray again, and kill, Christ formed in them, (Gal. 4. 19) by his Holy Spirit; and, this resembling that irremissible Sin of Judas. Mat. 26. 24. John 17. 12.

8 Use him despitefully, and by their falling away, judg, and condemn him to have been a Seducer, and deservedly Crucified. See Heb. 10. 29.

9 Amongst the Blasphemous unbeleivers, rejoicing in such a conquest over them.

10 More seasonable showres from Heaven, whereas the other is forsaken to be scorched, &c. Psal. 107. 34.

11 Not far off from its curse, (i.e.) Vengeance to come: which is not presently inflicted on all Apostates.

12 Or, Its fruits, Thornes and Briers, to be burned.

9. But

9. But Beloved, we are perſwaded better things [*from God*] of you, and things that [a] accompany, [*not deſtruction; but*] ſalvation, (though we thus ſpeak.)

[a] Are neer.

10. For God is not unrighteous to forget your work; and [1] labour of love, which ye have ſhewed toward his name; in that ye have miniſtred to the Saints, and do miniſter.

11. And we deſire, that every one of you do [*continue to*] ſhew the ſame diligence [*in good works,*] to the [b] full aſſurance of [*your*] hope unto the end.

[b] Conſummation of your hope.

12. That ye be not [c] ſlothful, [*and remiſſe,*] but followers of [d] them, who, through Faith, and [e] Patience, [*infallibly*] inherit the promiſes.

[c] Cowardly. ſluggiſh. [d] Heb. c. 11. [e] Longanimity.

13. For, when God made promiſe to Abraham, [*and ſo to all the faithful who are his ſeed,*] becauſe he could Swear by no greater, [*that could punish perjury,*] he Swear by himſelf:

[f] Gen. 22. 16, 17.

14. Saying; [f] ſurely, Bleſſing, I will Bleſs thee; and Multiplying, I will Multiply thee.

15. And ſo: after he had patiently indured, he obtained the [3] promiſe.

16. For men verily Swear by the [4] greater: and [*ſuch*] an oath, for the confirmation [*of what is affirmed,*] is to them an end of all ſtrife, [*and further conteſtation.*]

17. [g] Wherein God, willing more abundantly to ſhew unto the Heirs of promiſe, [*Abrahams Spiritual Seed,*] the immutability of his counſel, [*and good purpoſe toward them,*] [h] confirmed *it* [*to Abraham*] by an Oath:

[g] Wherefore, Rom. 4. 16. [h] Interpoſed himſelf by an oath.

18. That by two immutable things, [*promiſe, and Oath,*] in which it was impoſſible for God to lie, we might have a ſtrong conſolation; who have [i] fled, for [*a*] [k] Refuge, [*out of the reſt of the World, in the frequent ſtorms thereof,*] to lay hold upon the [*promiſed*] hope ſet before us.

[i] May have. [k] Act. 2. 40.

19. Which *hope* we have, as an Anchor of the [*toſſed*] Soul, both ſure and ſtedfaſt; and which entreth into [l] that [*Holy place Celeſtial,*] within the vail, [*and remains fixed there;*]

[l] The inner part of the Veil.

1 The labour Love puts you to. See 1 Theſ. 1. 3.

2 See the full oath Gen. 22. 16, 17. By my ſelf have I ſworn, &c. Niſi benedicam te -Supple, non Sim verax. Idiotiſm Hebraic.

3 The promiſed Seed, Iſaac; and the promiſed land, in his poſterity.

4 One able, to know their thoughts; to witneſs their truth; to revenge their falſhood.

5 From the reſt of the unbeleiving World, as Abraham from his Country.

20. Whither

20. Whither the [2] forerunner is [1] for us entred; *even* Jesus, [2] made [*there*] an High Priest for ever, [3] after the order of Melchisedeck. a Jo. 14. 2, 3.

CHAP. VII.

1. [FOR *ever, (Isay.)*] For this Melchisedeck, King of [4] Salem, Priest of the most high God, who met Abraham returning from the slaughter of the kings, and [5] b blessed him;

2. To whom also Abraham gave a c tenth part of all [*the spoiles*:] first being by interpretation [*of his name*,] King of Righteousness, and after that also [*stiled*] King of Salem; which is, King of peace; b Gen. 14. 19.

3. Without [7] Father, without Mother, without c descent [*mentioned in the Genealogies*,] having neither beginning of daies, nor end of life [*set down*:] but made [*by Moses, in all things*,] [8] like unto the Son of God, [*thus*] abideth a Priest [9] continually [*for ever, without any successor, or ceasing of his Priesthood, read of.*] c Without pedegree.

4. Now consider, how great this man was [*above the Levitical Priest*,] unto whom even the Patriark Abraham [*himself*,] gave the tenth d of the spoiles. d Out of the prime of his store.

5. And verily they, that are of the sons of Levi, who receive the office of the Priest-hood, have a commandement [*privileging them*] to take Tithes of the people, (according to the Law,) that is of their brethren, [10] though they come out of the [*same*] loines of Abraham.

1 To make intercession, and to take possession, for us, John 4. 2, 3.

2 See Heb. 5. 9, 10. 8. 2, 4. 7, 25. Christs High-Priest-hood completed by his Ascension into the Heavenly Sanctuary.

3 In an eternal Priesthood joined with King-ship. Psal. 110. 1, 4.

4 Supposed to be Jerusalem.

5 With a Sacerdotal benediction. (See Numb. 6. 23) after his prosperous war against the Canaanitish Kings.

6 An ancient custome amongst other nations, to give the tithe of spoils to their Gods.

7 So the Son of God, was without mortal Father, or Mother, till he took flesh upon him; Or, our Lord without Father, or Mother, from whom he received, or derived, any beginning of being: and as the Son of God in this sence is without Father, descending from Abraham, so neither did he pay Tithes, in Abrahams loines, (as Levi did, ver. 9.) who was befor Abraham had any being.

8 An exact pattern of our Lord.

9 According to the story of Moses: he, (otherwise very punctual,) reciting nothing of his death, or successor, and that not without a mistery; because he was to be a Type of the true and real, everlasting High Preist Jesus Christ.

10 Their paying of Tithes was a sign of their subjection to the Levitical Preist, though proceeding from the same flock with him.

a Pedegree.

6. But he, whose a descent is not counted from them, [*before any such commandment, nor being one of Abrahams Linage,*] received Tithes of Abraham, [*the Father of them all;*] and blessed him, that 1 had the 2 promises [*of the blessed seed.*]

7. And, without all contradiction, the less is blessed of the 3 better.

8. And here [*in the Levitical Preisthood;*] men that die, receive Tithes, but there [*in Abrahams offering*] he *receiveth them*, of whom it is witnessed [*only*] 4 that he liveth [*being stiled a Preist for ever, Psal. 110.*]

9. And as I may so say, Levi also, who receiveth Tithes, payed Tithes in Abraham [*to him*]

10. For he was yet in the loines of his Father, when Melchisedeck met him.

b About that.
c What need now is there.
d Be raised.
e Ps. 110.4.
f Be named.

11. If therefore 5 perfection were by the Levitical Preisthood, [*and by the Law, which accompanied, and instituted this Preisthood,*] (for [*also*] b 6 under it the people received the Law,) c what further need was there, that another Preist should d rise, [*foretold by the Psalmist,*] after the order of Melchisedeck; e and not f be called after the order of Aaron?

1 Therefore Melchisedeck was not Sem, whose Father is mentioned, Noah; and who had the promises, in some sort, before Abraham. Gen. 9.26. -in whose Loines, Levi was before in Abrahams; from whom Abraham's descent was counted; Sem's posterity, not peopling Salem, or Canaan, but Cham's; No addresses of Abraham mentioned, to so near a Grandfather, but to Abimelech, and Egypt, in times of necessity, &c. -Some think it to have bin the 2d person of the Trinity, who, as it were anticipating his Incarnation, made many apparitions in the old Testament. See Gen. 32.24. and that the Apostle seems to favor this opinion in his expressions, vers. 3 abideth, &c. -and verse 8. of whom it is witnessed, &c. -and verse 3. having neither beginning of dayes, &c. -and vers. 7. better then Abraham; which Abrahim was a Priest, and a Prophet; and, likely, no servant of God then on Earth, especially of those out of the Holy race better then He; to whom God shewed special favours, beyond any man then living. -Neither that the Apostle doth any where expresly distinguish the two persons of Christ, and Melchisedeck. See Joh. 8.56. and the note on, Heb. 11.26. -But, who this extraordinary person was, as it seems most difficult to determine, so as little necessary to enquire.

2 That in him all Nations should be blessed.

3 In a sacerdotal benediction; he doing it in Gods stead, and being called to do it, by his authority, (Heb. 5.4.) as a mediator between both; in benediction acting Gods part, in Sacrifice, and Praier, the peoples: And God himself blessing upon it, Numb. 6.27. which blessing gives them as it were a right to obtain, afterward, from God their petitions.

4 Nothing in Scripture said of his Death, or Successor, tho so great a man, in so high an office.

5 Perfect remission of Sins, by the Sacrifices the legal Priest offered, &c.

6 See vers. 18, 19, in stead of [under] others render, [concerning] it, &c. and therefore perfection might be conceived to be in it, and in the Law.

12. For the Preisthood being [*thus*] [a] changed [1] there is made of neceſſity a [b] change alſo of the Law, [*which law aſſigned the Preisthood only to Aaron.*]

a Translated.
b Translation.

13. For he, of whom theſe things are ſpoken [*in the Pſalm,*] pertaineth to another tribe, of which no man, [*by the Law,*] gave attendance at the Altar.

14. For it is evident that our Lord ſprang out of Juda, of which Tribe Moſes ſpake nothing concerning Prieſthood.

15. And it is yet far more evident: for that [*the Pſalmiſt ſaith;*] after the ſimilitude of Melchiſedeck [c] there ariſeth another Prieſt, [*different from the Levitical.*]

c Another Prieſt is raiſed up.

16. Who is made, not after the Law of a carnal commandement, [*with corporal Ceremony, and tranſitory Duration,* [d]] but after the [*Spiritual*] power, of an [e] endleſs life. [2]

d See v. 23.
e Indiſſoluble.

17. For he teſtifieth; Thou art a Prieſt for ever, after the order of Melchiſedeck.

(18. For there is verily, [*in this new Prieſthood,*] a diſanulling of the [*former*] Commandement, [*and legal inſtitutions,*] going before, for the weakneſs and unprofitableneſs thereof, [*to expiate Sin, or bring us near unto God by its Prieſts, it being only a Type, and ſhadow of better things to come;*]

19. For the [*Moſaick*] Law made nothing [3] [f] perfect, [g] but the bringing in of a [3] better hope [*by Chriſt*] *did*; by the which [4 *now*] we draw nigh unto God.)

f See Heb. 8. 6. note, -10. 4. note.
g But it was the bringing in.

20. And [*alſo*] Inaſmuch as not without a [*ſolemn and immutable*] [5] oath, *he was made Prieſt.*

(21. For thoſe *Prieſts* were made [h] without an Oath, but this with an Oath, by Him that ſaid unto him; [i] The Lord ſware, and will not repent: Thou art a Prieſt for ever after the order of Melchiſedeck.)

h Without ſwearing of an Oath.
i Pſ. 110. 4.

22. By ſo much was Jeſus made a [6] ſurety [*from God to us,*] of [3] a better [*and unchangeable*] [k] Teſtament.

k Covenant.

1 As the Pſalm foretels it ſhould.

2 Fulfil'd in Chriſt after his reſurrection.

3 The promiſes of the Goſpel, being not exhibited, but only typified, by the Law, and made either not ſo fully, or not ſo manifeſtly, under the Law; [See Col. 2. 17.] all things then being ſhadows, but the body of Chriſt.

4 By our High Prieſt entered into his preſence in the Heavenly Sanctuary, by whom, alſo, we are made Prieſts, 1 Pet. 2. 5. Rev. 1, 6. and ſo draw nigh by our ſelves alſo to God.

5 This oath, ſignifying its perpetuity, never to be altered.

6 A promiſer, an undertaker, ſponſor, Gen. 43. 9.

23. And they truly were many Priests, because they were not suffered to continue, by reason of Death:

24. But this man, because he continueth ever, hath an [a] unchangeable Priesthood.

25. Wherefore he is [b] able also to save them, to [c] the uttermost [1] that come unto God by Him; seeing he ever liveth to [d] make [2] Intercession for them.

26. For such an High-Priest [*only*] became us [*sinners, to bring us to salvation,*] *who is* [*himself*] [3] holy, [e] harmless, undefiled, [3] separate from sinners, and made higher than the Heavens.

27. Who needeth not [f] [4] daily, as those High-Priests, to offer up Sacrifice first for his own sins, and then for the Peoples; for this he did [*at*] once, when he offered up himself.

28. For the [*Mosaick*] law maketh men High-Priests, which have infirmity; but the word of the Oath, which was [*delivered*] [5] since the law, *maketh* the Son; who is [g] Consecrated [*not for a season, as the other removed by Death, but*] for evermore.

a A Priesthood that passeth not away, or, from one to another.
b Heb. 2. 18.
c Perpetuity. Evermore.
d Heb. 9. 24. 1 John 2. 1. Rom. 8. 34.
e Free from evil, undefileable.
f Upon a day.
g Perfected.

1 As the sinner doth by the Priest, making attonement to God for him.

2 Intercession not uncertain of effect, but powerful, and effectual, John 17. 2, 24. Our Lord, by his Priestly office in Heaven, making intercessions (as also the Holy Ghost in us, Rom. 8. 26. 27.) only according to the Fathers will: and so both, always, heard by him; and also, by his Kingly office, having all Power, in Heaven, and Earth, of executing his Fathers will, committed unto Him.

3 The Apostle speaks of his present state of being so in Heaven; harmless, i. not to be hurt, separate from conversation with Sinners; as the Priest, when he went into the Holiest: undefiled, by which he needs not intermit the holy services, as the legal Priests did, till their expiation.

4 Reiteration, sign of imperfection.

5 In the book of Psalmes. 110. Psal.

CHAP.

CHAP. VIII.

1. NOW of the things, which we have ſpoken, *this is* [1] the ſum: We have ſuch an High-Prieſt, who is ſet on the right hand of the throne of the Majeſty in the Heavens.

2. [*And who is*] a Miniſter [2] of the Sanctuary [*there,*] and of the true Tabernacle, which the Lord [b] pitched, and not man.

3. For every High Prieſt is ordained to offer Gifts, and Sacrifices, [2] [*in ſome Sanctuary* :] wherefore it is of

[a] Of Holy things.
[b] Hath built.

1 As it was a part of the legal High-Prieſt's office to carry the blood of the expiatory Sacrifice every year into the Holy Sanctuary, (Lev. 16.) So part of our Saviors High-Prieſts office is to be done above in the heavenly ſanctuary. Where he is for ever, during this world, to preſent the blood of his own oblation, and the infinite price and merit of it, before the mercy-ſeat; there as man to preſent the praiers of his Brethren, and his own alſo, in interceſſion for them. See note c. 5. 10. See Heb. 9. c. 8, 12. -24, 18. -5, 24. -6, 20. -7, 25. by which interceſſion he obteineth the miſſion of the Holy Ghoſt to his Brethren here on earth. Act. 2. 33. and this is the ſum, or the chief thing, (for ſo the word may be rendred:) and here, ver. 1. and 4th. argue this preſentation of the Blood of his Sacrifice, and this interceſſion in the Heavenly Sanctuary, to be a chief part of our Saviours High-Prieſts Office; for every Prieſt might offer Sacrifice, but only the High Prieſt do this; and the reſemblance our Saviour had to Melchiſedeck was in this, that he abideth a Prieſt for ever in doing this; and that this Honour ſo great, (I ſpeak of Him according to his human nature,) is never taken from Him, but that he continues in this office, till the day of Judgment, conſecrated for evermore. (See Heb. 7. 28.) And in this he is ſaid (Heb. 12. 2.) to be the finisher of our Faith now in Heaven; as, here on Earth, the beginner of it. His death perfected his oblation, but not his office, nor our ſalvation; that was medium impetrationis, but this following part of his office medium applicationis. The price of our Redemption was then paid to Gods juſtice, but he was to appear alſo before the throne of Grace, to implore the acceptation of it for us, and to procure us (Act. 3. 26.) Benediction, and Grace from thence, (for the Holy Spirit was not given, before he went thither.) (John 7. 39. -16. 7. -Act. 2. 33.) His blood was ſhed before, but now it was ſprinkled, both in that Sanctuary, and upon us. (Heb. 12. 24. -9. 19. -1 Pet. 1. 2.) Therefore as, Remiſſion of Sins committed before our converſion, and our juſtification, are ordinarily imputed to Chriſts Death, and Reſurrection; ſo the Remiſſion of our ſins after it, and our ſalvation, are aſcribed to his living evermore, there, in this office of Interceſſion. (See 1 John 2. 1. -Rom. 5. 10.) He neceſſarily leaving us here perſonally, as for his own glory, ſo for our buſineſs, to finish affairs, which were requiſit for our Salvation; procuring us from God neceſſary Gifts, Grace, and Favours; and ſoliciting, and waiting, till Our, and his Enemies, may be made his Foot-ſtoole Heb. 10. 13. and thus is our Lord ſtill working the work of our Salvation, whilſt our ſelves are ſo regardleſs of it.

2 The blood of them. Lev. 16. -Heb. 9. 7, 9.

neceſſity

necessity, that this man have also somewhat to offer [*there also: but this* [1] *can be onely in the Sanctuary above.*]

a Should not have bin.
b Those being Priests.
c They are Priests.
d Wait upon the Image.
e Exod. 25. 40.

4. For if he were on Earth, he [a] should [2] not be a Priest [*at all,*] [b] seeing that [c] there are [*here other*] Priests [*ordained of another Tribe, for this earthly Sanctuary,*] that offer gifts [*therein*] according to the [*prescription of the*] law.

5. Who [*therein*] [d] serve [*only,*] unto the example, and shadow of Heavenly things; as Moses was admonished of God, when he was about to make the Tabernacle. [e] For see (saith He,) that thou make all things according to the pattern shewed to thee in the [3] Mount.

6. But now hath he obtained a more excellent Ministry [*then this of theirs; namely, to officiate in the pattern it self,*] by how much also [*as*] he is [*sent to be*] the Mediator of a [4] better [f] Covenant, [*and*] which was [g] established upon [4] better promises, [*then those of the Law.*]

f Testament.
g Enacted.

1 See Heb. 9. 7. Appearing with it in the Sanctum Sanctorum: is called also offering.

2 Or, not be a Priest, of a new order. See Heb. 7. 14.

3 Moses saw a glorious Tabernacle in Mount Sinai, the pattern of his (Gods) Glory mostwhat appearing as in a Temple. See the Visions Esa. 6. 1. -Ezech. c. 1st. and 10th, -Revel. 11. 19. -14. 15. -15. 5, 6. -Psal. 68. 17. [the Holy place or Sanctuary there.] So David also delivered to Solomon, the Model of the Temple of Gods own Description. 1 Chron. 28. 19.

4 We, under this High Priest, having our consciences purified from Sins, by Christs blood, in stead of the flesh purified from pollutions by blood of Beasts; (Heb. 9. 13.) having our justification now not depending on exact obedience, unperformable, but on faith, (Rom. 3. and 4. Chapters.) as those also then had, who were of faith. -Gal. 3. 9. having more large effusion of the graces of the holy Spirit, whereby we are enabled to yeild obedience to what is commanded, (John 1, 17. -Act. 2, 17. Jo. 14, 26.) having a greater manifestation of all truth, and true sence of the Law: having heavenly happiness proposed in stead of Earthly, the more to encourage us, to undertake a Holy life; having the Covenants extended to all Nations, not to the Jews only: being freed from the unsupportable burden of former legal Ceremonies, because typical only of the new covenant (Col. 2. 17.) Yet note that this new covenant was also confirmed by God in Christ unto the Fathers of old, before that which he made with the Israelites, at their coming out of Egypt, (verse 9.) yea even from the beginning. See Gen. 3. 15. -Rom. 4. 13. -Gal. 3. 15, 17, 8. -Heb. 11. 2. -Act. 26. 6. Both Covenants, that of works, and that of Faith, having bin on foot from the first times of the World; the one to shew us our weakness, and keep us in awe, in respect of our own merit: the other, to shew Gods mercy, and to keep us in hope of, and dependance upon, his grace. So that those under the Law, and the Levitical Priesthood, had the same promises, and Gospel, as we now, but not by the Law or Priesthood Levitical: had then the same promises, and Gospel, in substance, but these covered with Types, and not so fully manifested; the full performance of Promises not then received by them; but seen, afar off, Heb. 11. 13. and darkly through a veil. 2 Cor. 3. 13. Whilst the Law was more largely propounded, and the literal land of Promise more discoursed of; and the Graces of the Spirit restrained; and the Messias expected.

7. For

7. For, if that first *Covenant* had bin faultless, [*and void of imperfection*,] then should no place have bin sought for [*to introduce*] the second; [*as, it is plain, there was.*]

8. For finding fault [a] with them [*for breach of the former*,] He saith; [b] Behold, the daies come, (saith the Lord,) when I will make a new Covenant with the house of Israel, and the house of Judah,

a He saith to them.
b Jer. 31. 31.

9. [1] Not according to the [c] Covenant, that I made with their Fathers, in the day when I took them by the hand, to lead them out of the land of Egypt, because they continued not [2] in [*observing that*] my Covenant; [*being not of force to contain them in their duty,*] and I [*accordingly*] regarded them not, [3] saith the Lord.

c Exod. 24.

10. [4] For this is the Covenant, that *I* will make with the house of Israel, after those daies saith the Lord; [d] I will [e] put my laws into their mind, and write them, [*no more with my finger in tables of Stone, but with my Spirit*] [f] in their hearts: and [5] [*so*] I will be [*perpe-*

d Jerem. 31. 33.
e Give.
f On upon.

1 It was not the intention of the Gracious God, in renewing the Covenant of works, made [properly] only with Adam, when able to have observed it, with the Israelites, at Sinai, when not able, so to condemn them for not observing it; but in it, by shewing them their transgressions, and inability of reforming them, hence to drive them faster into the covenant of Grace, See Rom. 3. 19, 21. &c. -9. 32. -Gal. 3. 22, 24. which was made 400. years before the Law, with Abraham; and, before him, with man, as soon as faln. Gen. 3. 15. Which Covenant also was then ratified with the Sacrament of Circumcision, Rom. 4. 11. that all, thus by the Covenant of the Law, standing guilty before God, might more earnestly look after a redeemer. (Tho the Israelites abused this intention of God in seeking justification by the Law. Rom. 9. 32.) And when the Law had this first good effect, the second Soveraign use of this publishing the Covenant of works was, to direct all, first enabled with Grace received by the second Covenant, to perform the perfect will of God set down in it; Gal. 3. 19. in which force as our Saviour found the Law, so he left it; not diminishing a title thereof. Mat. 5. 18. It standing still in force, (as subordinate unto Grace, not opposit to it,) for our works following Faith and Repentance, (Tho not for those preceding:) in which works we are to perform both sincere, and universal, obedience: But, in this dispensation of Gods works, such priviledg and perfection have the latter times, that they have both clearer manifestations of truth, and larger effusions of Grace. See verse 6. -Rom. 3. 9. note -Rom. 4. 11. note. -See Rom. 3. 21, 31. And the Apostle speaks here of the Evangelical Covenant, as succeeding the legal, because it was not fully and clearly manifested, till long after the promulgation of the legal.

2 Wanting my spirit to enable them, procured, for us, by Christ.

3 But gave them up, for their Sins, to their enemies.

4 See Esa. 4. 3, 5, 6. Where *Holy* the title of the High Priest, and Gods Glory in the Tabernacle, is inlarged to every assembly, and to every house in Sion.

5 I their God in blessing them; they my people in serving me; According to Deut. 26. 17, 18.

tually.]

tually,] to them a [*gratious*] God, and they shall be to me a [*obedient*] People.

11. And [*then I will powre out my Spirit so abundantly upon them, that*] they shall not teach every man his Neighbour, and every man his Brother, saying; know the Lord: For all shall know me from the least to the greatest.

12. For I will be merciful to their unrighteousnes, [*through the blood of this new Covenant*;] and their sins, and their iniquities, will I remember [a] no more.

a See Heb. 10. 4, 10, 18.

13. [*Here*] in that he saith; a new *Covenant*, he hath made the first old. Now that which decayeth and waxeth old, [1] is ready to vanish away.

CHAP. IX.

b The first therefore: c Worships. Ceremonies. d See v. 11.

1. THEN [b] verily the first *Covenant*, [*but this in Type and reference to the second,*] had also Ordinances [c] of Divine Service, and a [d] worldly Sanctuary, [*raised by men.*]

2. For there was a Tabernacle made; the first, wherein was the Candlestick, and the Table, and the Shew-bread, which is called the [e] Sanctuary.

e Holy.

3. And after the [2] second Veil, the Tabernacle, which is called the Holiest of all:

4. Which had [*in it*] the [3] Golden Censer, and the Ark of the Covenant, overlaid round about with Gold, wherein was the Golden Pot, that had Manna, and Aarons Rod that Budded, and the tables of the Covenant.

5. And over it the Cherubims of Glory shadowing the Mercy-Seat; of which we cannot now speak particularly.

6. Now when these things were thus ordained; the

1 As the Jews whole Government did vanish away in a few years after the writing of this Epistle.

2 For the first Tabernacle was severed from the outward court by another Veil, or Curtain, Exod. 26. 36.

3 This is not mentioned by Moses; it seems such a Censer reserved for the use of the day, when the High Priest burnt Incense in the Holy of Holiest. See Lev. 16. 12.

Priests

Priests went alwaies into the first Tabernacle, [1] accomplishing [*daily*] the service of God.

7. But into the second *went* the High Priest alone, [*and that only*] once every year, [2] not without blood, which he [3] offered for himself, and for the [a] errors of the people.

8. The Holy Ghost. [4 *by 5 that rare access, and only of one, into the Holy place,*] this signifying; that the way into the Holiest of all was not yet made manifest, [6] while as the first Tabernacle was yet standing.

9. [b] Which [*Tabernacle*] *was* a figure for the time then present; in which [c] were offered, both Gifts, and Sacrifices, [d] that could not make him that did the Service perfect, [*and cleansed,*] as pertaining to the Conscience.

10. [*As*] [e] *which stood* only in [*a certain Use of*] Meats, and Drinks, and divers washings, [7] and [*other*] [f] carnal ordinances [8] imposed on them, [*as Types*] until the [*full*] time of Reformation [g] [*by Christ.*]

11. But Christ, being come an High Priest [h] of [*the*] good things to come, by [*and through*] a greater, and more perfect Tabernacle, [*of the Heavens*] not [i] made with hands, that is to say, not of this building, [*which man raiseth.*]

12. Neither by the blood of Goates, and Calves, but by [*shedding*] his own blood, he entred in [k] once [*for all*] into the Holy place, [*the presence of God,*] having obtained [*by the perfection of his one offering,*] [9] eternal redemption *for us.*

a Ignorances.

b Which parable belongs to the times approaching.

c Are offered.

d Being not able to perfect the worshipper.

e Being only imposed for meats.

f Rites or Ceremonies.

g Col. 2. 14, 17.

h Heb. 10. 1.

i See v. 24.

k For once, or once for all.

1 Lighting the Lamps, changing the Shew-bread, burning incense, sprinkling the Blood of Sin-Offerings before the Veil, and upon the Altar of Incense there, Lev. 4. 6, 7. &c.

2 The Blood only carried into the Sanctuary, because it represented the soul, and the Life. Lev. 17. 14.

3 Sprinkled upon the Mercy seat. See Heb. 8. 3.

4 See Heb. 10. 19, 20. Mat. 27. 51. at Christs Passion, the Veil rent, and all laid open.

5 Or 1 by his often entrance more then once, which argued the Service imperfect.

6 Spoken in respect of Christs entring into the Heavenly Sanctuary. (See v. 12.) By whom the souls of all Saints, before or since Him, enter in thither.

7 As, abstaining from meats declared unclean: the Priests, when officiating, abstaining from Wine, Lev. 10. 9. divers washings of the Priests, Exod. 29. 4. of the Levites, Numb. 8. 7. of the people, defiled, Lev. 15. 8, before they might enter the Temple.

8 Fitted for the Typical, and Legal faults of those, who, for some corporal uncleanness, were excluded the Sanctuary, or Congregation. Numb. 19. 11, 13, 16. Lev. 14. 7.

9 Without reiterating of his Sacrifice for a redemption annual.

13. For if the blood of Bulls, and Goates, and the ashes of an Heifer ſprinkling the unclean, ſanctifieth to the puriſying of the flesh:

14. How much more shall the blood of Chriſt, who, [1] through [*the revivificating power of*] the eternal Spirit, offered himſelf [2] without [a] ſpot to God, [*his Father,*] purge your [3] conſcience, [*and your ſpirit,*] from [4] dead works [*henceforth*] [5] to ſerve the living God?

a Fault.

15. And for this cauſe he is the Mediator of the new [b] [6] Teſtament, that by means of [*his*[7]] death [*undergone*] for the redemption of the Tranſgreſſions, *that were* [*unremitted*] under the firſt Teſtament, [*all*] they which are called, [*after firſt their offences expiated.*] might receive [*from him*] the promiſe of [*an*] eternal inheritance [*upon his deceaſe.*]

b Covenant.

16. For where a Teſtament is, there muſt alſo of neceſſity [c] be the [9] death of the Teſtator.

c Be produced. Be brought in.

17. For a Teſtament is of force [*only*] after men are dead: otherwiſe it is of no ſtrength at all, whilſt the teſtator liveth, [*and hath not yet eſtablished the unchangableneſs of it, by his death.*]

1 This may be underſtood either of our Lords eternal Divinity, by which his moſt precious blood becomes of ſuch infinit vertue, and efficacy. Or, of the perſon of the Holy Ghoſt relating to his Humanity, and received from his Father; (called alſo the power and the glory of the Father; Rom. 6. 4. -2 Cor. 13. 4. -Luk. 1. 35.) Which Holy Spirit overſhadowed the Bleſſed Virgin at his conception; which viſibly deſcended on him at his Baptiſm; By which he was carried into the Wilderneſs, &c. Mat. 4. 1. -Luk. 4. 14. By which he is ſaid to be juſtified, ſanctified, ſealed, anointed (all which he is ſaid to have received from the Father.) See Rom. 1. 4. -1 Pet. 3. 18. -1 Tim 3. 16. -John 6. 27. compared with Eph. 1. 13. -John 10. 36. Laſtly by which he hath power to lay down, and take up his life when and as he pleaſed. John 10. 18.

2 In alluſion to the legal Sacrifices without blemish, Lev. 22. 20. -Numb. 19 2.

3 Conſcience from the guilt of Sins already committed.

4 Deadly.

5 As the legally cleanſed were admitted to ſerve him in the Sanctuary.

6 Teſtament, and Covenant, are the ſame word in the Original; Here rendred, Teſtament, becauſe of the inheritance, which the Son of God, by his death procuring remiſſion of our ſins, hath left unto us. For a Teſtament is one kind of Covenant confirmed by death; and it was an ancient form of confirmation of all Covenants, by the Blood, and Death of ſome living Creature.

7 Chriſts Blood, as expiatory for remiſſion of our ſins, ſo confirmatory for ſetling upon us our Heavenly inheritance.

8 Vid. Act. 13. 39. The actions of the Law, being figurative, had no efficacy in themſelves, but only in relation to Chriſt; by Faith in whom promiſed all the ſins of the faithful in precedent ages were remitted.

9 As death is a confirmation of a legacy, that it cannot afterward be changed by the Donor, ſo God, in his Sons death, confirmed to us our Heavenly inheritance. Or, ſo the Son, by his own death, confirmed to us his inheritance, given him by his Father, that we ſhould be Copartners with him in it.

18. Where-

18. Whereupon neither the firſt *Teſtament* was [a] dedicated without Blood [*and the ſubſtituted ſolemn death of ſome Creature to ratify it,*]

[a] Conſecrated. Purified.

19. For when Moſes had ſpoken every precept to all the people according to the Law, he [b] took the Blood of Calves, and of Goates, with [1] Water, and [c] Scarlet-wool, and Hyſop, and ſprinkled both the Book, and all the people.

[b] Exod. 24. 7, 8.
[c] Purple.

20. Saying; this is the Blood [*for eſtabliſhing*] of the [d] Teſtament, which God hath enjoined unto you [*to obſerve.*]

[d] Covenant commanded toward you.

21. Moreover he ſprinkled with blood both the Tabernacle and all the veſſels [e] of the [2] Miniſtery:

[e] Of ſervice.

22. And [3] almoſt all things are by the Law purged with Blood: and without ſhedding of Blood is [4] no Remiſſion [*heard of, in the Law.*]

23. It was therefore neceſſary that the patterns, [*and repreſentations,*] of [*the*] things in the Heavens ſhould be purified with theſe, but [5] the [6] Heavenly things themſelves [*Hallowed, and prepared,*] with better Sacrifices then theſe.

24. For Chriſt [*with the Blood of his Sacrifice*] is not entred into the holy places made with hands, which are the [f] figures of the true; but into Heaven it ſelf, now to appear [*there*] in the preſence of God, for us.

[f] Copies.

25. Nor yet [*was it needful,*] that he ſhould offer himſelf often, as the High Prieſt entred into the Holy

1 Lev. 14. 49, 51. - Exod. 12. 22. The blood was mingled with water, that it might without growing ſtiffe, the eaſier be ſprinkled; but, more Miſteriouſly, it ſhews the coming of Chriſt, with the Blood of his Croſs, and the water of Regeneration. 1 John. 5. 6.

2 Before they might be imployed in the Holy Service; as we muſt be by the Blood of Chriſt, before yeild any acceptable ſervice to God.

3 For ſome were, with water, Lev. 22. 6. and ſome, that could indure it, with fire. Numb. 31. 22.

4 Vid. Lev. 17. 11. Expiation by blood before reconciliation.

5 The Heavens being the Temple of our Spiritual Service, which is now offered to the Throne of Grace, there, by Chriſt.

6 The Heavenly things, or Sanctuary is ſaid to be purified only by Alluſion. i. e. Dedicated, prepared, for the Service of this our new High Prieſt, to be performed, therein: Or, by Heavenly things, Metonymically, may be meant the perſons under the Goſpel; who, purified by Chriſts Blood, now have an entrance, and admittance into the Heavenly Sanctuary, and reſidence there. See Eph. 1. 3. - Col 3. 1. - Phil. 3. 20. - Heb. 10, 19. Tho, how far ſome upper Regions of the World, as well as the Earth, may be ſaid to be contaminated by the Sins of men, and of the faln Angels, which therefore muſt be purified, and if I may ſo ſay, reconciled to God, only by the Merits of Chriſts Blood, we know not. See the expreſſions in Eph. 1. 10. - 6. 12. - Col. 2. 16. 20. - 3. 10. - Job 15 15. - 4. 18. - 25. 5. - 2 Pet. 3. 7, 12. - Rom. 8. 22.

place [*once*] every year, with [*the*] blood of of others, [*not his own.*]

26. For then must he [*very*] often have suffered [1] since the foundation of the world: but now once [a] in the end of the world, [*after wickedneſs exceedingly multiplied,*] [b] hath he appeared to put away ſin by the Sacrifice of himſelf.

27. And as it is appointed [*all other men*] once to die, but after this [*only*] the judgment, [*and immortality.*]

28. So Chriſt was once offered [*a Sacrifice*] to bear the Sins of [2] many, and [*hereafter*] unto them, [c] that look for him, [*and love his coming,*] ſhall he appear the ſecond time [*upon Earth in that day of Judgment,*] without Sin, [*either his own, like the Legal High-Prieſt, or others already expiated,*] [d] unto [*the performing of their*] Salvation.

a At the conſummation of the ages.
b Hath he bin manifeſted, by Sacrificing of himſelf, for the putting away of ſin.
c See 2 Tim. 4. 8.
d For their deliverance.

CHAP. X.

1. FOR the Law having [*only*] a [*weak*] ſhadow of [*the*] good things to come, and not the very image of [*the*] things themſelves, can never [f] with thoſe Sacrifices, which they offered year by year continually, make the comers thereunto perfect [3] [*as touching remiſſion of ſin.*]

2. For then would [g] they not have ceaſed to be offered, becauſe that the Worſhippers, once purged, ſhould have

f By the ſame Sacrifices every year.
g They would have ceaſed (according to other Copies.)

1 To redeem after this manner (i. e.) by a yearly oblation, &c. all Sinners, that have bin ſince then. See the Phraſe. Luk. 11. 50.

2 He ſaith *many* regarding the event; this Sacrifice, for the Effect, and Iſſue of it, not pertaining to all, but to thoſe, that obey, &c.

3 Or, (as others interpret) [to leave of ſinning.] So they interpret, verſ. 2. *purged* [throughly, as Chriſt hath purged them ſince by his Holy Spirit] *and conſcience of* [committing] Sins, [as formerly,] See 1 John 3. 9, 15, 18. So verſ. 3. *made of* [more] Sins, [committed as much as formerly,] every year. So verſe 4. *away Sins* [ſo as men ſhall not continually Relaps into them.]

bad

had no more [1] conſcience of [*thoſe*] Sins, [*for which they had made a former attonement*?]

3. But in thoſe Sacrifices, *there is* [a] a remembrance, again *made* [*by the High Prieſt,*] of [*their former*] ſins every year.

a A commemoration.

4. For it is not poſſible that the blood of Bulls, and of Goates. [2] ſhould [*ever*] take away ſins.

5. Wherefore when he cometh into the world [*who was to take away the Sins thereof,*] he ſaith [*in the* [3] *Pſalmiſt,*] Sacrifice, and Offering [b] thou wouldeſt not, but a body, [*for to be an Offering,*] haſt thou [c] prepared me.

b Thou haſt not delighted in. c Framed. Thou haſt fitted.

6. In burnt-offerings, and Sacrifices for ſin, thou haſt had no [4] pleaſure:

7. Then ſaid I, loe I come, [5] [*ſo* (*as*] in the volume of the Book it is written of me,) to do thy will, O God.

8. Above when he ſaid; Sacrifice, and Offering, and Burnt-Offerings, and offering for ſin, thou wouldeſt not, neither hadſt pleaſure therein, which are offered [d] by the Law:

d According to the Law.

9. Then ſaid he; Lo, I come to do thy will (O God:) he taketh away the firſt, that he may eſtabliſh the ſecond.

10. By the which will, we are [*now fully*] [6] Sancti-

1 All Sins, thoſe to come as well as paſt, are remitted by Chriſts perfect Sacrifice, (See verſ. 14, 17, 18,) to them, who have an intereſt in it, by performing the conditions God hath required, upon all their relapſes into Sin; not ſo by the legal; therefore reiterated. Secondly as remiſſion is purchaſed by Chriſts Sacrifice for all ſins committed; ſo, by the merit of it, (in purchaſing us the graces of the Holy Spirit,) ſtrength is given us to reſiſt Sin for the future, (See 1 Joh. 3. 9, 15, 18.) ſo, as we ſhall henceforth live in no habit, delight, or abandonment to Sin, if we make uſe of the Grace, Chriſts oblation hath purchaſed for us.

2 No efficacy in the fleſh of a Brute, to cleanſe away the ſpiritual Sin of a man. See Heb. 9. 9. Rom. 5. 12, 18. None, I ſay, of themſelves, but only Typically in relation to the Sacrifice of Chriſt; they being inſtituted cheifly for legal Sins, (not, the properly ſo called) as caſual uncleanneſſes of the Body, &c. Heb. 9. 13 Or, if for more; extending eſpecially to thoſe of ignorance, and infirmity. See Numb. 15. 24, 27. compared 30. and if to Sins willingly committed, (Lev. 6. -5. 17.) Lev. 16. 16, 21. yet not taking away our weakneſs of continual relapſing into them again.

3 Pſalm. 40. 7. Urged by the Apoſtle, (as uſual) according to the Septuagint in thoſe times beſt known to the Jews.

4 Save in relation to mine.

5 i. e. As I am regiſtred in the Book, to become thy ſervant for ever, alluding to inſtruments drawn between Maſters, and Servants. According to which (in the Original) he ſpeaks before of boring of his Eares

6 By *Sanctified* is here meant purified or cleanſed from Sin, See 9. 13. -13. 14.

fied

a 9.c.13.v. fied, 2 [*and cleanſed from ſin,*] through the offering of the body of Jeſus Chriſt once *for all.*

b Stood. 11. And [*we ſee, how*] every [*other*] Prieſt b ſtandeth daily miniſtring, and offering oftentimes the ſame Sacrifices, which can never take away ſins, [*if not at the firſt.*]

12. But this man, after he had offered one Sacrifice for c Pſ. 110.1. ſin for ever, ſate down, [*ſaith the* c *Pſalm,*] on the right hand of God,

13. From henceforth expecting [*according to the promiſe of his Father,*] till his 3 enemies be made his footſtool. 3

14. For by [*his*] one offering he hath perfected for ever them that are ſanctified [*from their ſins.*]

15. Wherefore the Holy Ghoſt alſo is a witneſs to us, [*in another Prophecy;*] for after that he had ſaid before,

16. This is the Covenant that I will make with them d Jer.31.33. after thoſe daies, ſaith the Lord: d I will put my e Upon. Laws into their hearts, and e in their minds will I write them;

17. [*He addeth,*] and their ſins, and iniquities will I remember no more.

18. Now where remiſſion of 4 theſe is, there is [*needful*] no more offering for ſin. 5

f Liberty. 19. Having therefore, Brethren, [*the*] f boldneſs, g See Heb. 9. 8, 12. [*through Remiſſion of our ſin,*] to enter [*now with our Prayers, and hereafter with our Perſons,*] into the g Holieſt, by the Blood of Jeſus,

b New made. 20. By a new and [*ever-*] living way, which he hath h conſecrated for us, through the Veil [*of the Deity,*] that i See v. 5. is to ſay, his 6 Flesh, [i *aſſumed at his Incarnation for this purpoſe.*] 7

1 Oppoſit to ſitting down (verſ. 12.) of one, that had finiſhed his offering, and his work.

2 Even death it ſelf, and that ſubdued, excludes the neceſſity of a new Oblation, or Sacrifice.

3 And all his Sanctified members be gathered to himſelf.

4 All, for ever, as Gods ſecond Covenant runs Verſ. 17.

5 No more offering needful, neither for thoſe that live Holily: for they have ceaſed from ſinning, ſo as formerly; and this offering is made for all theirs, as well future, as paſt; they not receding from the Evangelical condition thereof: nor for the wicked, or revolted; for this offering made already, remitted not their ſin, (they being defective in performing the condition of the Covenant;) and therefore another offering ſtill would be as uſeleſs.

6 Rent alſo, as the other Veil in his paſſion. By which rending of it he alſo entered the Holieſt.

7 Through mortality he entred into life, and Glory.

21. And

21. And *having* [*such*] an High Prieſt [*to offer our Prayers, and his interceſſions for us,* [a] *who is Lord*] over the Houſe of God;

22. [b] Let us draw near with a true heart in full aſſurance of faith [*to obtain our requeſts, as*] having [*now*] our hearts [1] ſprinkled [*by his blood*] from [*Sin and*] an evil conſcience, and our bodies [*in Holy Baptiſm*] waſhed with pure water.

23. [*And*] let us hold faſt [*to the end*] the profeſſion of our [c] Faith, [*into which we have bin Baptized,*] without wavering, (for he is faithful, that promiſed.)

24. And let us conſider one another [*in frequent conference*] to provoke [*one another*] unto [*mutual*] love, and to [*perſiſting in*] good works.

25. Not [*out of fear, defection, or faction,*] forſaking the [3] aſſembling of our ſelves together, [*in the publick ſervices of the Church,*] as the manner of ſome is: [4] but [*openly animating, and*] exhorting one another [*to conſtancy in the Faith:*] and ſo much the more, as ye [5] ſee the [d] day [*of Gods righteous Judgment of all men*] approaching. [e]

26. For if we [*again backſlide from the Chriſtian profeſſion, and*] ſin [6] wilfully, after that we have received the knowledg of the truth, [*of Salvation, only through*

a Heb. 3. 5, 6.

b Let us come unto him in fulneſs of Faith.

c Hope.

d Luk. 17. 24. -2 Pet. 3. 10, 12.

e Verſ. 37.

1 Alluſion, to the purifying Water, Numb. 19. 17, 20. with which unclean perſons were to be ſprinkled before they might have acceſs unto the Sanctuary. Or, to that waſhing. Lev. 16. 4.

2 Cleanſed both from the filthineſs of the Flesh, and of the Spirit. 2 Cor. 7. 1. The conſcience thinking no evil, nor the body executing.

3 So beneficial, for learning the word, unanimity of Praier and praiſe, comforting the weak, cenſuring the wicked, ſuccoring the poor, maintaining love, and communion in the Euchariſt, &c. and the deſerting it ſo dangerous, for our failing alſo in Faith. Whereas God eſpecially in the Church beſtoweth, and augmenteth his Gifts, for the much Praiers and much praiſe there performed.

4 Complying with the Jews, that vehemently perſecuted the Church, for fear, &c. Gal. 5. 11. Phil. 3. 18. -Rom. 10. 10.

5 The uncertainty God hath left the World in concerning its end, and the General day of Judgment, is made by the Apoſtle a motive to prepare for it as near. So our Death, and Judgment are joined together, c. 9. 27, 28. - 'It is ap-'pointed once to die; and, after that, 'the Judgment. Becauſe no action of the man intercedes between theſe two; and as the one leaves him, ſo the other finds him, at what diſtance ſoever theſe happen to be; See Phil. 1. 6. -1 Tim. 6. 14. -Jam. 5. 7, 8. -2 Theſ. 1. 7. -2 Tim. 4. 8. Heb. 10. 35, 36, 37.

6 See the Sin, verſ. 29. See Heb. 6. 4. -2 Pet. 2. 20. -The Apoſtle ſpeaks of revolt from and deſpiſing of the Goſpel; as (ver. 28.) of an Iſraelites deſpiſing Moſes Law; all ordinary breaches of which Law were not punished with death. But here alſo may be meant ſome other ſins, ſuch as are not only deliberate, and done with full conſent of the will; but, obſtinate, and obdurate againſt the known light of Truth, admonitions of the Church, &c.

the

the Blood of Jesus,] there remaineth no more Sacrifice for [*our*] sins.

27. But a certain fearful looking for of Judgment, and [1] fiery [a] indignation, which shall devour the adversaries.

28. He, that [b] despised Moses's Law, died without mercy under [*the hands of*] two or three witnesses.

29. Of how much sorer punishment, [*at that day,*] suppose ye, shall he be thought worthy, who hath [2] trodden under foot the Son of God, and hath counted the Blood of the Covenant, wherewith he [c] was [3] sanctified, [*and cleansed from his Sins,*] an [d] unholy [*worthless*] thing, and hath [e] done despite unto the [3] Spirit of Grace, [[f] *wherewith he had bin formerly enlightened, and regenerated?*] [g]

30. For we know, him that hath said; [h] Vengeance belongeth unto me, I will recompence, saith the Lord. And again; [i] The Lord shall judge his people.

31. It is a fearful thing to fall into the hands of the living God.

32. But [*do ye stand stedfast, and*] [4] call to remembrance the former daies, in which, [*soon*] after ye were [5] illuminated, ye indured a great fight of afflictions.

33. Partly, while ye were made a gazing stock [*your selves,*] both by reproaches, and afflictions; and partly, [k] whilst ye became companions, [*and succourers*] of them, that were so used.

34. For ye had [l] compassion [6] of me [*also*] in my Bonds; and took joyfully the spoiling of your Goods; knowing [m] in your selves, that you have in Heaven a better, and an enduring, substance.

35. Cast not away therefore [*now after so much suffer-*

a Burning of Fire.
b Deut. 17. 6, 12, 13. -15. 8. -19. 13. -Numb. 15. 30, 32, 33.
c Hath bin sanctified.
d Profane.
e Reproached.
f See v. 32.
g See Tit. 3. 5.
h Deut. 32. 35. Rom. 12. 19.
i Deut. 32. 36.
k Being made partakers of those which so lived.
l A fellow-feeling with those in bonds.
m That you have in your selves a better being in Heaven, & an abiding one.

1 Allusions to Numb. 16. 35. -Lev. 10. 2.

2 Which may be done, either in a corrupt judgment; or in an outward profession against judgment; or wicked life against our profession.

3 See ver. 10. -cleansed in his Baptism, -See ver. 32. Heb. 6. 4.

4 See the like inference, Heb. 6. 9.

5 By the Doctrine of the Gospel. So also Baptism is expressed, because, at the same time, the Baptized frequently were extraordinarily enlightened with the Holy Ghost, Act. 2. 38. -8. 12, 17.

6 Some Copies read συνεπαθησατε, which is followed by the vulgar. -Nam & vinctis compassi estis. And see chap. 13. 3. συνεπαθησατε: but, the place being read, Τοις δεσμοις μου; and Sant Paul being supposed this person in Bonds, it seems to relate to his Bonds in Jerusalem. Act. 21. When he brought to this distressed Church his last Almes.

ing,]

ing,] your [1] confidence, [*and courage,*] which have great recompence of reward [*to come,*]

36. For ye have [*yet*] need of patience; that after ye have first [*perfectly*] done the will of God, ye might at last receive the promise.

37. For yet a little while, [*saith the* [z] *Prophet,*] and he, that shall come, will come, and will not tarry.

38. [b] [c] Now, [*as it follows there,*] the just [2] shall live by [*his*] faith: [d] [3] but if he draw back, [*saith the Lord,*] my soul shall have no pleasure in him.

39. But [e] [*I hope*] we are not of them, who draw back [*from the Faith*] unto [*the*] perdition, but of them that believe, to the [f] saving of the Soul.

[z] Habbac. 2. 3.
[b] But.
[c] Habbac. 2. 4.
[d] And if he draw back,
[e] Heb. 6. 9.
[f] Purchasing. Finding.

CHAP. XI.

1. NOW faith is the [g] substance, [*and present being, as it were,*] of things hoped for; the [h] evidence of things not seen.

2. For by it, [*when the things hoped for were afar off,*] the Elders [i] obtained [*in the Scriptures*] a good report.

3. [*First*] through faith we understand [*from them,*] that the Worlds were framed [*of no precedent matter; solely*] by the word [*and command*] of God; so that things which are seen, [k] were not made of things that do appear; [4] [*a thing exceeding all natural apprehension.*]

4. By [*reason of his*] [5] Faith [*it was, that*] Abel offered unto God [l] a more excellent Sacrifice then Cain: by which [*Faith*] he obtained [*that*] [m] witness [*from God,*] that he was righteous: God [n] testifying his gifts [*and offerings, that they pleased him;*] and by

[g] Confident expectation. Ground or confidence.
[h] Conviction.
[i] Received a Testimony.
[k] Were made not.
[l] A Sacrifice exceeding that of Cain.
[m] Gen. 4. 4, 7.

1 Free profession of Christianity.

2 Shall be sustained by his Faith, first, in expectation of the fulfilling of Gods promise: And, at that time also, shall be saved by his Faith.

3 See Habbac. 2. 4. The Prophet speaking there of those, that in their trouble deserting God, seek for some other refuge than Him; as the Jews did to neighboring Princes.

4 See Gen. 1. 2. And as the visible world was made out of what appeared not formerly, so all his other promises are accomplished easily out of nothing seen for the present, but only by the eye of Faith.

5 See the quality of his Faith, v. 6.

6 Some suppose by sending fire from Heaven upon his Sacrifice, as upon Elijahs.

a Gen. 4. 10. -Heb. 12. 24. -Rev. 6. 10. -Mat. 23. 35. Is spoken of.

it he, being dead, yet [a] [1] speaketh [*afterward in the Scriptures, in Gods eares; and the cry of his innocently spilled Blood was heard.*]

5. By [*reason of his*] Faith [*it was; that*] Enoch was translated that he should not see Death; and was not found [*afterwards among mortals,*] because God had translated him: for, before his translation, he had this testimony [2] [*in the Scripture,*] that he pleased God.

6. But without Faith it is impossible to please him; for he that cometh to God [*in any religious Worship of him,*] must beleive [*both*] that he is; and that he is a [*regarder of Human affairs; and a certain*] rewarder [*in, or, after this life, of the Piety*] of [*all*] them, that diligently seek him.

b Being wary. c Gen. 6. 8. d 2 Pet. 2. 5.

7. By [*the power of*] [4] Faith Noah, [b] being warned of God of things [*concerning the* [c] *universal deluge*] not seen as yet, moved with fear, prepared an Ark to the saving of his House; by the which he condemned the World, [d] [*uncredulous to his Doctrine,*] and became [*the sole supervivving*] [5] heir to the [*title, and benefits of the*] righteousnes, which is [*acquired*] by [e] Faith.

e According to.

8. By [*a strong*] Faith Abraham, when he was called to go out [*from his Country, and Friends,*] into a place, which [*God promised*] he should after receive for an inheritance, obeyed: and he went out, not knowing [*the place at all*] whither he went.

9. By Faith he [*contentedly*] sojourned [*afterward*] in the land of promise, as in a strange Country; [*not building Houses, but*] dwelling in Tabernacles with Isaac and Jacob, the Heirs with him of the same promise.

f Heb. 13. 14.

10. For he looked for [f] a [*another kind of*] [6] City, wherein [*to fix his ambulatory habitation,*] which hath [*more sure*] foundations; [7] whose builder, and maker is [*not Man, but*] God.

1 Speaketh for the restoring of life, to the innocent; vengeance on the oppressor.

2 Gen. 5. 24. Hebr. walked with God.

3 Chiefly in the World to come, (which they also believed and expected;) else to what purpose Blood cry after death, verse 4? how die in Faith, verse 13? if nothing hoped for after death; faith being only the substance of things hoped for. See verse 16, 26, 39.

4 Great faith to beleive a Flood that could drown the world

5 Sole heir to his Ancestors, Abel, Enoch, &c.

6 In Heaven, verse. 16. Heb. 12. 22.

7 Opposed to Tabernacles, which have none.

11. Through

11. Through [*the predispoſition of her*] [1] faith [2] alſo Sarah her ſelf received ſtrength [*from God*] to conceive ſeed; and was delivered of a Child, when she was paſt age, becauſe she judged him faithful who had promiſed.

[a] Even.

12. Therefore ſprang there even of one, and him [b] as good as dead, *ſo many* as the ſtars of the Sky in multitude; and as the ſand, which is by the Sea-ſhore, innumerable.

[b] Dead in theſe reſpects.

13. Theſe all died in faith, not having received the promiſes, but having ſeen them afar off; and [*they*] were perſwaded of *them*, and embraced *them*, and [*meanwhile when inhabitants of Canaan, yet*] [c] confeſſed, that they were ſtrangers, and [d] pilgrims on the Earth.

[c] Gen. 47. 9. -23. 4. -1 Chron. 29. 15.

[d] Sojourners on the land.

14. For they, that ſay ſuch things, declare plainly; that they [*ſtill*] ſeek a Country.

15. And truely if they had bin mindful of that *Countrey* from whence they came out, [*Chaldea.*] they might have had opportunity to have returned:

16. But now [*tis plain,*] they deſire a better Countrey [*than that,*] that is, an Heavenly: Wherefore God is not aſhamed to be called their God, [2 *ſtill after their deceaſe*:] for he hath [*there*] prepared for them a City [*wherein they live for ever.*]

17. By [e] faith Abraham, when he was tried, offered up Iſaac: and [f] he, that had received the promiſes [*eſtabliſhed upon that Son,*] offered up his only begotten Son,

[e] See v. 19.

[f] Having entertained the promiſes.

18. [*Even him,*] [g] of whom [*in the promiſe*] it was ſaid; that in Iſaac ſhall thy ſeed be called:

[g] To.

19. Accounting that God was able to raiſe *him* up, [*to fulfil his promiſe,*] even from the Dead: from whence alſo he received him in a figure, [*and as a Type of our Lords Reſurrection, after he had reſolved on his death.*]

20. By [h] faith Iſaac [*before his death*] bleſſed Jacob and Eſau, concerning things [*the Holy Ghoſt told him were*] to come; [*giving the higher bleſſing to the younger brother.*]

[h] By faith concerning things to come.

1 The firſt thing is Gods promiſe; then our belief of it, then his accompliſhment of it: the ſecond failing, the third fails, becauſe the firſt is conditional. All our Faith is built upon Gods power with ſome promiſe in general at leaſt; for without Gods promiſe, general or particular, no Faith extends further, than the Devils: See Mat. 13. 58. Mark 9. 23. Spoken of temporal bleſſings: the receit of theſe alſo moſtwhat depending on our faith.

2 Exod. 3. 6. -Mat. 22. 32. Our Saviours argument for the Reſurrection.

a Gen. 48. 35.

21. By faith [a] Jacob, when he was a dying, blessed both the Sons of Joseph [*to be Co-heirs in Canaan with the rest of his Children, preferring, as Isaac had done, the Younger before the Elder*:], and [b] worshipped [*God in faith of his promises,*] *leaning* upon the top of his Staffe. [c]

b Worshipped upon. c Gen. 47. 31.

22. By faith Joseph, when he died, [d] made mention of the departing of the Children of Israel [*out of Egypt*;] and gave commandment concerning his Bones [*to be carried with them.*]

d Remembred.

23. By [*their*] faith, Moses, when he was born, was hid three months of his Parents, [*beleiving him appointed by God for some great design,*] because they saw he was a [e] proper Child; and they not afraid of the Kings commandment.

e Comely.

24. By faith, Moses, when he was come to Years, refused to be called the Son of Pharaohs Daughter;

25. Chusing rather to suffer affliction with the people of God [*in Egypt and the Wilderness,*] than [f] to enjoy the pleasures of sin [1] [*in Pharaohs Court*] for a season.

f To have the temporal enjoyment of sin.

26. Esteeming the [2] reproach [3] of [4] Christ [*to come, of whom also he was a Type,*] greater Riches then the Treasures in Egypt: For he had respect unto the recompence of the [5 *Eternal*] reward. [6]

g For Christ.

27. By faith he [7] forsook Egypt, [*conducting the Israelites from thence,*] not fearing the wrath of the [*menacing*]

1 With dissembling his Hebrewism; and renouncing his Inheritance in the promises made to his Fathers.

2 Spoken by allusion to the afflictions of Christians, and these Hebrews he writ to.

3 Jesus Christ, then, the Head also, and, (some think,) the personal conductor, of the Church in the wilderness. (See Exodus 23. 21. Acts 7. 38. 1 Cor. 10. 9. Exodus 17. 7.) Always the same, (Hebrews 13. 8. Rev. 13. 8.) In the Prophets time, (1 Pet. 1. 11.) In and before Abraham, (John 8. 58. who saw his day, and rejoyced;) In Noahs time, (2 Pet. 3. 19.) In the beginning of time; (by whom God made the worlds, Hebrews 1. 10.) Before the worlds, (John. 17. 5.)

4 Or, Of Christ; i. e. of the Blessed Seed, (Gal. 3. 16.) this people of God being then poor Brick-makers, and much reproached; the Antitype sometimes used for the Type. So Israel called Gods first-born. Exod. 4. 22.

5 In Heaven, for he reached not the Earthly land of promise.

6 This, and most of the other instances in this Chapter are fitted to encourage the persecuted Jew-christians, to persevere in their profession by Faith, beleiving and looking for the rest, and reward to come. See 12. 1.

7 Or, it may be understood of his first flight; not fearing the wrath of the King should overtake him, because his keeping the Passover, in Egypt, is here mentioned after it, ver. 28.

King;

King: for he [a] endured [*constant*;] as seeing [*by faith*] him, who is invisible, [*at hand to protect him.*]

[a] Was constant.

28. Through [1] faith [*in Gods merciful promise of their safety*] he kept the Passover, and the sprinkling of Blood [*on the Door-posts,*] lest he, that destroied the first-born, should touch them.

29. By [2] faith [*in Gods power*] they passed through the red Sea, as by dry land: which the [*faithless*] Egyptians assaying to do, were Drowned.

30. By faith [*in Gods word*] the Walls of Jericho fell down [*of themselves,*] after they were [*only*] compassed about seven daies.

31. By faith [*of the accomplishment of Gods promises of Canaan, made to his people,*] the Harlot Rahab perished not with them that [b] beleeved [*them*] not, when She had [*formerly*] received the spies with peace.

[b] Obeyed not, were disobedient.

32. And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah, and of David also, and Samuel, and of the prophets.

33 Who, through faith, [3] subdued [*great*] Kingdomes, wrought [*much*] righteousness, obtained [*many*] promises; stopped the mouths of [4] Lions,

34. Quenched the violence of [5] Fire, [c] escaped the edge of the Sword, out of weakness [7] were made strong, waxed valiant in fight, turned to flight the Armies of the Aliens;

35. [8] Women received their Dead [c] raised to Life again; and others [9] were [d] Tortured, not accepting deliverance [*by any Apostacy, for the present Life,*] that they might obtain a better Resurrection [*for the future.*]

[c] By Resurrection. [d] 2 Mac. 7. 7.

36. And others had trial of [e] cruel mockings, and scourgings; yea moreover of Bonds, and Imprisonment;

[e] Contumelies.

1 Though the Israelitish mixed with the Egyptian Families.

2 Whilst the Fluid waters stood like mountains beside them.

3 Joshuah, the Judges and Kings of Israel and Judah.

4 As Samson, David, Daniel.

5 As the three Children.

6 David from Saul; Elijah, Michaiah from Ahab; the Jews from Haman.

7 As Job, Hezekiah, Jonathan.

8 As the two widows from Elijah and Elishah.

9 Probably, he speaks of the Persecutions in latter times, By Antiochus, and others; some part of which is mentioned in the Macchabees. 2 Mac. 6. 7. where is expresse mention of the Resurrection.

37. They

37. They were Stoned; they were [1] Sawen asunder; [a] were [2] Tempted, [*and tried with terrible Torments*,] were slain with the Sword; they wandred about [*poorly clad*] in Sheep-skins, and Goat-skins; being [b] destitute, afflicted, tormented,

a Were burnt with hot irons.
b In want, distressed, ill-handled.

38. Of whom the World was not worthy; [*whilst*] They wandred [*out of it*] in Deserts, and in Mountains, and in the Dens, and Caves of the Earth.

39. And these all, having obtained a good report through Faith, [*nevertheless*] received not the [3] promises.

40. [c] God having provided [*and reserved the accomplishment of*] some better thing for us, [*in these latter Daies*;] that they, without [*or before*] us, should not be made perfect [*under Christ, the one Author, and Finisher of our and their Faith.*]

c God foreseeing somewhat better concerning us, that they might not be perfected without us.

CHAP. XII.

1. WHerefore also, seeing we are compassed about with so great a Cloud of [4] [5] witnesses [*and Martyrs for the Faith, that have gone before us*,] let us [d] lay aside, every weight [*that may retard us*,] and the [*adherence and allurements of*] sin,

d Phil. 3. 13, 14.

1 An ancient punishment. 2 Sam. 12. 31. the Jews say, Isaiah suffered thus by Manasses.

2 In stead of πειράσθησαν some Copies read ἐπυρώθησαν. πεῖραν ἔλαβον having bin said before.

3 *Received not* the expectation, and desire of all ages; the appearance of the Messias; such abundant effusion of the Holy Ghost; and the blessed Resurrection, and life eternal hereafter to be, of all Christs members at once, not preventing herein one another. Eph. 1. 10. Mat. 13. 17. Yet, besides this, it was a common opinion in Antiquity, that the souls of just men before Christ, were not made perfect in being admitted in so near and glorious a manner, to the fruition of God before the passion and ascension of our Lord, (who opened the Kingdom of Heaven to all beleivers) as, since it, they do possess. See Heb. 6. 20. -9. 8, 12, 24. -10. 19, 20. -11. 39, 40. -12. 23. But the promises here may be sufficiently explained by ver. 13, 14, 15, 16. The Heavenly country to be fully possessed at the end of the world, by them, and us together, after the reception of our revived Bodies. See Heb. 10. 36, 37.

4 See Hebrews 11. 2. and 39. the Original there ἐμαρτυρήθησαν οἱ πρεσβύτεροι.

5 Or, as others, *Witnesses*, (i. e.) now heavenly *Spectators* of our race here, as those in the ancient circi.

which

[a] which do so easily beset [*and* [b] *fetter*] us, and let us run with [c] patience, [*as they have done,*] the [d] race, that is [e] set before us:

2. Looking unto [1] Jesus [*gone before*] [f] the Author, and [2] Finisher of *our* faith; who, for [*the price of*] the [3] joy that was set before him, endured the Cross, despising the shame, [*and ignominy thereof,*] and is [*now*] set down at the right hand of the throne of God.

3. For, [*for your encouragment,*] consider ye him [*so great a Person,*] that endured such [g] contradiction of sinners against himself, lest ye be wearied, and faint in your minds.

4. Ye have not yet resisted unto [4] Blood, [*in this combat, as he hath, in*] striving against [*the kingdom of*] sin, [*and ye already begin to languish;*]

5. And [h] ye have forgotten the Exhortation which speaketh unto you, as unto Children; [i] My Son, despise [*and undervalue*] not thou the chastening of the Lord, nor [5] faint when thou art rebuked of him.

6. For whom the Lord loveth he chasteneth, and scourgeth every Son, whom he receiveth [*for such.*]

7. If ye [*therefore*] endure [*and undergo*] chastening, God dealeth with you as with sons: for what son is he, whom [*offending*] the Father chasteneth not?

8. For if ye be without chastisement, whereof [k] all [*the Sons*] [l] are partakers, then are ye Bastards, and not Sons.

9. Furthermore we [*all*] have had Fathers of our flesh, which corrected us, and [*meanwhile for it*] we [6] gave them reverence, [*and obedience:*] shall we not [*then*]

[a] That hath such fair pretences.
[b] Eph. 4. 22. Col. 2. 11.
[c] Perseverance.
[d] Exercise.
[e] Prescribed or proposed to us.
[f] The leader and continuer the beginner.
[g] Opposition from sinners.
[h] Have ye forgotten.
[i] Prov. 3. 11.
[k] 1 Pet. 5. 9.
[l] Have him made partakers.

1 Imitating his example, relying on his help, (who is the finisher as well as the Author,) hoping for the same repose. Heb. 4. 14. &c.

2 He being the rewarder, and everlasting fruition of him being the reward, and end, of our faith. Or, the finisher of our Faith, and Salvation by his entring into the Heavenly Sanctuary for us, and there sitting down at the right hand of God after having by his once offering of himself procured a perfect Remission of our sins.

3 Which his Humanity was not to be admitted to but through sufferings. See Heb. 2. 9.

4 As Christ, as many of the Ancients: Christians were robbed, disgraced, oppressed in the first times: but few ever slaughtered, till more multiplied. Heb. 10. 33, 34.

5 Take it not unthankfully, nor impatiently.

6 Did not forsake, renounce, or run away from, them.

much

much rather be in [*a willing and deſign'd*] ſubjection unto the [1] Father, [*and Creator*] of [*our*] Spirits, and [2] live?

10. For they verily for a few daies [*of their Authority over us in our minority*] chaſtned us [a] after their own pleaſure; but he for our profit, that we might [*ſo*] be [*made*] partakers of his [3] Holineſs.

11. Now no chaſtning [*in it ſelf,*] for the preſent, ſeemeth to be joyous, but grievous: [b] nevertheleſs afterward it yeildeth the [*contented, and*] peaceable fruit of righteouſneſs [*and reformation*] unto them, which are [*ſtrict*] [4] exerciſed thereby.

12. Wherefore, [*as the Prophet* [c] *ſaith,*] lift up the hands which hang down, [*among you, to continue the combat;*] and the feeble knees, [*to continue the* [d] *race.*]

13. And [5] make [e] ſtraight paths for your feet [*in holineſs of life, and no way declining from your profeſſion,*] [f] leſt [*by your defaults*] that, which is lame, [*and feeble, or ſtaggering among you, ſhould*] be turned out of the way: but let it rather be healed, [*and ſtrengthned by your good Counſel, and example.*]

14. Follow [g] peace with all men, [h] and [6] [*yea*] Holineſs, [*and purity,*] without which no man ſhall ſee the Lord.

15. Looking diligently leſt any man [*of you*] [7] [i] fail of, [*or fall from,*] the grace of God; leſt any [k] root of [8] [9] [10] bitterneſs ſpringing up [*among you, any Seducer from the*

a According as they thought good.

b But at laſt it returneth.

c Eſai. 35. 3. 4, 6. -Job. 4. 3, 4.

d See v. 14.

e Even.

f That the lame be not turned out of the way. But may rather be healed.

g Rom. 12. 18.

h And purification.

i Mat. 5. 8. -Pſal. 24. 3, 4, 6. -1. Cor. 6. 9.

k Deut. 29. 18.

1 Father of Spirits, created by Him, and Infuſed into the Body. See Gen. 2. 7. -Eccleſ. 12, 9. -Iſai. 57. 16. -Numb. 16. 22. -27. 16. Zec. 12. 1. Again our Spiritual Father in the regeneration of them; called the God of them, becauſe over them he only hath power.

2 Live eternally: alluding to the promiſe of the Fifth Commandment.

3 Partakers of his Holineſs, in the Holineſs, and righteouſneſs of our life here. See v. 11, 14. 1 Pet. 1. 15, and after this in life eternal, the fruit and reward of our righteouſneſs here.

4 Γεγυμνασμένοι. He alludes to the metaphor uſed in the firſt verſe, the ancient Agoniſtical exerciſes.

5 A borrowed Phraſe. Pſal. 5. 8. -Eſa. 40. 3. removing all impediments. Verſ. 1. The Apoſtle ſtill proſecutes the Metaphor of a race.

6 See ver. 16. *purity* from intemperance, and luſt, many times more eſpecially ſignified by it, being the natural property of the Holy Spirit. 1 Theſ. 4. 3. -1 Tim. 2. 15.

7 By not attaining, Heb. 4. 1. Or by loſing it. Heb. 6. 4.

8 The Phraſe is borrowed out of Deut. 29. 18. where Moſes ſpeaks of Apoſtates, alluded alſo to, Act. 8. 23.

9 Sin ſtill bears bitter fruit in the latter end; 2 Sam. 2. 26. when it is ripe, And punishment overtakes it. Hebraiſm to expreſs any evil by Gall, and bitterneſs.

10 Momentany pleaſures of the Flesh, cauſing apoſtacy from the Chriſtian warfare againſt ſin. Verſ. 16.

Christian Faith] trouble *you* [*in your course*,] and thereby [*further-spreading*] many [*more*] [a] be [*corrupted and*] defiled;

[a] Be infected.

16. Lest there be any Fornicator, or profane, [*voluptuous, or irreligious*] person [*among st you; such*] as Esau, [1] who, for one [b] morsel of Meat [*to satisfie his present lust,*] sold his [2] birth-right; [*and his blessing that attended it.*]

[b] Dish of Meat.

17. (For ye know, how that afterward, when he would have inherited [*from his father*] the blessing [*belonging to it,*] he was rejected: for he found no [c] place of [3] repentance, though he sought it [d] carefully with tears.)

[c] Way to change his mind.
[d] Earnestly: [e] Gen. 27. 38.

18. [*With all diligence therefore Sanctify, and Purify, your selves:*] [4] for ye are not come [*again, as at the making of the former* 5 *Covenant,*] unto the mount [*Sinai*] that might be touched, [*and might be profaned, and polluted by men, and beasts*] and that burned with fire; nor unto blackness, and darkness, and tempest,

19. And the sound of a Trumpet, and the voice of [*the ten*] words; which *voice* [*was so terrible, that*] they, that heard [*it,*] intreated that the word should not be spoken to them [6] any more.

20. For they [g] [7] could not [8] [*longer*] endure that which was commanded [*with such horrour:*] and [*order was given,*] [9] if [h] so much as a Beast touch the mountain, it shall be stoned, or thrust thorow with a dart;

[g] Were not able to bear.
[h] Exod. 19. 13.

1 So we to take heed, lest for a momentany pleasure, we betray a good conscience, and sell our Birth-right, (23. ver.) by Christ to eternal Salvation; as to which, a time may come, when we shall not recover it, though sought with teares. See Heb 6. 4. - 10. 29.

2 The Honor and Priviledges whereof were great amongst the Patriarks, Gods promise and Covenant with Abraham, being established upon his Heir; The sacred office of the ministry annexed to it, (God claiming the first-born as his own. Numb. 3. 13.) and so they executed it, Exod. 19. 22. 24 5. Till afterward, the tribe of Levi was taken in their stead to minister unto him. Num. 8. 16. Gen. 4. 7.

3 No benefit of his Repentance: which was no right one, being not a grief for his Sin, but for his loss: who meditated still a greater Sin upon it, the killing of his Brother. This sutes with Heb. 6. 4. - 10. 29. Or, no place of repentance, i.e. of change of mind in his Father toward him. No change of his own condition, or his Fathers affection.

4 See vers. 14, 15, 16.

5 Gal. 4. 24. - Rom. 7. 10. - Heb. 7. 18. That, full of terror, void of benefit, to those that were under the Slavery of Sin.

6 After they had heard the ten commandments from God.

7 All this terrour to shew, that the law it self gives no access to God, nor makes any friendly confederacy between God and man; but rather drives us farther from him in horror, and amazement, by its purity and discovery of all our sin unto us. But now we have free access to God through Christ.

8 Therefore they removed farther off from the Mount Exod. 20. 18.

9 Exod. 19. 13. But Christians boldly approach the mount Sion. Heb. 4. 16. - 10. 19, 20.

21. And so terrible was the sight, that Moses said: [1] [exceedingly fear, and quake.

22. But ye are come [2] [*and have access by the new Covenant, as fellow-citizens, and members of the same society,*] unto the [*celestial*] Mount Sion, and unto the City of the Living God, the [3] Heavenly Jerusalem, and to [*all the glorious Citizens thereof; to*] [4] [a] an innumerable company of Angels [*there,*]

[a] The myriads.

23. And to the [5] general assembly, and Church of the [6] first-born, which are [b] [7] written [*and enrolled*] in Heaven, [*of the same society;*] and to [*the Throne of*] [8] God, [*as then the Legislator, so now*] the [*righteous*] Judge of all, [*and rewarder of the good;*] and to the spirits of just men, [c] made perfect, [*and now reigning with Christ;*]

[b] Enrolled.

[c] Consummate.

24. And to Jesus, the Mediatour of the new [d] Covenant; [9] and to the blood of [10] [e] sprinkling [*upon us by his death,*] that speaketh better things than that of Abel: [*this, Remission, as that, revenge.*]

[d] Testament.

[e] See 1 Pet. 1.2. compared Heb. 9. 13, 19, 23.

25. See [*then,*] that ye refuse not [11] him, that [*now*] speaketh [*unto you:*] for if they escaped not, who re-

1 Perhaps, this said by him. Exod. 19. 19. Which the Apostle knew by some Tradition, as that concerning Jannes, and Jambres, 2 Tim. 3. 8,

2 Come and admitted under the Gospel to persons, and things far more excellent; (whereof the former were Types) full, not of terrour and discouragement, but of Grace, Mercy, and pardon. But, if these unregarded and despised, their Judgment therefore far more heavy.

3 Gal. 4. 26. Free access now (opposed to vers. 20.) to Heaven it self, (Heb. 4. 16. -10. 19.) and to all the glorious, blessed, company, that dwell there. See Eph. 2. 19. -3. 15. -1. 3, 10. Col. 1. 20. -Philip. 3. 20. -πολίτευμα ἐν οὐρανοῖς. Our Cittizenship, Corporation is in Heaven

4 Allusion to those in Sinai Psal. 68. 17.

5 Allusion to the Congregation before Sinai, and the first-born that offered Sacrifices there, into whose place the Levites were afterwards chosen.

6 See Exod. 4. 22. -Jer 31. 9. -Rom. 9. 4. The Israelites the first born to God before all other Nations. The Saints called the first-born, because the first-born under the Law were sanctified unto the Lord, to be his Priests, Exodus 13. 2. -19. 22. Numb. 8. 16, 17. and were heirs to a double portion, and honour above the rest. Deut. 21. 17. So our Lord called the first-born of every creature, first-born among many Brethren, to signify his preeminence. Rev. 1. 15, 18. Rom. 8. 29.

7 Allusion to Numb. 1. 15, 16. registring the first-born, and our Saviours saying, Luk. 10. 20. See Phil. 4. 3.

8 Opposed to the *Angel* on Mount Sinai See Act. 7. 38. -Gal. 3. 19.

9 Opposed to Moses the Mediatour of the former Covenant.

10 Alluding to Exod. 24. 8. when the former covenant was made. Christs Blood besprinkling us, in allusion to Moses his besprinkling the people. Heb. 9. 19. -and the unclean, Heb. 9. 13.

11 God speaking from Heaven, by his Son, John 3. 31. -Heb. 2. 1. -1. 2. and from Heaven, of his Son, several times; saying, hear ye him.

fused

refuſed [1] [a] him that [b] ſpake on earth [*only, from Mount Sinai*;] much more [c] ſhall not we *eſcape*, if we turn away from him, that *ſpeaketh*, [*now by his Son and holy Spirit unto us*,] from [d] Heaven.

26. [e] Whoſe voice then ſhook the [*trembling*] earth [*at the giving of the*] Law; but now, he hath promiſed, [*in the* [f] *Prophet, a greater commotion*,] ſaying: Yet once more, [*at my next coming*,] I ſhake not the Earth only, but alſo Heaven.

27. And this *word*, Yet once more, [*&c.*] ſignifies [g] the [*final*] [h] removing [*away*] of thoſe things [i] that are ſhaken, as of things that are made [*liable to change*:] that thoſe things, which cannot be ſhaken, may remain, [*even the Kingdom of Chriſt at his appearance in Judgment.*]

28. Wherefore, we receiving a [*promiſe of a*] kingdom [*hereafter*,] [k] which cannot be moved, [l] let us have [*care to preſerve the*] Grace [*given unto us*;] [m] whereby we may ſerve God [*here*] acceptably with reverence and godly fear.

19. For [2] our [2] God [*now alſo*] is a conſuming fire, [3] [*as well as he was upon mount Sinai.* [o]]

a Heb. 10. 25.
b Delivered the Oracle.
c We that refuſe him from Heaven.
d Joh. 3. 31.
e Exod. 19. 18.
f Hag. 2. 6.
g May be ſhaken.
h The ſubverſion.
i 2 Pet. 3. 10. Rev. 21. 1. Mat. 24. 35. Pſal. 102. 27.
k That is not to be ſhaken.
l Let us hold faſt.
m See v. 15.
n Deut. 4. 24. -9. 3.
o Exod. 19. 18.

CHAP. XIII.

1. LET [*the mutual Offices of*] Brotherly love [4] continue [*among you.*]

2. Be not forgetful [5] to entertain ſtrangers, for thereby ſome have entertained [6] Angels unawares.

3. Remember them that are in Bonds, as [*fellow-*

1 The Angel. See Heb. 2. 2. Or, our Saviour, (See verſ. 26.) Or, God himſelf may be meant in both. Or, This may be underſtood of Moſes, whom the people, affraid of Gods voice, deſired to ſpeak unto them. See Heb. 10. 28.

2 Exod. 24. 17. -3. 2. -Gen. 15. 17. -Deut. 4. 24. -Num. 16. 35. -Pſal. 97. 3. Daniel 7. 9, 10. Alwaies his appearance in fire. See Joſh. 24. 1, 5, 20.

3 Deſtroying the impious and revolting. See Deut. 4. 23.

4 And be extended likewiſe to ſtrangers.

5 Hoſpitality underſtood ſpecially of entertaining ſtrangers, and receiving, at our houſe, the neceſſitous, (Rom. 12. 13.) not feaſting unneedy neighbors.

6 Gen. 18. 3. -19. 2. And entertaining the poor is entertaining Chriſt himſelf, Mat. 25. 35.

a Are evil intreated.

members, and] bound with them, *and* them which a *suffer* adversity, as being your selves also in the body, [*passible of the same miseries.*]

b Let marriage be honourable among all. *c* Heb. 12. 16. *d* Be undefiled. *e* Disposition be free from the love of mony. *f* The things that are present. *g* Deut. 31. 6, 8. -Jos. 1. 5. *h* Ps. 56. 4, 11. *i* Be mindful of your Governors. *k* Are the guides. *l* Various.

4. *b* [1] Mariage [2] *is* honourable in all, and the bed *d* undefiled; But [3] Whoremongers, and Adulterers God will [3] Judg.

5. Let your *e* conversation be without covetousness: and be *f* content with *f* such things as ye have; *g* for he hath said; *g* I will never leave thee, nor forsake thee.

6. So that we may boldly say [*h with the Psalmist*:] the Lord is my helper, and I will not fear what man shall do unto me.

7. *i* [6] Remember [7] them which *k* have, [*or have had,*] the rule over you [*for your souls,*] who have spoken unto you the word of God; whose faith follow, considering [*the constant perseverance to*] the end of their [*holy*] conversation.

8. Jesus Christ, [*and the faith in him, is*] the same, yesterday [*to them,*] to day [*to you,* and for ever [*to all ages.*]

9 [*7 Their faith in Christ therefore follow.* [8] *And*] be not carried about with [1] divers and strange Doctrines [9] [*of Judaical Ceremonialists*: for it is a good thing, that [*now in our Evan-*

1 Against the Gnosticks who condemned Marriage, indulged unnatural lusts.

2 See Gal 5. 21. -Eph. 5. 5. Or let Mariage be honorable among you all, and the bed [preserved] undefiled; for Whoremongers, &c.

3 Inordinate Love of Women, and of mony; one very incident to younger, the other to elder, years; very often and more specially prohibited, as great Sins; both of them being a kind of idolatry, See Eph. 5. 3, 5, 6. -Col. 3. 5, 6. 1 Thes. 4. 5, 6, 8.

4 Limited to food, and raiment. 1 Tim. 6. 8.

5 Left you by your persecutors.

6 Remember them to follow their faith and holy Conversation.

6 The Clergy, their Pastors, and Teachers: In Clements Epist. and Cor. there is twice set, first ἡγουμένοι, and then ποιμένες; which hath, occasioned some to think by, ἡγουμένοι here are meant Bishops, πρεσβύτεροι, answering to the Jews ἀρχισυναγωγοι. See verse 17, and 24.

7 See the same direction of obedience Eph. 4. 11. compared with 14. and 21. -Heb. 13. 17.

8 The Apostle here exhorts the Christians, to withdraw themselves from all communion with the Jews, and partaking of their Sacrifices; (See vers. 13.) and to make oblation to God of their goods (vers. 16.) and of their praise, and thanksgiving, (ver. 15) in the Celebration of the Eucharist, the Christian Sacrifice. At which time solemn Thanksgivings, Praiers, and Intercessions have, from the beginning of the Gospel, bin presented unto God, (See 1 Tim. 2. 1. Εὐχαριστίαι, understood anciently of the Eucharist joined with προσευχαι, &c.) and a feast of charity made among Christians, as was amongst the Jews at their peace-offerings.

9 See the like 1 Tim. 4. 3, 6, 7, 8. -1 4. -6. 3. -Tit. 1. 9, 10. -3. 9.

gelical

gelical worship] the heart be [1] eſtabliſhed [*and ſuſtained, and feaſted*] with Grace, not [*the Body fed*] with [2] Meats [*of carnal Sacrifices and offerings, any longer*;] [3] which have not profited them, [*as* [b] *pertaining to the conſcience, or any ſanctification,*] [c] that have bin occupied [*and miniſtred*] therein.

b Hebr. 9. 9, 10.
c Who walked.

10. [*But*] We [*Chriſtians*] have an Altar, [*and a Sacrifice of that kind,*] [4] [d] whereof [5] they have no right to eat, which ſerve the Tabernacle.

d See 1 Cor. 9. 13.

11. For [6] the bodies of thoſe Beaſts [*alſo under the Law, which repreſented this Sacrifice of Chriſtians,*] whoſe blood is brought into the Sanctuary by the High-Prieſt [e] for Sin, are [*ordered not to be eaten, but*] burnt without the Camp.

e For a ſin-offering.

12. Wherefore Jeſus alſo, [*our High-Prieſt,*] that he might [7] Sanctify the people [*from their Sins*] with his own blood, [*carried into the Heavenly Sanctuary accordingly,*] ſuffered [8] without the [*City*]-gate.

13. Let us [*alſo*] go forth, therefore, unto him without the [*City, and the*] Camp, [*of the yet-carnal Ceremonialiſts, who perſecute him, and us, and expel us from*

1 Refreſhed, comforted, ſtrengthned: an Hebrew expreſſion; Gen. 18. 5. Judges 19. 5, 8.

2 See (Col. 2. 16. - 1 Tim. 4. 3. - Rom. 14. 17. - Heb. 9. 10.) Uſe of ſome, which were accounted clean, and abſtinence from others, as unclean; Mat. 15. 11.) and feeding on the carnal offerings of their devotion, under the Law; all the peace-offerings, &c. The thing ſpecially meant here.

3 Likely, ſome of the Chriſtian Jews, who believed in Chriſts expiatory Sacrifice, yet ceaſed not to feaſt on the Moſaical peace-offerings, as formerly, which were shared between God or the altar, the Prieſt, and the People; who inviting their friends, the Levites, the poor, feaſted thereon in the court of the Temple: To which are oppoſed (verſe 15.) our Spiritual Peace-offerings.

4 Chriſt, our new High-Prieſt, hath offered alſo a Sacrifice, but no edible one after their manner: as alſo legal Sacrifices-for-ſin were not to be eaten of, in repreſentment of this: Meats, and Drinks, and other carnal ordinances in Gods worſhip, being unprofitable always ſave Typically, are now alſo expired. Rom. 14. 17. - John 4. 34.

5 Or, have an altar, whereof [though we are made partakers, and enjoy the Communion of Chriſts Body, and Blood, (1 Cor. 10. 16, 18, 21.) going without the Camp, and leaving now the Jewiſh Ceremonies. Yet] they, &c.

6 Of many ſin-offerings ſome of the blood was to be carried into the Sanctuary; and once in the year, on the general day of attonement, (Lev. 16.) into the Holyeſt of all; and of all ſuch the fleſh likewiſe was forbidden to be eaten; but, to be carried without the camp, and burnt (6. 30. - 4. 12.) as a thing curſed, by reaſon of the ſin laid upon it.

7 By *Sanctify* is meant Purify, or cleanſe from ſin; See Heb. 10. 14.

8 And his ſuffering thus ſignifies the excluſion of all legal eaters from partaking him; who as a ſin-offering was carried without the Camp.

among

among them ; patiently] bearing his [*Croſs* [1] *and*] reproach.

a Micah 2. 10.
b Heb. 11. 10.

(14. [2] For here [*indeed*] have we no continuing City, [*as you have heard,*] [b] but we ſeek one to come.)

15. [2] By him, [3] therefore, [*both the Prieſt, and the Sacrifice, which hath already made an attonement for our ſin,*] let us offer [4] the [*ſpiritual*] Sacrifice [c]-of-praiſe to God continually; that is, [*in the Prophet,* [d]] [5] the fruit of *our* lips; [*confeſſing, and*] [e] giving thanks to his [*holy*] name.

c Pſal. 50. 23.
d Hoſ. 14. 2.
e Confeſſing to.

16. But [f] to do good [*likewiſe*] and to communicate [*to your Brethrens neceſſities, according to the Charity ſhewed in the peace-offerings,*] forget not: for with ſuch [6] Sacrifices God is well pleaſed.

f Beneficence and liberality.

17. Obey them that have [g] the rule over you [*for your ſouls,*] and [7] ſubmit your ſelves [*to their doctrine, and diſcipline:*] for they [h] watch for your [8] ſouls, as they that muſt [9] give account; [*ſee therefore*] that they may do [10] it with joy, and not [i] with grief, [*for your indocility, and contempt,*] for that [*they ſhould thus perform their office*] is [*very*] unprofitable for you.

g Guide.
h Ezec. 33. 2. 7.
i Greiving.

18. [11] Pray for us; for [k] we truſt [[12] *notwithſtanding our ſufferings*] we have a good conſcience, [l] in all things, willing to live honeſtly.

k We are confident.
l To behave our ſelves well in all things.

19. But I beſeech you the rather to do this, [m] that [*through your prayers*] I may be reſtored to you the ſooner.

m Philem. 22. Philip. 2. 24.

1 Like reproach, and Croſs, to his, for his ſake.

2 As they under the Law, by their High Prieſt.

3 This verſe relates to the tenth, (where the Apoſtle mentions the Chriſtians Altar;) and, together with the next verſe, ſpecifies the duties, which were more ſolemnly performed in the Euchariſt, correſponding to former Peace-offerings.

4 1 Pet. 2. 5. As in the Law, after atonement followed peace-offerings, of thankſgiving, &c. Which were never laid upon the Altar, but upon a Sin-offering underneath. Lev. 3. 5.

5 Hoſ. 14. 2. Septuagint fruit; Heb. Calves.

6 Phil. 4. 18. for theſe are Sacrifices to God of ſome part of your ſubſtance, given to him, in his poor Members: and produce alſo from other men Sacrifices of thankſgiving to God, for what you give them. 2 Cor. 9. 12.

7 To their Faith, and doctrines, to their cenſures, &c. of which they are to give account, &c.

8 An office moſt highly concerning you.

9 Whether they are pure from your blood, Act. 20. 26. having kept back no truth that was profitable to you. Act. 20. 20. nor neglected to declare unto you all the counſel of God. Act. 20. 27.

10 Perform their office, and give their account thereof.

11 See the like expreſſion, 2 Cor. 1. 11. 12.-Acts 24. 16.

12 Or, we truſt [though repreſented by ſome of you as an Apoſtate, and an enemy to the Law.]

20. Now

20. Now the God of [*our*] peace, that brought again from the Dead our Lord Jesus, [a] that great Shepheard of the Sheep, [b] through [*the pretious merit of*] the blood of the [*new and*] everlasting [c] Covenant,

21. [d] Make you perfect in every good work to do his will: [e] working in you [*by his Spirit*] that which is well pleasing in his sight through Jesus Christ; to whom be glory for ever and ever. Amen.

22. And I beseech you, Brethren, suffer the word of [1] exhortation [*to patience, and perseverance in your Christian profession,*] for I have written a letter unto you [*concerning so important a subject but*] in a few words.

23. Know ye, that [2] our brother Timothy is set at [3] liberty: with whom, if he comes [*hither again*] shortly, [4] I will see you.

24. Salute all them that have the rule over you, and all the Saints. They [5] of Italy salute you.

25. Grace be with you all. Amen.

Written to the Hebrews from Italy, [*and sent*] [6] by Timothy.

a John 10. 11. - 1 Pet. 2. 25.
b Zec. 9. 11.
c Testament.
d Fit you for.
e Doing.

1 Τῆς Παρακλήσεως, partly of Consolation, partly of exhortation, contained chiefly in the four last Chapters, for I have bin but brief in it.

2 Saint Paul ordinarily so stiles him See Col. 1. 1. -2 Cor. 1. 1. -1 Thes. 3. 2. -Whence one conjecture is taken, that this Epistle is Saint Paul's.

3 Who had bin a prisoner, some think at Rome; others, in some part of Asia, and so they suppose his Confession mentioned. 1 Tim. 6. 12. to have bin made, when questioned for his Religion.

4 It seems the Author, who had bin in bonds, either was not so now; or if yet in restraint, which verse 19. may intimate, expected a speedy freedom from them. And see Saint Paul, elsewhere, designing such a journey from Rome into the Eastern parts. -Phil. 2. 24. -1. 25. -Philem. 22.

5 Or, from Italy: A conjecture made from this, that this Epistle was sent from Rome, or some part of Italy.

6 The Apostle, at Timothies coming to him to Rome shortly after the writing of this Epistle, being not yet freed from Bonds, might send it by Him, returning about business, into the East. See Phil. 2. 19, 23, 24. and the Preface.

Errata.

PAge 173. note 1. line 4. ſeldome mentioning. p. 185. note 12. line 14. of 430 years. p. 190. verſ. 17. They [(*the ſeducers ſeem*)] zealouſly [*to*] affect you.